WITS SCHOOL OF EDUCATION

Educators' perceptions of the continuous offering of Afrikaans FAL in predominantly Black secondary schools in Johannesburg-South

A research report submitted in partial fulfillment of the requirements for the degree

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Maleshoane Florence Moloi - 740047

SUPERVISOR: Dr. Sipho Ntombela

1. Black - The term Black generally refers to a person with African ancestral origins. In some circumstances, usually in politics or power struggles, the term Black signifies all non-White minority populations. Agyermang, C., Bhopal, R., Bruijnzeels, M. (2005).

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AMEN.

ABSTRACT

Language competence is both the means and the end to educational achievement, and the mastery of a language, in particular, has important cognitive, academic, and societal advantages. The linguistic diversity in South Africa creates an ideal context to provide learners with educational opportunities that promote high levels of linguistic proficiency in their home and additional languages. Unfortunately, a great number of schools have been operating under a language policy that reproduces racial and ethnic inequalities in predominantly Black Ex-Model C schools. Afrikaans continues to dominate as the preferred additional language of teaching and learning in these schools.

This study explored the self-disclosed experiences of teachers of Afrikaans First Additional Language in predominantly Black secondary schools in Johannesburg-South. The critical questions addressed relate to the experiences of teaching Afrikaans FAL, and how learners' cooperation inside the classroom was impacted, including the socio-emotional relations between teachers and pupils. The study also explored the option of adopting additional African languages to the FAL curriculum. The research was conducted in the Afrikaans FAL classrooms of 2 secondary schools: Secondary School A, which offers only Afrikaans as a first additional language, and Secondary School B which offers more than one first additional language (namely French, IsiZulu and Afrikaans).

A preliminary review of related literature suggested that no research has been carried out in Johannesburg-South concerning Afrikaans FAL or in relation to additional language studies. This research is designed to address the gaps that exist and to expose the areas of weakness which are caused by the continuous offering of Afrikaans to Black learners who lack exposure to the language. This study employed qualitative techniques for data collection which included the administering of structured – and semi-structured interviews with educators. Findings revealed that educators are facing challenges in teaching Afrikaans FAL, which negatively impact Black learners' attitudes and results.

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ABBREVIATIONS AND SYMBOLS

1. CDA - Critical Discourse Analysis
2. CT - Critical Theory
3. Dr. - Doctor
4. e.g. - Example
5. FAL - First Additional Language
6. i.e. - Namely
7. MOI - Medium of Instruction
8. No. - Number
9. No.s - Numbers
10. p. - Page
11. pp. - Pages
12. SGB - School Governing Body
13. LiEP - Language in Education Policy

CHAPTER ONE: INTRODUCTION

1.0 Introduction

South Africa has always been a linguistically diverse country, whose history of language in education has been shaped by political interests (McKeever, 2017). Earlier, Murray (2002) stated that it is a truism to say that policies of language and education are inherently political, but nowhere more so than in South Africa where language has been closely bound up in the system of ethnic and racial division (p. 435), while this dominantly affected the 9 African languages more than the English and Afrikaans languages because the former were used to 'separate' people, not only ethnically but also geographically (Cromarty & Balfour, 2019). Of interest is that the English and Afrikaans languages were 'used' and 'seen' as 'neutralisers', because they were both offered in Black African schools for learners to learn, resulting in the side-lining of the African language(s) (Beukes, 2009). The English language maintains its high status because it is a global language of opportunities, and has always been predominantly chosen as the language of teaching and learning in South African schools (Dube, 2017). This statement does not overlook that some schools offer Afrikaans as the language of teaching and learning, but these schools are decreasing in the post-apartheid era as compared to the apartheid era. Since 1976, the Afrikaans language had a 'love-hate' relationship in Black African schools but managed to 'survive' to be chosen as the first additional language in these schools, and predominantly in former model c schools (Phega & Ditsele, 2021). Given the history of the Afrikaans language in education, this study explored educators' perceptions of the continuous offering of Afrikaans First Additional Language in predominantly Black former model c secondary schools.

Educators are expected to teach, irrespective of their personal preferences or cultural backgrounds (Marshall, 1996). Similarly, language specialist teachers, irrespective of race or ethnicity, are expected to teach the Afrikaans language in a politically changed era (Phega & Ditsele, 2021). There are still former model c schools that offer Afrikaans as the first additional language, which is the decision made by the school governing bodies[1] (Ramnarain, 2004), and in minimal cases, alongside an African language.

[1] The South African government (RSA, 1996a, as cited in Heystek, 2011) decentralised power to School Governing Bodies to play a positive role in the school and the community to build democratic foundations that will lead toward sustainable high-quality education for all children.

Even though the deracialisation of schools took place, there was an influx of Black African learners to former model c schools that were predominantly White. Christie & McKinney (2016) assert that the assumption in ex-model c schools is that the cultural and linguistic ethos of their historically white-only constituencies should continue to prevail as normative long after their student bodies had diversified; further stating that the rate of change that these schools would permit seem to remain firmly in the hands of those who had determined these norms in the past. Considering that the schools under study are predominantly Black, Afrikaans FAL is taught by teachers in primary and secondary schools, and no research has been conducted to understand their perceptions of Afrikaans, of teaching the language, and of its continuous offering in the post-apartheid era. Educators' perceptions are essential for this study, particularly because they help in discovering issues they experience in the classrooms to assist in providing a platform for identifying gaps in the teaching practice, and in finding solutions to any challenges they might be faced with. Liu & Tan (2015) assert that teachers need to be aware of their perceptions and beliefs; feel that they are supported to carry out their plans and goals, and have the motivation to develop new pedagogies to improve their practice; further, 'what' and 'how' teachers think about their work can have powerful implications for the system they work in. When dealing with different facets of challenges in increasingly complex environments, Chia & Goh (2016) note the importance of the influence of teachers on learning, school culture, and their own professional identity and growth.

Research has dominantly focused on first additional language issues relating to the English- and African languages, however, little is known of how Afrikaans language teachers in predominantly Black secondary schools perceive the reason for the continued offering of Afrikaans as a first additional language. Therefore, the contention of Chia & Goh (2016) of the importance of teachers seeing themselves as embodying new roles beyond the traditional one as transmitters of information, or authoritative conveyors of knowledge cannot be ignored; moreover, they suggest that teachers play multiple roles as facilitators, architects, guides, tutors, counsellors, instructors, and modes (Chia & Goh, 2016). In light of this statement, it is important that teachers acknowledge their position as language instructors to distinguish how their perspectives shape their way of thinking, and how they impact teaching and learning in FAL classrooms. Notwithstanding that the teachers are trained language specialists

and have to earn a living, it is also important to interact with them and understand their positions on language issues. Thus, this study also examined the educators' experiences of teaching Afrikaans first additional language in predominantly Black schools, because of the dearth of research in this context (Busch, 2010).

1.1 Background to the study

As a language, Afrikaans has been met with significant criticism due to its association with the numerous years under the apartheid influence (Dube, 2017). It was regarded as the language of the rulers of that period, the Afrikaners, and became known during the years of struggle against this system, as "the language of oppression" (Dyers, 2008; Dube, 2017:22). The official recognition of Afrikaans was central in the Apartheid government's intention to create a South African nation characterized by Western European culture while dividing the African majority into ethnic minorities (Benjamin, 2002: 99). African cultures, then languages, were thus mystified while the members of the dominant group, Afrikaners, promoted stereotypes of Africans as 'savages' not deserving to be included as aspects of the 'civilized' (Ntshinga, 2016). 'Civilized', in this context, means white/whiteness, and non-white being 'uncivilised (Barris, 2014: Ntshinga, 2016). Such a background leaves the question of whether the continuation of offering Afrikaans first additional language in predominantly Black schools is a way the language sustains its power and oppression, as the SGB continues to side-line Black African languages as a choice. I acknowledge that the language question as part of the larger national question is a great problem in the South African society.

In South Africa, the dominant languages remain Afrikaans and English; the languages of the socio-economically prevailing white minorities (Alexander, 2004; Dube, 2017). In the 19th century and the first half of the 20th century, English held the high ground, but by the 1960s and 1970s, Afrikaans had almost reached parity in societal equality with English because the Nationalist (apartheid) government had measures in place to build and sustain the Afrikaans language in the social and schooling domains (Steyn, 2016). The African languages have, throughout these periods, remained societally inferior and relatively insignificant (Makalela, 2005; Dube, 2017). They are used almost exclusively in the domestic and informal domains in the social lives of African language speakers. Almost all formal education beyond the most elementary levels of schooling

is conducted and instructed in English and Afrikaans (Manyike & Lemmer, 2014).

In as much as it is crucial to choose a LoLT which is racially and ethnically appropriate for a school, the same applies to the choice of a first additional language. An important factor to note for the purpose of this study is that the first additional language programme in a school should serve as a curriculum to build on the learners' 'other' various linguistic repertoires, and further become a platform to strengthen learners' language skills to afford them opportunities to effectively communicate with one another and the larger community. The DBE (2016:11 as cited in Sibanda, 2018) states that the term 'First Additional Language' (FAL) should be understood as "a language which is not a mother tongue but as a language which is used for certain communicative functions in a society as well as the medium of learning and teaching in education", moreover, "children must be exposed to a lot of spoken language for developing listening skills and must be provided with many opportunities to use the language to develop speaking skills" (DBE, 2010: 10-11). In light of these statements, it is important for the school governing bodies of the secondary schools under study to consider options of FAL which will benefit the predominantly Black-African setting of the schools. The implementation of a more racially and ethnically appropriate language(s) will serve as recognition of equality and diversity, and the need to depart from a history in which education – and language in education in particular – was used as a vehicle to implement and strengthen apartheid. Through this right, learners' diversity and individuality are recognised, and this can facilitate the important objective of unlocking their potential (Stein, 2017).

1.2 Rationale for the study

Sibanda (2022) asserts that language is a vehicle that learners use to express their cultural and social diversity, therefore making the learning of a language an aspect of a person's life that should be perceived as liberating, as it links with learning the culture of the language. With this said, it should be an objective of our language policymakers to establish feasible platforms within the curriculum for learners to learn to speak and write in any African language in their first additional language classrooms.

The rationale to conduct this study is vested in my informal observations and primary experiences as an educator of Afrikaans in a former model c secondary school. What

prompted my interest in this topic was the continuous Black African learners' poor performance in the tests and examinations (see Table below), coupled with the disinterest displayed by these learners through negative responses to classwork, and detestable remarks they constantly made during Afrikaans lessons, which could be linked to their attitudes towards the language. The school's racial population is mixed, but predominantly comprises of Black-African learners. Most of these Black learners are third, and fourth speakers of the language. The number of learners who produce good results, and display a positive attitude and interest towards the language is at the minimum, including an insignificant number of Black learners, and mainly the Coloured Afrikaans mother-tongue speakers.

Aside from the exposure the Black learners have to Afrikaans in the FAL classroom, there are no other platforms that provide them conversancy with the language. 90% of the learners in the school reside in the area that the school is situated in, which is a former White area, but has endured an influx of Black-African citizens over the years. Due to the above, the community in which a majority of the learners grew up doesn't provide an environment that familiarizes them with the Afrikaans language because the languages they are exposed to are mostly their African languages, and English in their informal settings and Home Language classrooms. This makes it difficult for me as an Afrikaans teacher to effectively teach the content, as the learners' attitudes create a barrier to productive learning.

There have been many instances in my teaching experience where I as the researcher witnessed educators of Afrikaans First Additional Language being encouraged by subject advisors (from the district level) to instruct in the presented language. In most of these classrooms, learners face punishment for utilising other languages in the Afrikaans classroom in order to elicit the meaning of complex concepts; moreover, educators habitualise 'playing-deaf' to the pleas of these learners when they attempt to obtain a better understanding of content, claiming that it is the only way to get them to practice speaking the language of focus in their classrooms. Given the nature of our multilingual classrooms, and the number of learners who are non-native speakers of the Afrikaans language (with reference to table 1.2., p.12), in addition to them not residing in an Afrikaans community - it may as well be assumed that the learners are enduring post-colonial oppression (Perumal, 2016) in a sense that they don't endure physical punishment when the experiences place them in a position of non-

cooperation. However, the learners' punishment is evident in the daily encumbrance of exposure to the language, and their unfavourable results. When considering the figures below, it cannot be argued that the significance of Afrikaans to the learner population of the school carries minimal substance.

TABLE 1.1. (below) - Displays averages for Afrikaans FAL of grade 10 learners which I taught in the year 2020. Black learners ONLY (DBE Pass mark = 40%):

AFRIKAANS FAL Year Averages – 2020	Mondeling (Oral)	Taalstrukture (Language structures)	Visuele Tekste (Visual Texts)	Begrip (Comprehension)
Graad (Grade) 10 A	31%	26%	37%	38%
Graad (Grade) 10 K2	25.8%	33%	40.9%	45.7%
Graad (Grade) 10 J	30%	18.2%	40.2%	36%
Graad (Grade) 10 K6	37%	32%	46.4%	28%
Graad (Grade) 10 K1	35.3%	35%	54%	23%

TABLE 1.2. (below) displays the home languages spoken by the entire learner population of Secondary School A (from most spoken to least spoken), (2022):

HOME LANGUAGE	NUMBER OF LEARNERS (From grade 8 to 12. Total: 1374)
FRENCH	537 learners
ISIZULU	348 learners
ISIXHOSA	207 learners
SESOTHO	98 learners
PORTUGUESE	75 learners
ENGLISH	43 learners
AFRIKAANS	39 learners
OTHER	27 learners

And,

TABLE 1.3. (below) Indicates the racial population of Secondary School A (2022).

The total number of learners in the school is 1374, starting from grade 8 up until grade 12 (All of which have Afrikaans FAL as a subject):

RACIAL GROUP	NUMBER OF LEARNERS (TOTAL = 1374)
BLACK	1098 learners
WHITE	40 learners
INDIAN	36 learners
COLOURED	200 learners
OTHER	0 learners

As a teacher that teaches Afrikaans First Additional Language in a predominantly Black-African secondary school, I was interested to interact with other teachers to understand their perceptions and experiences of teaching Afrikaans First Additional Language. While there's little research on the latter, this study interacted with the teachers to hear their views. Due to the dearth of research on Afrikaans First Additional Language in predominantly Black secondary schools, and the exploration of teachers' perceptions and experiences of teaching Afrikaans as a First Additional Language in predominantly Black secondary schools, it was not easy to find literature on the topic. As abovementioned, it is the limited existing research on the topic and my informal and teaching experience of the language that influenced the conception of the research.

1.3 Research problem

South Africa has shifted from the racially divided, Afrikaans-dominated nation it was, to a linguistically diverse country whose history of language policy and practice in education has been shaped, at times violently, by ideological and political interests rather than pedagogical deliberations (Manyike & Lemmer, 2014). The problem addressed in this research draws its inference from the above statement. The study takes a closer look at the issue regarding predominantly Black secondary schools which still have Afrikaans offered as their first additional language, with no option/s for other racially and ethnically-appropriate languages. Educators are faced with the impediment of having to teach learners who are not keen on partaking in classroom activity due to the struggles they experience with the content of the subject. These struggles are in relation to the language barrier, and the learners' attitudes towards the

subject, which are plausibly due to the influence of the history of Afrikaans and apartheid in South Africa (Carrim, 2003; Dube, 2017).

Even though all languages are considered official, the 'reality' on the ground is that African languages are still 'competing' with the Afrikaans language to be chosen as the additional language in predominantly Black secondary schools. Educators have to teach the language that was once associated with the 1976 Soweto protest because learners did not want it as a medium of instruction (Dube, 2017). In the year 2022, teachers still have to teach Afrikaans as an additional language to Black-African learners. These teachers were never asked about their experiences of teaching Afrikaans, and their perceptions of the continuous offering of Afrikaans as the additional language in predominantly Black secondary schools.

This compelling issue contributes greatly to the complexity of teaching and learning Afrikaans FAL[1] at secondary school level. Approximately five secondary schools in the Johannesburg-South district offer Afrikaans as the first additional language from grade 8 until grade 12. The schools are occupied by a limited number of Afrikaans-speaking learners in the community, subsequently, these learners need to be accommodated. While approximately 12,2 % of people in Johannesburg identify with Afrikaans as their Home Language, it is however still considered the dominant first additional language throughout schools in the south of Johannesburg, while – as stated above - leaving African languages in a subservient position.

1.4 Research Aim

The aim of this study was to explore educators' perceptions of the continuous offering of Afrikaans First Additional Language in predominantly Black secondary schools in Johannesburg-South.

1.5 Research objectives

The objectives of this research study are:

- To gain insight into teachers' perceptions of the continuous offering of Afrikaans

[1] First Additional Language

First Additional Language in predominantly Black secondary schools.

- To describe teachers' experiences of teaching Afrikaans First Additional Language in predominantly Black secondary schools.
- To recognise the need to either add an African language as a FAL alongside Afrikaans in predominantly Black secondary schools or have it offered in schools in areas comprising of predominantly Afrikaans speaking learners.

1.6 Research questions

1.6.1 Main question

- What are educators' perceptions of the continuous offering of Afrikaans First Additional Language in predominantly Black secondary schools in Johannesburg-South?
-

1.6.2 Sub-questions

- What are educators' perspectives of Afrikaans as a South African language?
- What are the teachers' experiences of teaching Afrikaans First Additional Language in predominantly Black secondary schools?
- How would the adoption of an African language(s) to the FAL curriculum impact the Black-African learners?

1.7 Significance of the study

Exploring the research question under study will help researchers, educators, policymakers, and other chief stakeholders in education by providing some understanding of teachers' perceptions regarding the Afrikaans language, their experiences in the Afrikaans FAL classroom, and the factors which influenced the continuous offering of Afrikaans FAL. The information of the experiences of these teachers could form a basis for recommending strategies for improving the criteria and practicality in which additional languages are chosen in schools, therefore providing room for conversations about the transformation in language education as a whole. Learners could benefit greatly from the research study seeing that they will be more informed about the adoption of FAL in schools. The findings illustrate the urgency of challenging the impracticality of the language policy and confronting the non-compliance of the school governing bodies in ensuring that learners are granted an

opportunity to learn ethnically and racially appropriate language(s). The study will also contribute to the unexplored areas within the literature pertaining to Afrikaans FAL education.

1.8 Chapter Breakdown

Including this introductory chapter **(*Chapter 1*),** this research project consists of five chapters that describe and outline the research aims and rationale for the study, the process undertaken to investigate the phenomenon under investigation, and the findings that emerged.

Chapter 2 presents a literature review relevant to the current study. The literature review contextualises and situates this study within the existing literature. Firstly, the literature explores the general history of Afrikaans (*the Apartheid era*) and its impact on language education in South Africa. Secondly, the complexity of Language Policy in South Africa is discussed. Lastly, literature published on The challenges of FAL in secondary schools – The case of Afrikaans, is explored.

Chapter 3 consists of the research questions, followed by the method and qualitative design of the study. It further outlines how the data was collected and analysed, with a detailed elaboration on how the sample was recruited, the method used to collect the data, and the chosen method of data analysis. The chapter concludes by discussing the rigour and trustworthiness of the study, followed by reflexivity and ethical considerations sections.

Chapter 4 presents and discusses the key findings that emerged from the data under three major themes: The **first** and dominant theme, 'Educators' perceptions of the continuous offering of Afrikaans FAL', explores the reasons for the continuous offering of Afrikaans FAL. **Second**, 'Educators' perspectives of Afrikaans as a South African language', are examined. **Third**, The teaching and learning experiences (positive/negative), and 'Socio-emotional, and Interpersonal relations between educators of Afrikaans and Black learners' are explored. The **Fourth and final theme examines the** 'Opinions concerning the adoption of other (or African) languages as optional first additional language/s.

Chapter 5 presents a discussion of the findings in the context of existing studies; firstly, to highlight that which is consistent with my experiences, and secondly, the studies in this field; further to identify what diverged from that which other studies have found. The chapter concludes with considerations about the limitations of the study, directions for future research, and a conclusion that summarizes the findings.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

The literature reviewed on the continuous offering of Afrikaans FAL is divided into three sections. Firstly, **a brief history of Afrikaans in South Africa** is given to provide a foundation for the problem presented by this study. The literature discovered unpack how this history impacted language education in South Africa presently. Secondly, the literature explores issues around **The complexity of Language Policy in South Africa**, to provide a clearer picture of how the racial segregation era birthed issues in the language education policy. Thirdly, literature that explores **The challenges of FAL in secondary schools – The case of Afrikaans** is discussed, to illustrate the obstacles faced with regards to choices of additional languages in secondary schools. Fourthly, **The impact of teacher perceptions (attitudes) in South African classrooms** is discussed, to highlight the important role which these perspectives play in learner performance. Fifthly, literature that underlines the significance of **African Emancipation in former Model C schools** will be explored, further presenting the challenges which concur with the consideration of this route.

2.1 A brief history of Afrikaans in South Africa

This section of the literature discusses the foundation for Afrikaans as a language, and the impact it had on language education during the apartheid era (Van Rensburg, 1999; Dube, 2017). It further seeks to give clarity on how its influence during the apartheid era continues to give grounds for the continuation of its dominance as a subject in ex-model c secondary schools which have encountered a large influx of Black learners over the years. The ex-model C secondary schools mentioned in this study include those around Johannesburg-South.

Mekoa (2020) asserts that the issue of language in South Africa has always been at the centre of politics since the conception of the apartheid system, moreover that this system “utilised language as an instrument of oppression and domination” (Mekoa, 2020:55). During apartheid [1948-1994], Afrikaans was considered the language of significance within the community of the descendants of the Dutch settlers in South Africa, thus making it referred to as a European language (Clark & Worger, 2016;

Khalema, 2016). Afrikaans eventually became an official South African language of the Union in 1925 (van Zyl, 2019). Consequently, Afrikaans became the medium of instruction at all African secondary schools (Van Rensburg, 1999; Dube, 2017), resulting in the 1976 Soweto learners' protest march against the decision by the government (Brenzinger, 2017). Of interest in this history is that the powerful position that was granted to the Afrikaans language then is reinforced as a FAL by the democratic government. This means that the Afrikaans language still reaps the benefit of receiving the status of being one of the eleven official languages of South Africa solidifying its superiority (Dyers, 2008). Heleta (2018) notes that while the Black majority had achieved political freedom in 1994, "structural inequalities and injustices remain stumbling blocks for the emancipation and empowerment of many Black South Africans", moreover, "after the euphoria about democracy, reconciliation, and equality, many have realized that the historical inequalities, rooted in racist oppression and dispossession, remain part and parcel of the country's social fabric today" (p.48), which serves as the reason that many South Africans perceive the post-apartheid South Africa as a time where many things have not changed (Heleta, 2018).

Looking back at the history of Afrikaans, a series of recent studies has placed focus on the 'surface area' information and the 'dogged' manner in which the early Afrikaner language nationalists and their successors have modified, standardized, and modernized the spoken language and not much on the significance of the language to the Afrikaans speaking community, which largely include the Black community (Willemse, 2018). Willemse (2018) believed that as a young Black Consciousness-inspired academic, he understood that a different story needed to be told; one that tells of a more encompassing history, a history that explored the life and culture of those marginalised, these being the neglected histories, language, literature, and culture of Black Afrikaans speakers. Willemse (2018) posits that Afrikaans is an African language. He further explains that the Afrikaner nationalists took a creole[1], and through their activism, forged it into a modern written language, moreover using a common patois[2], and in the face of prejudice, choosing to ennoble it, using written

[1] "Creole languages are natural languages that typically emerge in a multilingual setting in which speakers of distinct native languages come into contact with each other, ultimately contributing to the formation of a new language" (Baptista, 2020:160)

[2] The dialect of a particular region, especially one with low status concerning the standard language of the country.

Dutch as the basis for its codification (Willemse, 2018). den Besten (2012, as cited in Willemse, 2018) convincingly proved that Portuguese Creole, Malay[1] varieties, and most significantly, Khoekhoe[2], played a significant role in the formation of the Afrikaans language, further arguing that if it were not for the agency of the 'indigenous Khoekhoen and imported African and Asian slave labour, (den Besten, 2012 as cited in Willemse, 2018), there would be no Afrikaans.

Willemse (2018) states that the racial prejudice and middle-class bias underlying many of the Nationalists' choices had far-reaching implications: "In denying the commonality of their fellow Afrikaans speakers who were descendants of slaves, indigenous people or simply poor, they were elevating the language to a narrow ethnic nationalist cause" (Willemse, 2018:5), the most prominent cause being the domination and oppression of the Black community (Dube, 2017). Willemse (2018:5) notes that through a web of actions and policies that influenced educational, cultural, and economic policies well into the 20th century, Afrikaans was constructed as a white language, with white history and white faces.

The above is an indication that the perceptions of the 21st-century society have been greatly influenced by the one-sided knowledge to which they were exposed in the previous years, consequently making the Black community – especially school learners - 'believe' that Afrikaans cannot be associated with them (Willemse, 2018). To signify the above statement, Dube (2017) contends that the seeds of hatred for Afrikaans were planted in the minds of the indigenous populations of South Africa early on during apartheid, because – as aforementioned - the language symbolised the oppression and the indignities they suffered at the hands of the apartheid government, further that the linguistic habitus of the students has been influenced by growing up in a South Africa that associates Afrikaans with oppression and inequality, with this serving as a plausible reason for their aversion towards the subject (Phega & Ditsele, 2021). Willemse (2018) contends that under apartheid rule, language was used as a tool of tribalism in the service of divide-and-conquer politics, becoming a sign of under-education rather than empowerment. When considering the apartheid policy and

[1] A member of a people of the Malay Peninsula, eastern Sumatra, parts of Borneo, and some adjacent islands; the Austronesian language of the Malays.
[2] Khoekhoe, also spelled Khoikhoi, formerly called Hottentots (pejorative), any member of a people of southern Africa whom the first European explorers found in areas of the hinterland

Bantu Education, Willemse (2018) states that the unintended consequence was the level of self-loathing that speakers developed towards indigenous languages that they perceived as having little or no value in a modern business or educational setting. In light of the latter, the reason for the continued offering of Afrikaans in most former model c schools – whether as a Home Language or FAL – can be assumed to have been influenced by the 'high status' afforded to the language in the pre-and post-colonial era's. One of the undisputed achievements of African Christian nationalist hegemony was the creation of the myth that the nationalists, and only they, spoke for those identified as Africans (Willemse, 2018: 8), and that their worldview was that the only significant expression of it was to be Afrikaans.

Willemse's (2018) following contention paints a different picture of the common history that shaped the perceptions of many Black South Africans: "not only did nationalist functionaries and culture brokers suppress oppositional and alternative thought within the Afrikaner community, they also minimised the role and place of black Afrikaans speakers in the broader speech community (p.8), in all of this, language historians, nationalist politicians, and the media have chosen to tell one story, and it was this story that non-Afrikaans speakers – individuals, communities and institutions outside the Afrikaans speech community – have accepted as the only story. Afrikaans became indelibly identified with Afrikaner nationalism – the oppressor, and in the process, the place and relevance of black Afrikaans speakers have been denied" (Willemse, 2018:8-9).

It can be assumed that if learners had been educated about these 'hidden histories' of Afrikaans instead of the sole exposure of information which presents it with the "oppressor" label (Dube, 2017), it would change their view of Afrikaans as a 'White language' (Willemse, 2018), moreover post-colonial policy setters would have sufficient reason to consider the language as an equal to other African languages, and as a result, create sufficient means for the emancipation of these languages by providing them with the platform to thrive as Afrikaans has been from the 20th century until the present. Nevertheless, the Afrikaner nationalist indeed did create an 'oppressive' perspective of the language which shaped the ideas which South Africans have carried with them to date. Although the history shared by Willemse (2018) about Afrikaans can be shared, it does not change the universal history engraved in the

minds of the people who were suppressed by it, and those whose perception of such a history has been shaped by normative ideologies (Dube, 2017; Willemse, 2018). The literature pertaining to the history of Afrikaans strongly suggests the importance of educating and emancipating the Black nation by making them realise their place in society.

2.2 The complexity of Language Policy in South Africa

Mohohlwane (2019) notes that language in education policy can be understood as an important public policy tool for shaping language practices in the education system and society, and as an important component of identity and power, moreover, claims that South Africa has historically shown an understanding of the above at the various stages of development of Afrikaans, mainly in the educational sector. Brenzinger (2017) notes that during the apartheid era (1948-1994) the state maintained a centrally designed policy of bilingualism that only granted English and Afrikaans official language status. The policy effectively ignored the needs of speakers of African and other languages and catered to the interests of white English and Afrikaans speakers (Brenzinger, 2017; Sibanda, 2022). According to Odeku (2018:1), both Afrikaans and English were considered official languages, while other indigenous South African languages were considered mother tongues or vernaculars and as such were considered intolerable to facilitate teaching and learning in an educational institution, additionally, Odeku (2018) posits that colonial and apartheid languages were used as a tribute to discrimination and segregation to deny indigenous South Africans access to education, and this was successfully achieved through the policies of conquest, which prohibited the use of their own language for all official affairs, including teaching and learning. Indigenous languages were marginalised as languages of learning and were not usually used as such beyond primary school (Mda, 2004). The history of language policy in South Africa, and particularly with regard to the continued offering of Afrikaans in predominantly black schools, can be seen as overlapping with the revised language policy ostensibly aimed at ensuring the development of all official languages in South Africa (van Staden B, 2021).

According to Mohohlwane (2019), after 1994, the new government launched drastic efforts to shape the language in education policy, and the South African Constitution (RSA 1996a, as cited in Mohohlwane, 2019) gave equal status to all eleven South African languages (Sepedi, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa, and isiZulu[1]), consequently the South African Schools Act 1996b made language policy in schools a function of school governing body; not by mandating which of the eleven official languages are to be used, but by giving school governing bodies the power to select ethnically and racially appropriate languages based on the ethnic and racial population of those schools (Taylor & Von Fintel, 2016:3 as cited in Sibanda, 2022), additionally, Stein (2017:214) posits that while the School Act gives a school governing body the power to determine school language policy, it is not permitted to exercise that power in a way that unfairly excludes learners on the basis of their race or ethnicity, yet in the case of secondary school A, learners' ethnic languages are not considered as possible FAL options. Afrikaans still carries a heavier weight in secondary schools around the south of Johannesburg in comparison to indigenous languages (Odeku, 2018).

The current democratic government recognises English and Afrikaans as the official languages for teaching and learning, irrespective of recognising African languages as official but not necessarily for teaching and learning, only as subjects to be 'chosen' or 'not chosen'. The government possibly overlooked the power of History when this decision was taken, because instead of promoting the development of the status of African languages, the same languages that had power pre-1994 continued to have power post-1994 (Brenzinger, 2017).

The Constitution of the Republic of South Africa (1996) states that every child has the right to be educated in public educational institutions in the official language or languages of his choice, provided that such education is reasonably practicable (Stein, 2017). This right could be recognised as an important step toward promoting equality and diversity, and the need to depart from a history in which education (Stein, 2017; Odeku, 2018) – and language in education in particular – was used as a vehicle to implement and strengthen apartheid. Brenzinger (2017) states that for a meaningful implementation of the language policy, which would follow the provisions of the

[1] Sign language was recognised as the 12th official language in South Africa. (Reagan, 2020)

Constitution, the language profiles of the provinces have to be taken into account as the speakers of South African languages are unequally distributed in the nine provinces of South Africa. Unfortunately, the above right indicates 'where this education is reasonably practicable' (Stein, 2017), given that the former Model C schools in the area where the research is being conducted, are situated in a multicultural environment. While the step toward promoting equality and diversity is commendable, it is important to note the dominant limitation of such a statement, that it will be virtually impossible to use all eleven constitutionally recognized languages for instruction at the same time (Odeku, 2018). Assuming the students in a class come from different language backgrounds, Odeku (2018) poses the following questions: "how could the teacher use all languages to teach at the same time?" (Odeku, 2018:2). Furthermore, foreign students who do not understand or speak any of the indigenous languages could be part of the learners in the classroom, "how could they be able to receive instruction in a language they do not understand?" (Odeku, 2018:2). Considering that the schools under study are multilingual, the need to adopt indigenous languages can be regarded as valid, however, the above quotations highlight often ignored elements in the quest for 'change'. Given that the schools are multilingual (with reference to Table 1.2, p.7), the principal question remains: "which language(s) deserve to be opted for? If one indigenous language is chosen, then it would imply the unimportance of the others, making them seem excluded.

In connection with the above, Christie & Mckinney (2017) contends that post-apartheid educational policies introduced a new narrative for education based on an idealistic vision of a transformed system. The government is widely accused of delaying and evading the implementation of potentially beneficial language education policies, leading to the under-realisation of the potential of many learners in the South African education system (Beukes, 2009). This policy narrative depended heavily on his vision, which barely acknowledged the existing conditions in schools and classrooms, let alone systematically addressed how they could be changed (Christie & Mckinney, 2017). In its eagerness to get results, the narrative blurred the deep disparities in the provision that was the legacy of apartheid and the colonial school system before it (Christie & Mckinney, 2017). It glossed over the complex and contested interests inherent in the political process that must necessarily be negotiated in a democratic state (Christie & Mckinney, 2017), further, when issues with the new policy suite

surfaced, which they did almost immediately, they were labelled policy implementation issues. Implicit in this discourse is the assumption that policy formulation and policy implementation are separate activities (Christie & Mckinney, 2017), and that policies can be considered excellent even if they cannot be implemented. The LiEP setters should be an assurance that progress towards a more equitable and better-performing schooling system is possible (Christie & Mckinney, 2017), however, the evidence for what is happening in the system in actual schools tells a different and more complex story, one that leans more toward the dark than the bright side of the modernist narrative of progress identified by Mignolo (2007;2009), and Ndlovu-Gatsheni (2015). The continued failure to improve primary and secondary language education is in large part the result of a lack of political will to promote and promote the historically disadvantaged African languages (Brenzinger, 2017).

In addition to the LiEP, a draft of "The Incremental Introduction of African Languages in South African Schools" (IIAL) was introduced in 2013 as it aims to promote and strengthen the use of African languages by all learners in the school system by introducing learners incrementally to learning an African language from Grade 1 to 12 (DBE, RSA, 2013, as cited in Manyike & Lemmer, 2014); and to improve proficiency in and utility of the previously marginalized African languages at First Additional Language level. (Manyike & Lemmer, 2014) further, contend that at the forefront of facilitating African languages in South African schools are teachers who themselves may be perturbed in teaching languages other than Afrikaans and English accordingly, Odeku (2018) asserts that it is almost impossible to have a South African teacher who would be capable and competent to speak and use all the eleven official languages for teaching and learning, further stating that would be a "herculean task" to accomplish Odeku (2018:2). It could be requested that one common language be used as an additional language option; an option which is closest to the ethnic population of the school, and possibly an additional FAL (as with the case of Secondary School B under study). It does however become challenging if the SGB looks into the latter option because of the unavailability of classroom space and limited funds to pay for these educators, which is the case with a number of the secondary schools in the south of Johannesburg. If the government can make means to address such issues, it might create a clearer platform for the adoption of more than one additional language in each school in order to accommodate as many learners as possible.

Using the eleven official languages and other additional languages may be seen as impractical and cumbersome, but there is no alternative to the indispensable transformation of a deeply unequal and divided society (Ricento, 2014). The use of African languages is at the very heart of the emancipation of the South African majority (Dube, 2017). Without the uplifting of indigenous languages, there will be no true transformation of the nation because the non-implementation of language policies by the black majority is felt at all levels of society (Brenzinger, 2017).

2.3 The challenges of FAL in secondary schools: The case of Afrikaans

Even though Afrikaans is currently offered as the medium of instruction in some schools, and dominantly as the First Additional language in most schools, it continues to 'compete' with African languages for the same latter status. As mentioned earlier, historically, parents and learners did not want to learn content subjects in the Afrikaans language but did not mind Afrikaans as a subject. Such a decision has an impact on Johannesburg secondary schools because learners have limited language choices. Secondary school A has English as the LoLT and Afrikaans as the FAL offered in the school without an option for any other language. FAL, as explained by Stein (2017) is a learning area included in the curriculum as a second language for learners. The learner becomes less fluent in that language than in their native language but reaches a stage where they can speak, read, and write that first additional language comfortably.

Dube (2017) notes that learners often choose a language based on their needs and interests, and further notes that the above is consistent with Bourdieu's (1991, as cited in Dube, 2017) thesis on the language market in which he argues that one's choice of language is usually shaped by one's interests. She further highlights Bourdieu's (1991, quoted in Dube, 2017) notion that there are multiple languages in the language market and that the choice of languages is influenced by the belief that these languages will help learners to enter the mainstream ascending society (Dube, 2017), hence the choice of predominant language choice of Afrikaans, whether as a home language or FAL. This choice does however affect learners' attitudes and achievements, as according to Dube (2017), learners' linguistic habitus has been

influenced by growing up in a South Africa that associates Afrikaans with oppression and inequality, leading them to pursue the option of African languages. The concern arises when the learners' pursuit of African languages affects them in the years after their secondary schooling. The desire to learn an African language can be identified as legitimate, however, Dube (2017) claims that until educational resources in the African languages are developed at a higher conceptual level, and unless these languages are used as facilitating access to the broader socially perceived and economic advancement, then the appeal of colonial languages, as opposed to African languages, will continue to be overwhelming.

Against this background, Mariba, Madima & Makananise (2020) posit that the South African Constitution states that local authorities must take into account the language use and preferences of their residents when formulating their language policies.

During the apartheid era, blacks were grouped and classified according to their languages, while attempting to promote African languages was always linked to promoting ethnicity (Phaswana, 2000 as cited in Mariba et al., 2020). Thus, although established based on ethnicity and language, Bantustans did not encourage the use of their languages in government communications and education (Eastman, 1992 as cited in Mariba et al., 2020). Furthermore, during the post-apartheid era, the South African Schools Act 1996 only mandates SGBs to choose one language for learning and teaching (Stein, 2017), which allows previously favoured African languages to strive and be promoted in South Africa (Madima & Makananise, 2020 as cited in Mariba et al., 2020). In reality, they will not move up because many powerful businesses barely recognise the African languages. Regarding the latter, in Africa, it is common for colonial languages to dominate the education system and that mastery of a European language and script is seen as the sole marker of education (Christie & McKinney, 2017). Additionally, May (2004, cited in Mariba et al., 2020) argues that the elevation of English and Afrikaans as majority languages exacerbates the ongoing disregard for indigenous African languages while encouraging indigenous African speakers to assert their right to hear their language, to read and speak One's language can be interpreted as constraining such speakers within the confines of a language that is not more widely spoken and limits social mobility. In contrast, Jeewa & Rudwick (2020) state that the tragedy of the Soweto Uprising is a grim reminder not to allow a language to be imposed on people. This

instils an attitude of defiance that leads to disinterest in further learning that language.

She continues to suggest that as a result of the above, many linguistic and ethnic groups are in danger of being further marginalised (Watson, 2007). Learners spend most of their time within the boundaries of their schools, meaning that they communicate with each other, and their educators on a daily basis. The tool used to communicate in schools is language, but unfortunately, learners are advised to communicate with each other in English within the school setting because it is the LoLT[1]; and Afrikaans in the first additional language classroom to be able to strengthen their fluency in the languages to get 'good results'. It can be rendered unfortunate that if African learners do not exercise speaking or learning their home languages, then they are at risk of losing acquisition of the language altogether. Therefore, Mabiletja (2018) notes that language choice has an impact on formal education, as education is part of everyday life. Since the language, we think with and use every day promotes cognitive development, choosing a language that is only learned or used for a few hours at school causes problems in formal education, which one cannot do without can construct further knowledge about the content. Watson (2007) alludes that there is now greater recognition of the importance of language both for economic and educational development, as well as for human rights, the forces of globalisation are leading towards uniformity in the languages used in education. Watson (2007) further contends the witnessing of a sharp decline in the number of languages spoken; and strongly asserts that only the languages which are numerically, economically, and politically strong are likely to survive, namely English and Afrikaans.

Brenzinger (2017) states that three levels of challenges to the implementation of the language provisions contained in the constitution can be distinguished: First, the focus should be on establishing multilingual language use strategies to promote non-English, and non-Afrikaans counter-hegemony. Rather than emphasizing the promotion and support of selected (official) African languages, a legal framework should prioritize multilingualism as practiced in communication between non-white South African citizens. Since all Nguni languages and all Sotho languages are closely

[1] LoLT – Language of Learning and Teaching

related, strategies could be to use one language from each of the two groupings and to include English, Afrikaans, and Tshivenda (and Xitsonga) in official communication (Alexander, 1989 as cited in Brenzinger, 2017).

Secondly, Brenzinger (2017) contends that Language policies would have to be designed with political and technical guidance and would need to respond to existing communication needs and create opportunities for multilingual spaces. Thirdly, by granting eleven languages official status, the Constitution of 1996 accelerated the hegemony of English in a country in which the great majority does not speak the language of the elites. Time will show if the growing voices that demand transformation and decolonisation will also result in a spreading of multilingual practices in public places and official contexts.

2.4 The impact of teacher perceptions (attitudes) in South African classrooms

This section of literature highlights the importance of how teacher perceptions influence their attitude towards their subject, consequently influencing the attitudes and performance of learners.

According to Madukwe, Onwuka & Nyejirime (2019), findings reveal that learners' academic performance is positively and significantly correlated with teachers' perceptions of teaching and learning in the classroom. Madukwe et al. (2019) assert that the classroom environment, often set by the teacher, is determined by the teacher's perceptions. Attitude, as the main determinant of a person's behaviour, influences the way a teacher interacts with learners and thus influences learners' academic performance (Kurgat and Gordon, 2014). They further explain that it is often a matter of feelings, opinions, and dispositions that influence behaviour. If a teacher feels a certain way about his or her subject, it will be evident in the way he or she delivers the lessons and respond to the learners' needs (Stolk, Jacobs, Girard & Pudvan, 2018).

According to Keith Harrell (1998, as cited in Madukwe et al., 2019:205), “attitude is everything”. Madukwe et al., 2019 assert that a teacher's attitude or perception of a subject will certainly affect his or her performance in the classroom. Attitude is about

effective teachers' willingness to share emotions and feelings, as well as genuine interest and caring for their learners. According to Ojo (2018), teachers are the main driver of quality outcomes in secondary schools, therefore formal education at the secondary school level is a very important determinant of the quality and quantity of uptake into tertiary education, and that teaching at this level should be taken very seriously taken. Furthermore, if a teacher is uninterested or cautious about a particular subject or learner, he or she will not be able to create a supportive learning environment, and teachers with negative attitudes may not be as approachable to learners as teachers with positive attitudes are motivated. Therefore, students find it difficult to ask such a teacher questions about the grey areas of the subject he/she teaches. Once this happens, students gradually lose interest in the subject and learning in general, ultimately having a negative impact on their academic performance. Consequently, if educators of Afrikaans FAL perceive the subject negatively, it provides them with a platform to transmit negative attitudes to their students. However, it is a difficult case because, despite their perceptions or attitudes, learners come into the classroom with preconceived notions about the subject, creating a greater barrier to effective learning. Teachers of Afrikaans FAL often have to deal with learner attitudes towards the language to try to motivate them before they can focus on delivering content, which often eats up class time and strains teachers to catch up.

Hooley and Jones (2006, as cited in Madukwe et al., 2019) and Kurgat and Gordon (2014, as cited in Madukwe et al., 2019), in their respective studies, contend that poor student performance may be due to factors other than teachers' attitudes, as with the case of educators of Afrikaans FAL. As aforementioned, it is no secret to South African society that Afrikaans was a language that oppressed the Black community. As a school composed of a majority of Black learners (Secondary school A), convincing them of the importance of the subject becomes difficult, leading to negative attitudes toward the educator and the content, and educators find learners practising defiant behaviour. Such experiences make it difficult for Afrikaans FAL teachers to "focus on the interpersonal aspects of teaching" as Madukwe et al., (2019) recommend. More research needs to be conducted about specific ways of dealing with the above issues in the context of Afrikaans education.

2.5 African Emancipation in former model c schools

Ngügï wa Thiong'o (2013) emphasized the psychological, cultural, as well as epistemological, and linguistic effects of coloniality; further concluding that Africa's current predicament is often not a matter of personal choice but a result of a historical situation. As 21st-century rhetoric has focused on the renaissance of the African Renaissance in terms of rebirth (Neocosmos, 2016), the central role of language in the development and emancipation of the continent seems to have receded into the background (Neocosmos, 2016). The fact that many African countries operate with pre-independent and colonial language policies is disastrous for large numbers of people who are unable to participate in their countries' political democracies (Brock-Utne, 2021).

Taylor et al. (2009) contend that colonial and anthropological experiences have, in one way or the other, affected Africa and Africans. The state of being in the minority has been deemed normal. Issues surrounding oppression and linguistic exclusion have become mere conversations without action (Prah, 2018). The same can be said about South African language policies which Prah (2009;2018) strongly asserts that "language policies constrain the emancipation process and the cultural freedom of the masses; they are historically and ultimately doomed because they stand in the way of freedom, whether the process is evolutionary or revolutionary in character will depend on the extent to which the ruling elites are vulnerable to political revisions in this regard". Prah (2018) further notes that “in order to make headway, a counter-elite needs to emerge from within the existing elite, and to seek alternatives and revisions to current language policies”. The power given to the school governing bodies to adopt appropriate language policies for schools qualifies them as the ‘counter-elite’ to challenge the current situation in former model c schools.

What is most concerning about the current Language-in-Education Policy is that language education in South African classrooms – with reference to race and ethnicity - has been emerging for the past years from the date of the last reviewed language policy statement. In as much as educators can assign the blame to district officials and language advisors, the power lies within the school governing bodies to see the necessity of reviewing the policy to best suit the calibre of the learner population within South African schools presently. Succeeding much observation, it can be assumed

that SGBs have been comfortable with the content of the LiEP. I use the term ‘comfortable’ because on every school day, throughout the school year, the main objective has been to ‘blindly’ follow this policy.

Mabiletja (2018) mentions learners' parents being an important part of active change and emancipation in African language education; "The parents of learners are empowered by the South African Schools Act of 1996 to take an active role in the governance of schools." Hence, parents are considered to be the customers, stakeholders, and partners of these schools as their vested interest should be the school's primary concern that is, providing quality education to their children (Mabiletja, 2018). Some of these educators are not educators of Afrikaans, but are Black educators who usually experience similar issues with their children who attend different schools to the one under study, but also offer Afrikaans as a first additional language. A few are part of the school governing bodies in the children's schools, but only attend SGB[1] meetings to discuss internal factors pertaining to the day-to-day running of the school. Most educators who occupy seats in the SGB claim that these meetings prove to be a waste of time because no serious issues are ever dealt with. It is evident that the parents of these learners are waiting for the school management to perpetuate the emancipation process before they become actively involved in the education of their children. Mabiletja (2018) emphasises the importance of the participation of parents for effective schooling and a good education. According to Nomlomo (2006: 134 as cited in Mabiletja, 2018), “parents need to be educated about the importance of their role in the education of their children” (p.355), in this way, they will know which platforms to consult in order for the change to take place.

With reference to the above, it is important to note that it is not to the advantage of the learners that the SGB should necessitate fighting for equality. The reason that this often does not happen is said to be for the protection of these members' reputations, and the avoidance of drama as these teacher representatives in the SGB would put it. Assuming that these educators and parents are the 'counter-elites' that Prah (2018) refers to, then the route to emancipation remains a complex one. The main challenge that could be faced with the introduction of African languages in the former Model C schools is the insufficient provision of sustainable professional development

[1] SGB- School governing body

programs, minimal meaningful opportunities for instructional support, instructional materials, and guidance and supervision to assist in the implementation of the required changes (Govender, 2018), which may be the plausible reason SGBs avoid such great initiatives. This means that support from the Department of Basic Education could play a large role in the transition process if it prioritized the emancipation movement.

It is essential to note Prah's (2018) contention about the importance of incorporating African languages into the school curriculum. "The intellectualization and development of African languages will inspire confidence and allow for greater participation and civic engagement, as well as providing a basis for society at large to participate in the processes of knowledge creation and reproduction, further, it will also empower African language speakers to empower their communities from the bottom up; in a society in which they are historically socio-economically at the bottom of the pile, their social progress means the progress of society as a whole" (Prah, 2018:10). Unfortunately, for the emancipation process to take place in schools, Musitha & Mafukata (2018) note that the DBE needs to take cognisance of the foregrounding of African languages in all spheres of society, otherwise, the concept of emancipation can be perceived as fighting a losing battle.

2.6 Conclusion

The reviewed literature suggests that Afrikaans has been a tool for the oppression and dominion over the Black community, with this being evident even in post-apartheid South Africa (Dube, 2017; Sibanda, 2022; Mekoa, 2020). With Willemse (2018) asserting that Afrikaans is an African language, and originally belonged to the Black community, literature suggested that it may be unfeasible to convince society of the latter due to the preconceptions shaped by the knowledge which they have been exposed to of the history of the Afrikaans language. The literature further suggests that the current Language in Education Policy (1997) perpetuates the ideas and constructs of the pre-1994 policy, which maintains the inequalities ordained by the former policy. However, there is limited research on how the above can be subdued. There has been much research and discussion conducted on the emancipation of African languages in the schooling context. It is also clear from the literature that the DBE needs to intervene in order to strengthen the desire for African language

improvement in society (Musitha & Mafukata, 2018). Nevertheless, more research is required on the steps to be taken to get to the emancipation level. Lastly, most of the research found is on perceptions of English as a home-, and additional language in the South African schooling context. However, there is limited research conducted on the perceptions of educators of Afrikaans FAL – more specifically in predominantly Black schools -, which is the gap this research study aimed to fill. The findings of this study provide detailed perceptions of the Afrikaans FAL and the reasons for its continuation in predominantly Black schools, further providing information on how Black learners respond to the educators personally, and the content taught in the classroom. This is significant because it is a stepping stone to implementing strategies that will encourage objectives to the benefit of the learners.

CHAPTER 3: METHODOLOGY & THEORETICAL FRAMEWORK

3.0 Introduction

This chapter includes the theoretical framework, and outlines the research methodology and design that was used in this study. It further provides a detailed discussion of the approach that was used and the justification for these choices based on the purpose of this study.

3.1 Theoretical Framework: Critical Theory

The current study aims to contribute to research conducted in Afrikaans FAL education in predominantly Black schooling communities. The available literature on this construct is sparse and warrants further exploration. The continuous offering of Afrikaans as a subject in predominantly Black former model c secondary schools remains a concept of great question. This study's adoption of Critical Theory as part of its framework is premised on Gemma's (2018) assertion that Critical theory (CT) seeks to challenge world views and the underlying power structures that create them. Bronner (2011 as cited in Gemma, 2018) explained the importance of critical theorists looking backward in order to move forward, in the same way, that this research seeks to identify the basis of the continued offering of Afrikaans in former white (ex-model c) schools where it once obtained its significance, but seemingly continues to do so, albeit the influx of Black learners in these schools, therefore making it a great call for concern seeing that learners' responses and attitudes to the subject deem it insignificant. Bronner (2011 as cited in Gemma, 2018) argues that "critical theory examines oppression and ways to combat oppression, focusing on the exploitation of parts of society (alienation) and society's view of people as political or other objects (reification)" (p.11). According to Dube (2017), it would appear that the seeds of hatred for Afrikaans were planted in the minds of the indigenous populations of South Africa early on during apartheid because the language symbolised the oppression and the indignities they suffered at the hands of the apartheid government. Bronner's (2017:2) argument that "the sources of Critical Theory relied upon reason to combat superstition, prejudice, cruelty, and the arbitrary exercise of institutional authority" highlights the objective of the study which underpins the confrontation of the 'sustained' leading role of the power which Afrikaans maintained as a language of oppression and instruction during the historical context of South Africa where it was

afforded the dominant platform in educational structures in Black education. Dube (2017) contends that the above is a plausible explanation of the present aversion that Black learners have to Afrikaans. Focal to this study is Bronner's (2017:1) insistence that thought must respond to problems and the new possibilities for liberation that arise from changing historical circumstances, consequently, the question of the continued offering of the Afrikaans language in predominantly Black former model c schools cannot be ignored. To the advantage of the latter, a compelling argument made by Dube (2017) on the language is that the school system in South Africa, whether for the privileged or the poor, operates firmly in a colonial logic. Considering that Critical Theory questions the hidden assumptions and purposes of existing forms of practice (Bronner, 2017), the above insistence made by Bronner (2017:1) accentuates the 'problem' of this study which indeed should motivate the thought of 'new possibilities' for liberation.

The consideration of teachers' perceptions for this research stems from Bronner's (2017) contention that Critical Theory is uniquely experimental in character and deeply sceptical of tradition and all absolute claims. Gemma (2018) states that the researcher and society are influenced by their perceptions and experiences, therefore, as a teacher, it is important to share my experiences and complexities I encountered in the Afrikaans FAL classroom and those of other teachers of Afrikaans FAL to discover the relations of the experiences. Regarding the latter, Critical Theory posits that the subject of study and the subject of study are inextricably linked and that the researcher is always part of the object of study. Groff (2014 as cited in Gemma, 2018) further explains that subjects are the people in the world, and objects are what is studied; where the researcher is a subject but may become an object of study when reflecting on their thoughts, processes, and actions, in the same way, that that the findings of the study revealed that educators of Afrikaans – including myself as the researcher – cannot be separated from the collective experiences considering that they shape our perceptions of the world, therefore influencing our daily encounters in the classrooms. The focus of the critical theory is on the overarching political and cultural structures intending to change them through emancipation (Bronner 2011 as cited in Gemma, 2018), as such, the experiences shared by the educators in the study can be linked to the continued political structures which stem from Apartheid, therefore affording them the platform – and to assist learners – to seek emancipation. Through this process of

emancipation, the participants of this study, together with their learners can begin to challenge the claim dismissed by the Frankfort School (1937, as cited in Gemma, 2018:12) that "power structures lead society to accept that oppression is the only situation that can exist".

3.2 Research design

Given that the study intended to explore teachers' perceptions, I used phenomenology as the research design approach. Phenomenology is defined as a philosophical movement that focused on the nature of experience from the point of view of the person experiencing the phenomenon, known as "lived experience" (Connelly, 2010). Further, the focus is placed on consciousness and the content of conscious experience, such as judgments, perceptions, and emotions (Balls, 2009, as cited in Connelly, 2010). According to Merriam & Greiner (2019:8, as cited in Bush et al., 2019), this form of inquiry is an attempt to deal with inner experience unexamined in everyday life. Considering that schooling is an everyday activity, and that educators of Afrikaans FAL endure countless experiences on a daily basis – often unexamined as pointed out by (Merriam & Greiner, 2019:8, as cited in Bush et al., 2019) – it is important that this research centralises the ideas shared by the participants of the study because they are a part of the 'person'; therefore, as the researcher, I need to be aware of them and the effects they have on the study (Connelly, 2010). In light of the above, Bush et al. (2019) highlight the importance of how community members' involvement and investment in the research allows for a more holistic perspective of research outcomes, as the outcomes reflect how the research is directly relevant to the population/community of inquiry.

Connelly (2010) asserts that a phenomenologist researcher is one who examines the qualities or essence of an experience through interviews, stories, or observations with people who are having the experience of the researcher's interest. Munhall, (2007, as cited in Connelly, 2010) points out that phenomenologists want to know what the experience was like to live it, not just the person's reaction to the experience. The purpose of this kind of research is to become deeply involved in the data and therefore the phenomenon (Armour, Rivaux, & Bell, 2009, as cited in

Connelly, 2010). In my adoption of the interpretive phenomenological approach, I aimed to explore the extensive experiences of educators who teach Afrikaans FAL, to mainly seek the essence of their lived experiences of teaching the subject (Creswell, 2007, as cited in Bush et al., 2019:2) by describing, understanding, and interpreting (Tuohy et al., 2013, as cited in Bush et al., 2019) their everyday encounters with the learners and the impact of the continuous offering of Afrikaans in a predominantly Black setting. Having had experiences of my own as an Afrikaans FAL educator, interpretive phenomenology suggests that it is impossible to remove myself from the phenomena under study (Sloan & Bowe, 2014, as cited in Bush et al., 2019), further, that there is always more than one meaningful representation of human experiences (Kafle, 2011, as cited in Bush et al., 2019), as was witnessed by the findings of the participants who took part in this study. Each experience shared equal importance in informing the understanding of the whole study. Additionally, in order to extensively understand the phenomenon of interest, it was important to gain the perspective of those who lived it (Mertens, 2015 as cited in Bush et al., 2019).

3.2 Research approach

The study used the qualitative research approach. Qualitative research is the systematic inquiry into social phenomena in natural settings (Teherani et al., 2015). These phenomena can include, but are not limited to how people experience aspects of their lives, how individuals and/or groups behave, how organizations function, and how interactions shape relationships (Teherani et al., 2015). To reinforce the above statement, this research study focused on the perceptions of educators and their experiences in the teaching aspects of their lives, therefore making it relevant as a topic of study under the qualitative approach. In this approach, the researcher is the main data collection instrument. The researcher examines why events occur, what happens, and what those events mean to the participants studied; further, the approach relies on its participants for in-depth and rich information about how they constructed and made sense of their experiences (Ashworth, 2008; Jackson et al., 2013). This approach is best suited for this research, as the focus was on attempting to understand the experiences of educators of teaching the Afrikaans language, and how they have found ways to navigate through their encounters the FAL classroom.

Contrary to the chosen research approach, is the quantitative approach which would have not been appropriate to accomplish the desired outcomes of this study, had it been considered. Quantitative research can be defined as, “a research strategy that emphasises quantification in the collection and analysis of data” (Bryman, 2012:35 as cited in Rahman, 2017:105), moreover, it means that quantitative research denotes amounting something. This research method attempts to investigate the answers to the questions starting with how many, how much, to what extent (Rasinger, 2013 as cited in Rahman, 2017). The quantitative approach leaves out the common meanings of social phenomenon (Denzin & Lincoln, 2008). It also fails to ascertain deeper underlying meanings and explanations – factor which are they key to attaining the information needed to fulfil the purpose of this study.

3.3 Research methods

3.3.1 Data Collection

The chosen data collection method for the study was semi-structured interviews. Bearman (2019:1) notes that other people’s perspectives and experiences usefully inform how we conceptualise learning, teaching and other educationally-related social phenomena, further, interviews offer a relatively easy way to collect data. The interviews consisted of open-ended questions. Gill, Stewart., Treasure & Chadwick (2008) argue that semi-structured interviews provide a 'deeper' understanding of social phenomena because it provides the opportunity to interact with the participants to understand their perceptions of the phenomena. The semi-structured interviews further allowed the exploration of sensitive topics, as the topic required participants to talk about Afrikaans as the language that is largely labelled ‘language of the oppressor’. The flexibility of this method allowed for the exploration of information that has not been researched, or limited research exist. Researching teachers’ perceptions of the continuous offering of Afrikaans FAL has not been popularly explored in South Africa, making this research important.

The open-ended questions were accompanied by complimenting probing questions which not only maintained the frame of the interview but also extracted more detail from the participants. Thus, as per the interview schedule appended (see Appendix

A), the questions were designed to frame the scope of the interview; additionally, probing questions were asked during the interview to gain more insight into these educators' experiences and to ensure that the interview was experience-centred as recommended by Andrews et. al. (2013). The questions were phrased in such a way as to elicit thick descriptions from the participants. To elucidate this statement, Schultze & Avital (2011, as cited in Bearman, 2019:3) contend that thick descriptions present human behaviour in a way that takes not only the physical and social context into account, but also the actors' intentionality; further stating that by considering more probing questions, the meaning and significance of behaviours or events are made accessible to the reader. As a result, the questions presented to the participants of the study proved to give more insight to the experiences they encountered in their classrooms, and more in-depth descriptions of their perspectives of Afrikaans and the impact of its continuous offering.

Interviews were conducted using an online encrypted video call platform, Zoom due to the covid-19 restrictions which required avoidance of direct contact due to the national state of disaster as designated under Section 3 of the Disaster Management Act, 2002 (Act No. 57 of 2002). The possibility of being in direct contact with the interviewers was unfeasible. The interviews lasted for approximately 30 minutes to an hour, depending on the responses of an individual educator. Most of the participants provided detailed responses to the presented questions. I had sufficient time to conduct the interviews with the participants and they were willing to participate because they realised the need to share their experiences in hope of contributing to the topic under study. There was however, one participant who was hesitant in detailing her responses, particularly because she was not well acquainted with myself as the researcher, further, she was anxious to share her perceptions of the offering of Afrikaans in fear that she would be implicated negatively, regardless of being assured confidentiality. All interviews were audio-recorded with the permission of the participants, and were transcribed verbatim. In the case of a situation where the Afrikaans language was spoken, I translated the words/phrases to English. It was important to allow participants to use whichever language they preferred, to talk about their perceptions, because they felt comfortable to use it rather than 'force' them to speak in English. These are some of the advantages of qualitative research, the flexibility and allowing participants to have sufficient

freedom to determine what is consistent for them (Flick, 2011 as cited in Rahman, 2017:104), consequently, the complex issues can be understood easily.

3.3.2 Sampling

Sampling is concerned with the process of selecting individuals from the target population that the researcher plans to study, thus generalises the target population (Creswell, 2016). Given that the phenomenological inquiry advocates for relatively small and purposeful sample sizes (Connelly, 2010), purposive sampling was employed for this research. A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. It involves the intentional selection of informants based on their ability to elucidate a specific theme, concept, or phenomenon. This type of sampling helps the researcher make the most out of a small population of interest and arrive at valuable research outcomes and more precise research results (Palys, 2008; Etikan & Bala,2017).

Another form of sampling I included as a sub-, is Convenience Sampling. This is non-probability sampling that is often used for qualitative research (Stratton, 2021). This sampling technique for qualitative research depends on the motivation of those who participate in the research, and often selects participants that are available around a location, internet site, or customer-membership list. Further, it can be helpful in obtaining a range of attitudes and opinions and in identifying tentative hypotheses that can be tested more rigorously in further research (Stratton, 2021). The reason I chose to sub-employ this type of sampling was that I was within the proximity of all the people whom I wished to include in this research, thus being feasible to reach.

A sample size of 4 participants was recruited for this study. Recruiting potential participants for the current study proved challenging and required several invitations to participate due to the sensitive nature of the research topic, however, after assurance of anonymity, the educators were comfortable enough to participate. The study's sample comprised of 4 educators of Afrikaans FAL. Demographically, the participants consisted of one White, one Coloured, and one Black educator of Afrikaans FAL from high school A, and the last participant was a Black educator of

Afrikaans from high school B. The consideration of applying the concept of race when choosing participants stemmed from Appiah's (1993) contention that when people of other races see native speakers of a language, they equate the sight with class, intelligence and superior standards. Given the history of Afrikaans in education, as well as the role it played in the preconceptions of people in the Black community, it was important to purposely consider the different race groups to verify whether the experiences of these educators - as teachers of Afrikaans, teaching predominantly Black learners - were impacted by their race, or if they were constant throughout the different races.

3.3.3 The background of the schools

The first school where the research was conducted was an ex model-c school in the south of Johannesburg, not too far from Johannesburg CBD. The area where the school is located is dominated by individuals who are mainly from the north African countries, and those who are Black South Africans. The majority of the people in this area do not speak Afrikaans as a first language, except for the minority (the White Afrikaners and Coloureds). The White (Portuguese, Asian & Afrikaners) and Indian races are in the minority, but also form part of this population; hence the ethnic and racial description of learners in the school.

This public school was founded in 1945 and the languages of learning and teaching have been English and Afrikaans since the establishment of the school. There are 43 educators in the school, including the two deputy principals and the principal. In the majority, are the Black educators from different ethnic groups, with a total number of 39; followed by three Coloured Educators, and lastly –in the minority, one White educator. These figures include all educators across all nine subject areas. The school principal is a Black Xhosa woman, and the deputies comprise of one Black man (Tshivenda), and an Indian woman. The Afrikaans department consists of six educators of which three are Black South Africans, and the other three Coloured (including the head of the department).

The second public school is also located in the south of Johannesburg and is also an ex model-c school. The school was established in January 1961. The languages of

learning and teaching have been English and Afrikaans since the establishment of the school. In the early 2000's, the school introduced isiZulu and French as the additional 'first additional languages' upon the influx of the Black learners from different ethnic groups. The first additional languages are offered from grade 8 until grade 12 where learners are given the platform to choose the language which they are comfortable learning in. The FAL division consists of two educators of Afrikaans; one teaches the GET phase (Coloured man), and the other the FET phase (Black Tshivenda man). There are three educators who teach isiZulu; two teach the GET phase (two Black South African women), and one teaches the FET phases (one Black South African man). Lastly, there are two educators who teach French; a Black African (Congolese) man who teaches the GET phase, and a Black African (Congolese) women who teaches the FET phase.

3.3.4 Data Analysis

Interview data were analysed following the principles of critical discourse analysis. The CDA approach examines the historical roots of beliefs and practices and the structures and powerful actors that influence the adoption and continuation of beliefs and practices (Wall, Stahl & Salam, 2015). According to the CDA approach, any social phenomenon lends itself to critical investigation, to be challenged and not taken for granted (Wodak, 2014:302). This study adopted Faiclough's (2013) principles of the CDA. Faiclough's (2013:3) view of CDA is a relational form of research in the sense that its primary focus in not on entities or individuals but on social relations. This is a realist approach which claims that there is a real world, including the social world, which exists irrespective of whether or how well we know and understand it. More specifically it is a 'critical realist' approach, which means among other things a recognition that the natural and social worlds differ in that the latter but not the former depends upon human action for its existence and is 'socially constructed' (Faiclough, 2013:4)

The adoption of the critical discourse analysis method is recognized to be emancipatory and relies deeply on values and ethics to guide research conclusions (Lincoln et al., 2011; Myers & Klein, 2011 as cited in Wall et al., 2015). Wall et al.

(2015) contend that common values in critical research include equality, emancipation, and inclusion. When taking into consideration the nature of the topic explored in this research study, it is important to note that the educators' perspectives were impacted in a way which will led to a liberal and transformative shift regarding the factors which cause the Black learners' oppressions and feelings of exclusion in the Afrikaans first additional language classrooms.

The analysis followed the 4 steps of conducting the analysis as stipulated by Wall et. al. (2015). These are 1) defining the body of data to be analysed, 2) analysing content and coding, 3) reading and interpreting the text, and 4) explaining the findings (Wall et. al., 2015). The first step entailed familiarising myself with the data, which involved reading and re-reading the dataset while noting down initial impressions from it (Wall et. al., 2015). I read, and re-read the interview transcripts so as to hold and view the dataset as a whole in my mind as the researcher. Secondly, the responses deemed significant and relevant to the focus of the study were encoded systematically in the interviews to form codes. This involved highlighting any comment that appeared salient while noting whether there were similar comments across interviews to preliminarily group similar responses. Thirdly, similar codes were collated under one general heading to form themes. The purpose of this step was not to reduce the dataset to themes as such but to organise the material into meaningful groups. Fourthly, the initially generated themes were assessed and thus ensured that each code extracted is relevant to the theme it is placed under. This step ensured the elimination of any code which did not seem to fit a particular theme. It also involved a reshuffling of certain codes between major themes. Fifthly, a process of refinement continued to solidify the themes. Finally, a reporting of the dataset in a structured and themed fashion was presented where codes of a theme were unpacked and examples given to argue for the relevance of each theme for the phenomenon under study.

3.4 Trustworthiness

Rigour refers to the thoroughness afforded to the data collection and analysis process. This depends on the suitability of the sample to the context of the study and the researcher's commitment to the dataset. Guba (1981, as cited Korstjens &

Moser, 2018) identified four aspects to trustworthiness, namely: credibility, transferability, dependability and confirmability.

Each of these is respectively defined as the degree to which 'truth' can be found in the findings, the degree to which the findings can be applied to other contexts, the degree to which the findings are consistent and can be repeated and, the degree to which the findings are shaped by respondents and not by researcher bias (Amankwaa, 2016; Korstjens & Moser, 2018). Each of these factors was considered throughout the data collection and analysis of the research process. Guba and Lincoln's (1981 as cited in Kortsjens & Moser, 2018) recommended strategies that ensure the accomplishment of trustworthiness were used. Specifically, persistent observation and triangulation were employed; thick description was used when presenting data, including presentation of quotes from interviews, to ensure the constructs were clearly defined to enhance transferability; an audit trail to transparently describe all steps of the research process was undertaken to ensure dependability and confirmability of the study.

3.5 Self-Reflexivity

Given the sensitive nature of the study, it is important to note the researcher's own subject position. The researcher must be cognisant that they may occupy two subject positions, that of the observing subject and the observing object (Pagis, 2009). It is necessary to continuously engage with the participants alongside our own theoretical understanding and biases.

As a Black educator of Afrikaans FAL, it is crucial that I highlight my stance as the researcher of the current study and how this position has the potential to impact the study. My teaching experiences, coupled with my perceptions of teaching the Afrikaans language may play an influential role in the interaction between myself and the participants as South Africa has an extremely racial history fraught with socio-economic issues. My interest in this specific topic to research is rooted in my curiosity about how my own perceptions influence teaching and learning in my classroom. Additionally, I wanted to explore some of the underlying processes which other educators of Afrikaans FAL may or may not be aware of.

Palaganas et al. (2017) distinguish between two kinds of reflexivity which are relevant to this study, namely: conceptual reflexivity and process reflexivity. They characterise conceptual reflexivity as the ability of the researcher to be self-aware and recognize that they form part of the social world that they wish to study. Process reflexivity, on the other hand, is characterized by the constant introspection employed by the researcher on the role of their subjectivity throughout the research process. It involves the process of reflecting on one's values as a researcher, which also includes recognizing, examining as well as understanding the various ways in which their social identity may impact the research practice (Palaganas et. al., 2017). Drawing on these concepts and given that the topic is quite personal, I conceived of ways in which my subject positions could produce slanted expectations of the findings of the study, including the process of the whole study from the beginning to the end.

Me being an educator –faced with similar issues to that of my participants- may grant me the insider position, which may result in over identification on my part. This may hinder my objectivity in my viewing of the participants. In addition, the participants may over identify with me which may result in them assuming my understanding of issues. This may result in loss of meaning as they may not explain certain issues to me. However, my position as a researcher cannot be ignored as well. As a result constant introspection was employed to ensure that I conscientise myself to re-focus whenever I feel like I may be pouring too much of myself into the research, which Palaganas et al. (2017) would term process reflexivity. On the other hand, my teaching position could enhance the research as I engaged the research with some knowledge about and a needed sensitivity towards issues of individuals teaching Afrikaans FAL. This acknowledgement highlights the conceptual reflexivity Palaganas et. al. (2017) speak of in their paper.

3.6 Ethical Considerations

Ethics clearance from the Human Research Ethics Committee (Non-Medical) of the University of the Witwatersrand was obtained before data collection commenced.

Whilst researchers have the right to collect data through methods like interviews and observations, they also have the responsibility to ensure that researchers do not collect data at the expense of the participants' right to privacy. Interviewing is one of the data collection methods which are employed when one adopts the qualitative methodology to conduct research. The interviewer must work diligently to ensure the validity and reliability of the interview data otherwise, interviewers themselves, can turn out to be weaknesses due to their own bias, subjectivities and lack of interviewing skills. It is also important to note that interviewers themselves become part of the "interviewing picture" by asking questions and responding to the respondent and sometimes even sharing their experiences with interviewees; working with the interview data, selecting from it, interpreting and describing and analysing it regardless of their discipline and dedication in keeping the interview data as the product of the respondent (Hofisi et. al., 2014).

Babbie and Mouton (2011, p.289 as cited in Hofisi et. al., 2014) define a qualitative interview as "an interaction between an interviewer and a respondent in which the interviewer has a general plan of inquiry but not a specific set of questions that must be asked in particular words and in a particular order". An interview can also be defined as a purposeful conversation (Berg, 1989, Dexter, 1970, and Guba, 1985 as cited in Hofisi et. al., 2014). Mishler (1986) on qualitative research interviews observes that "At its heart, it is a process that an interview is a form of discourse. Its particular features reflect the distinctive structure and aims of interviewing, namely, that it is a discourse shaped and organized by asking and answering questions. An interview is a joint product of what interviewees and interviewers talk about together and how they talk with each other. The record of an interview that we researchers make and then use in our work of analysis and interpretation is a representation of that talk. Therefore, it is important to note that an interview involves at least two people who are the interviewer and the interviewee. While the interviewer asks the questions the interviewee is there to respond to the questions asked by the interviewer.

This notion implies that I, as the researcher need to conduct the study in an ethical manner, by respecting the research field and the participants' rights in the study. I am required to observe participants' rights to confidentiality, anonymity, withdrawal

and the right to exercise informed consent or voluntary participation, which will be reviewed in the following respective sections (Cohen et al., 2007).

3.6.1 Confidentiality

The concept of confidentiality in a research study requires the researcher to keep the information shared by the participants during the data collection period confidential, and not link such information with the participants' identity publicly (Cohen et al., 2007). Therefore, in this study, the participants will be given assurance in writing that their information and identities will be kept confidential (see Appendix B). Confidentiality was assured by guaranteeing the participants that all identifying and personal information disclosed during the interview would be kept private between the researcher and the participant (Smythe & Murray, 2000), and that the information gathered through the study will only be used for academic purposes, that being for the requirements of the degree and the main project that this study feeds into.

3.6.2 Anonymity

The chief way that researchers seek to protect research participants from the accidental breaking of confidentiality is through the process of anonymisation. Ethical guidelines and methods textbooks all note the importance of anonymising research participants through the use of pseudonyms (Wiles et. al., 2006). The need to keep the participants' identities confidential has been of utmost importance in research, and requires that the information provided by the participant should in no way reveal their identity (Cohen et al., 2007). Therefore, in this study the teachers' identities will be protected through the use of pseudonyms, like replacing the teachers' real names with codes, numbers or fictitious names. For instance, teachers will be referred to as Teacher A or Teacher B instead of using the actual names of the teachers

3.6.3 Informed consent

According to Cohen et al. (2007) social research requires the researcher to obtain the consent and cooperation of the participants of the study, including significant others in the institution that is providing the research facilities, namely the principal of a school if the research is taking place in school premises. Informed consent was

sought for the current study by offering potential participants a detailed participant consent form (see Appendix C), which entailed gaining permission from the participants to participate in the study. This involved informing the participants of all the important aspects related to the research which may have contributed towards their decision regarding whether or not they wanted to participate in the research (Smythe & Murray, 2000)

3.6.4 Right to withdraw

The right to withdraw in research is recognised in virtually all national and international-guidelines or research on human subjects. Schaefer and Wertheimer (2010) argue that the right to withdraw should protect research participants from information imbalance, inability to hedge, inherent uncertainty, and untoward bodily invasion, and it serves to bolter public trust in the research. In a research study, the participants are entitled to the right to withdrawal, even after they have given their voluntary participation or informed consent. In line with this right, the participants of this study will be informed in writing –through the medium of the aforementioned information letter- that they reserve the right to withdraw from the interview or observation at any time without any penalties.

Although participants were talking about a possibly uncomfortable subject matter in the interviews, the topic is not considered a sensitive topic and the study is therefore of minimal risk. Although participants could benefit from the opportunity to talk about their experiences and contribute to the production of knowledge, there were no direct benefits to participation in the study. As part of the commitment towards developing knowledge and Afrikaans teaching research, the findings and conclusions of the study will be made available to participants should they wish to access them upon the conclusion of the study. This will be accomplished through emailing a summary of the research report to those participants who are interested.

CHAPTER 4: RESULTS

4.0 Introduction

The study aimed at exploring educators' perceptions of the continuous offering of Afrikaans First Additional Language in predominantly Black-African secondary schools in Johannesburg-South. As asserted by (Connelly, 2010), the findings in this section reflect as fully as possible the experiences of the participants; further, the findings relate all feasible aspects of what it was like to be the person (in a body) who experienced the phenomenon. All the names of the participants included in this chapter are pseudonyms. None of the educators' real names were used, as a measure of protecting their identities.

Three predominant themes that emerged in the analysis of the interviews

My interpretation of the themes discovered in the findings led to the understanding of an overall essence, or essential theme, of this community's lived experiences (Bush et al., 2019). The **first** and dominant theme, 'Educators' perceptions of the continuous offering of Afrikaans FAL', explores the reasons for the continuous offering of Afrikaans FAL. **Second**, 'Educators' perspectives of Afrikaans as a South African language', are examined. **Third**, The teaching and learning experiences (positive/negative), and 'Socio-emotional, and Interpersonal relations between educators of Afrikaans and Black learners' are explored. The **Fourth and final theme examines the** 'Opinions concerning the adoption of other (or African) languages as optional first additional language/s.

4.1.1 Educators' perceptions of the continuous offering of Afrikaans FAL

This theme captures the perceptions of educators as they share their views of the continuous offering of Afrikaans FAL in predominantly Black secondary schools (Ex-Model C). Firstly, regional factors as a reason for the continued offering of Afrikaans FAL, are explored. Secondly, perceptions surrounding the reinforcement of social cohesion, and its' status as an official language, are examined.

4.1.1.1 The continued offering of Afrikaans FAL based on regional factors

Educators believe that the reason Afrikaans is still the dominant FAL taught in the area they teach, and other predominantly Black areas is because the schools attended by these learners are located in former white areas and that the continued offering of Afrikaans suffices with the politics of such regions. Schools are still operating under the same guidelines as pre-1994 and 'should NOT change' – as Ms. Koffman reiterated in a condescending tone.

Educator 2: Ms. Crystal (Coloured[1]- Afrikaans, 26 years old) – Secondary School A:

> *"…there are still many secondary schools that I know of which only teach Afrikaans as an additional language, including this school. I think the area is a former white (Afrikaner) area –as with many other areas in Johannesburg"*

Educator 3: Ms. Koffman (White[2]- Afrikaans, 29 years old) – Secondary School A:

> *"We can't shy away from the fact that there was segregation in the schools whereby Africans were not allowed to attend schools in the urban areas. The continuous offering of Afrikaans boils down to the issue of politics of the region that we're in. We need to understand that this was a majority white area before it was flooded by the Black people, so since they have decided to gradually invade their space, they now need to change their values? That won't work ma'am"*

Mr. Mukwevho shares a different perspective of the continued offering of Afrikaans FAL, which he claims is due to the fact that most primary schools in the area are still offering Afrikaans as the only FAL until grade 7 level. He believes there needs to be a link between the languages offered from primary to secondary school to avoid confusion among learners.

Educator 4: Mr. Mukwevho (Black - Tshivenda[3], 49 years old) – Secondary School B (The secondary school offers Afrikaans, IsiZulu and French as their first additional languages):

> *"The learners were offered Afrikaans as a FAL in primary school, and most of the primary schools around here, and in the surrounding areas only offer the language as*

[1] Coloured, formerly Cape Coloured, a person of mixed European ("white") and African ("black") or Asian ancestry

[2] White is a racialized classification of people and a skin colour specifier, generally used for people of European origin

[3] Venda or Tshivenda is a Bantu language and an official language of South Africa. It is mainly spoken by the Venda people in the northern part of South Africa's Limpopo province, as well as by some Lemba people in Zimbabwe.

a FAL. It won't make sense to offer languages in high school which are not offered in the primary schools of this area. That would be us chasing the learners away to other areas and complicating things because they would be looking for content they are familiar with. Maybe if there were African languages offered as FAL from primary level, then it would make sense to have other alternatives."

4.1.1.2 Afrikaans is offered as a means of reinforcing social cohesion, and its' status as an official language

Educators also believe that Afrikaans, like all other South African languages, is an official language and deserves a chance to be treated as such. They believe it is taught in predominantly Black schools to convince learners of the victory the country has achieved over apartheid, and to teach them a new language for social and business purposes, and also for recognition of the speakers of the language.

Mr. Maake started off by quoting the motto included in the South African Coat of Arms as a sign of the acknowledgment of unity, additionally, stating that unity is vital in the development of the country.

Educator 1: Mr. Maake(Black[1] - SeSotho[2], 56 years old) – Secondary School A:

"! ke e: /xarra //ke[3]… Afrikaans is a part of our history and it is necessary that they must learn it and do it as a subject so that they can be open-minded. The DBE chose to include it in the curriculum despite its history because they want to enforce the concept of unity. They wanted to show that we as a nation have overcome that state of disaster. If we are really going to build a democratic state, then they need to be fluent in Afrikaans so they build with the 21st century citizens. What if they have an Afrikaans boss or colleagues one day? We need to embrace the diversity instead of fighting against it. It is an official language, so they must learn it and respect it for their own development, finish and klaar."

[1] The term Black generally refers to a person with African ancestral origins.

[2] the South Sotho language of the Basotho people, an official language in Lesotho and South Africa, with over 5 million speakers.

[3] ! ke e: /xarra //ke – the motto written on the South African Coat of Arms meaning *'diverse people unite'.* It is written in the Khoisan language of the /Xam people. It addresses each individual effort to harness the unity between thought and action.

Over and above Ms. Crystal's view that Afrikaans FAL is taught based on the region the school is in, she believes that Afrikaans should be recognised as an official language as a means to encourage a coherent and multilingual nation.

Educator 2: Ms. Crystal:

> *"Afrikaans FAL is still being taught in schools where there are a lot of Black because Afrikaans still remains one of the official languages of South Africa and is now regarded as an African language. The aim of the department of education of South Africa is to promote multilingualism and foster community cohesion."*

Ms. Koffman asserted that Afrikaans is a language associated with power, further, it is a 'European' language, and this will continue to motivate the continuous offering of Afrikaans FAL.

Educator 3: Ms. Koffman:

> *"Ex model-c schools work like this; remember that Afrikaans is a European language, so it is part and parcel of the curriculum, so when the curriculum was structured, it was intended that only English and Afrikaans would be the languages in the forefront. It's the power they possess. (shrug[1])"*

Mr. Mukwevho added that among the Black students in the school, most are foreigners and don't have much South African language skills. This is the reason for the continuous offering of Afrikaans, mainly to standardize the Afrikaans language to provide balance for the multicultural environment they face (Apart from learners who are IsiZulu and French speakers since they are already accommodated by the school he works in). He claims that Afrikaans is a great choice in terms of the provision of teaching material in comparison to other subjects. He further explained that the DBE does not create many opportunities for other North, East and West African language teachers. The hiring and payment of salaries of foreign language teachers are often taken care of by the school governing body.

Educator 4: Mr. Mukwevho:

[1] raise (one's shoulders) slightly and momentarily to express doubt, ignorance, or indifference.

> "S*chools around here offer Afrikaans because most of the learners living around the area are foreign nationals. They can hardly speak other South African languages, so Afrikaans is the standard FAL that most schools offer to try to create a balance between the Black South African learners, and the Black foreign learners. It is also a very stable language with everything in place. Loads of material!"*

4.1.2 Educators' perspectives of Afrikaans as a South African language

This theme captures educators' views of the Afrikaans languages to as a means to motivate how their perspectives impact their experiences of teaching Afrikaans FAL.

4.1.2.1 Perspectives of Afrikaans as a language of oppression

All educators recognise Afrikaans as a language associated with oppression during the colonial era (apartheid). The two Black educators (one and four) expressed that they were personally affected by the oppressive measures as asserted by Mekoa (2020), while the 2 native speakers (two and three) provided objective views of the oppression but were not directly affected by it.

Educator 1: Mr. Maake:

> "*Personally, I am a product of the apartheid era. We were also forced to learn it so that we do not get into trouble with the white people when they spoke to us because they hated the idea of us speaking our native tongue"*

Educator 2: Ms. Crystal:

> *"Personally, I feel that given its History in South Africa with regards to Apartheid and its struggles, is a means of proof that the people of South Africa are resilient. Afrikaans has been a language that sparked anger based on racial oppression and inequalities."*

Ms. Koffman – as with all the other educators – acknowledges the history of the country and the politics which were involved in the labelling of Afrikaans as the '*language of the oppressor'*. She does also make a strong claim that people don't have a thorough understanding of what really transpired during the apartheid-era,

hence the misinformation will lead them to perceiving the Afrikaans language with a negative attitude.

Educator 3 – Ms. Koffman:

> *"I do not want to discuss the politics of its history because once I take it that route, I'll be speaking on behalf of the majority who claim that it is the language of the oppressor without having the thorough understanding of that context.*

Mr. Mukwevho claims that as much as Afrikaans caused a lot of strain to him during his years as a learner during the Apartheid era, it is currently doing the same to Black South African learners in first additional language classrooms.

Educator 4: Mr. Mukwevho:

> *"We had to learn it by force. You can imagine the difference between Venda and Afrikaans… hahaha… it was a mission and a half."*
>
> *"Because of reasons relating to Apartheid, people think that anything that has to do with Afrikaans is evil. To an extent, I agree. We used to endure a lot of corporal punishment from the White teachers if we didn't do well in school. We would go home with bruises on our bodies, also when we were naughty –as with every other child - but we were labelled as barbaric."*
>
> *"Most schools still offer it now, but as a first additional language. "The oppression of our kids needs to be stopped now!"*

4.1.2.2 Perspectives of Afrikaans as a language of opportunity

Mr. Maake has been teaching Afrikaans for 25 years. He was born and grew up in the Free-State. Afrikaans and its culture are dominant in the province. He regarded the mastering of the Afrikaans language as an important factor due to the motivation he had of pursuing his career in law. Due to these factors, Mr. Maake was forced to acknowledge the Afrikaans language. This acknowledgement shapes the current perception he has of the language.

Educator 1: Mr. Maake:

> *"Afrikaans is important for me because growing up, I always wanted to study law, so I had no choice but to speak it. I also liked Afrikaans from the word go because it was*

different to my home-language, Sesotho. During those days, knowing Afrikaans would boost our pass mark and we were able to pass matric and go to college. I had no choice but to like it. You know what they say; acceptance is key."

The statement made by Ms. Koffman presented a disturbed tone. She feels that the Black people in Johannesburg complain extensively about many factors; with the issue of Afrikaans being one of them. She refers to the way of life of Africans and SeSotho-speaking Blacks in the Free State, explaining how they accepted and bid farewell to the events of the apartheid era; further, accepting the racial and economic situation of the Free State Province.

Educator 3: Ms. Koffman:

"The language of 'money' and the language of business is Afrikaans in the Free State, so people who reside there see the importance of learning it. It doesn't mean that the Blacks there won't speak their Sotho. They speak that at home and it's enough to keep them going. But again, the Afrikaners[1] are strict there. In order to work with them, and for them, dan moet hulle standard Afrikaans praat, hulle moet mos leef (translated: then they need to speak standard/fluent Afrikaans. They need to earn a living). That means they must speak the language of the people who will put food on their tables. We can't shy away from that. Business people are Afrikaners. OFS, Die Oranje-Vrystad (translated: The Orange Free-State) as we call it. Mind you, there'll always be a relationship between language and the economy. 80% of the people holding the wealth in the Free-state are Afrikaners. Everyone must accept and life must go on man."

Mr. Mukwevho believes that Afrikaans is generally a good language to teach with regards to content. However, for social reasons, he decided to teach the Afrikaans language to shape the Black learners' views to embrace their African languages by decolonizing the concept of Afrikaans in predominantly Black schools.

Educator 4: Mr. Mukwevho:

[1] Afrikaners (Afrikaans: [afriˈkɑːnərs]) are a South African ethnic group descended from predominantly Dutch settlers first arriving at the Cape of Good Hope in the 17th and 18th centuries.

"Typically, and content-wise, Afrikaans is a good language. I come from Limpopo and most farm schools used Afrikaans as the medium of instruction. Here's the thing, I am very proud of being a Black Venda man, but I always believe that in order to make a change, you need to master a man's language, so I decided to teach Afrikaans. If these children can learn to master the language and culture of the Afrikaans, then they can become leaders of decolonisation, and reinstate the African languages to where they belong."

4.1.2.3 Acknowledgement and Acceptance of Afrikaans as an official language of South Africa, and Mother-tongue

All educators speak of their pride in speaking the language, and assert that all South Africans should see it as a South African language and accept it.

Mr. Maake appears to have had a positive attitude towards the events of the apartheid era. He admitted that times were difficult during this period and that he and his family had suffered emotional trauma at the hands of the oppressors, but because they saw it from a different perspective compared to the fellow students and friends he suffered with; He managed to positively reinforce everything he had learned and move forward with that mindset.

Educator 1: Mr. Maake:

"The country is developed because of the Afrikaners because their language and culture come with humanity. I accepted and loved the language as I accept and love human beings. We were taught this at the missionaries[1]. We've come a long way as country madam, so If I don't learn their way of life, then I cannot treat them with respect; which is what humankind needs to learn now. There is no need to cry over spilt milk. If our Black brothers and sisters still haven't overcome it, then it's on them. The people who were the perpetrators of oppression are long gone. Being a renaissance man, you need to learn from your neighbor and build from there. The language is an official language now and we need to speak it with pride"

[1] Members of a religious group sent into an area to promote their faith or provide services.

Ms Crystal refers to the struggle of apartheid to reflect her objective perception of Afrikaans. Then she gives her point of view from a personal perspective. Which is proof that she acknowledges the history and its impact on Black South Africans. She does however respects it as a mother tongue speaker because she grew up in a predominantly Coloured area.

Educator 2: Ms. Crystal:

> *"People are less hateful towards it and have learnt to tolerate it. Afrikaans my home language and I grew up speaking it. For the people of Eldorado park and other surrounding areas, it is our pride."*

Ms. Koffman shares that she is an Afrikaans-speaking woman who grew up in the predominantly white Free State town of Tueleng, where people are proud of their language and culture. Also, she has no problem with the Afrikaans language and will continue to respect and protect it as an important part of her identity. Similarly, to Mr. Maake, Ms. Koffman regards Afrikaans as a language equal to all other official languages in South Africa.

Educator 3: Ms. Koffman:

> *"I'm from the Free State, from an area called Tueleng. I started speaking Afrikaans since I could remember, it was never forced upon me. I do not have much of a negative attitude towards the language. I am not moved by the politics related to it because I was not there to begin with… so personally, I see it as just a language like all the other official South African languages. I am White and proud!"*

Mr. Mukwevho sees the purpose of the obligation to help Black learners perform well since Afrikaans has been placed in the curriculum.

Educator 4: Mr. Mukwevho:

> *"Afrikaans is a part of the school's curriculum and teachers just have to oblige for now. There's no other way. The only thing we can do is to go the extra mile and try to support the learners in the best ways possible."*

4.1.3 Experiences regarding teaching and learning of Afrikaans FAL in predominantly Black classrooms

4.1.3.1 Positive educator Experiences

Mr. Maake and Mr. Mukwevho seemed to have more positive experiences compared to the educators who are native speakers of the language (Ms. Crystal and Ms. Koffman). An interesting factor here is that educators who are not native speakers of the language relate better with learners than those who are. It may be that these educators better understand the struggle of being taught Afrikaans as a Black person because they can empathize with the learners based on their personal experiences.

Mr. Maake commented:

> *"I teach content in Afrikaans, but if I see that the activity is difficult, I switch codes and start explaining to them in English. I don't care what Raeesah (district facilitator-Afrikaans) says about speaking in Afrikaans with learners throughout the lesson. It's not possible and it's not practical. They sit in their offices and expect us to perform miracles, but they don't know the hardships that these learners are facing. They compare our learners' work ethic and results to those in schools of learners who are Afrikaans home language speakers without considering that we are teaching African children here. It takes time and patience to mould them because before you teach content, you teach attitude. But the emphasis is on Afrikaans. They need to be willing, not forced. This is what I'm encouraging, you see. The learners perform well, against the odds. They even make extra effort by going to the library, watching programs which are broadcasted in Afrikaans to encourage them to learn more. Children must come and go as they are –unfiltered, but the most important thing is the desire to learn. If they understand why they are learning Afrikaans, then the child will voluntarily learn. Learners fail because teachers give them activities without explaining and without involving learners and making them a part of the team. When they are given the platform, they want to show off. They start appreciating Afrikaans."*

Mr. Mukwevho commented on how learners struggle during class to fully grasp concepts due to lack of understanding of the content, further, on how the addition of Isizulu to secondary school B improved the results of the FAL's in the school:

"Afrikaans is not really a language that they are exposed to, so most of the time, in order to understand something, they go on google and translate, or use a dictionary. Some of these learners do not have such aids to assist them with learning, so they become demotivated and some help. I believe that teachers need to be prepared for the lessons as well, because if they are not, that alone can make learners lose interest in the subject. Most of them really try. They literally only do the work just to get a matric. Most used to pass on or even below the pass mark which 30%. But since isiZulu was introduced, results are better because most of the learners chose to be in the class. Some are doing it because they know neither isiZulu nor French, so the only option is Afrikaans."

4.1.3.2 Negative educator Experiences

Both educators who are mother-tongue speakers of Afrikaans had negative experiences of teaching the language. This is possibly because Afrikaans may seem easier to them because they don't understand the comprehension level of the Black learners. The assumptions of both educators is that learners are lazy to think or generally have a bad attitude, without considering to address external factors which could be affecting their performance.

Ms. Crystal commented in frustration:

"*The learners' results are affected because less effort is put in to the learning of the subject as compared to other subjects, irrespective of efforts made by teachers. I'd ask them questions in class, no answers, just stupid utterances. The learners don't want to work, so they fail the subject. Most get below 30%. I've accepted that because whatever I do, they refuse to listen, so whatever!"*

Ms. Koffman's experiences with her learners inside and outside of the FAL classroom left her disheartened, with no urge to teach the learners presented to her:

Ms. Koffman:

"Academically, these learners are impacted negatively. The desire and urge to study is never there. It starts with the psyche. Once you hate something, then it will come and manifest itself. They ask and ask questions. But you can see that its only because they want to get over and done with their assessments, not because they

really want to know. To show that they really don't like the subject, they wrote an Afrikaans test. As soon as I asked about it, they literally stopped me and uttered 'don't even ask ma'am, we don't want to talk about it. It is what it is'. I was disheartened and never even bothered to do corrections for that test. So what does that tell you? What puzzles me is that there are so many words which you'll find these learners uttering, which are borrowed from the Afrikaans language. Words which they use informally, but they often don't realise this. You'd hear them speaking words like 'vaslap' (face cloth), 'emmer' (bucket), 'tamatie' (tomato), 'venster' (window), and, and, and... the list is endless. When you do make them aware of the connection these languages have, you'll find them saying 'no it's not the same ma'am, the Afrikaans-speakers took those words from us. That's our language'. Just goes to show how ignorant they are. This is a problem with learners of Afrikaans FAL. Subjectivity will always reign supreme. It's their way or the high way."

4.1.4 Socio-emotional, and Interpersonal relations between educators of Afrikaans and their learners

This theme highlights how the continuous offering of Afrikaans FAL to a predominantly Black teaching environment influences teachers' and learners' attitudes towards each other and towards the subject.

4.1.4.1 Educators as enforcers of learners' good/bad attitudes and performance

Mr. Maake claims that the learners which attend his Afrikaans FAL class come from hardship. The majority of the learners come to his class with the expectation of learning content, however, ensuring that learners are provided a safe learning environment leads to them responding positively to his teaching. His view was that educators are the enforcers/perpetrators of any particular attitudes displayed by learners. He blamed learners' frustrations on the attitudes displayed by previous teachers of Afrikaans FAL by not exercising patience with these learners.

Educator 1: Mr. Maake:

"Because of my nature as the teacher, and my attitude towards the subject, made the learners in my class love and appreciate Afrikaans. They even forget what they are

told on the streets that they should be negative towards Afrikaans. The objective of having a very good character that I am displaying now is helping them to become good citizens. Even those that come into my class with a bad attitude, the fact that they find themselves being welcomed, appreciated, respected, and supported, welcomes them to learn Afrikaans. The teacher finds him/herself playing a lot of roles, being a psychologist, being a parent. After this, you've won them. Learning becomes automatic. Teachers are more worried about completing the syllabus that everything looks good on paper and to Raeesah[1] and her team, and they forget about the development of the whole child."

Educator 2: Ms. Crystal

She stated that her learners are often demotivated and this has a negative impact on her as their Afrikaans educator

Most of the time I get frustrated and keep them in during break or afterschool because most of them refuse to do my work in class. My frustration with these learners sometimes makes me not want to plan lessons or give constructive feedback because I see no use. They won't respond positively anyway. Sometimes I just give them activities and leave my class because I become so agitated and start snapping at them. They ask stupid questions man!"

Educator 4: Mr. Mukwevho

Mr. Mukwevho notes that learners respond to educators based on the way that they are treated by them.

When I first started teaching here, there was a Coloured teacher and learners never liked her because of the attitude she had towards them. She would speak with a violent tone with the learners, and often they felt belittled because of how she conducted herself. The leaners didn't want to be in her class. I am saying this because teachers contribute a lot to how learners respond to their subject. So if you treat them like human beings and show that you are patient with them, then they tend to try.

[1] Raeesah is the Afrikaans subject advisor in the Johannesburg-South district

"They are in my class by their own choice. They enjoy being in my class because like I said, I am patient with them. I just have to try harder to convince them about the benefits of doing Afrikaans."

4.1.4.2 Learners' attitudes impact educators' responses

Learners attitudes also have a way of influencing the educators' responses to them personally and to the teaching process.

Educator 1: Mr. Maake

"Teaching the subject creates conflict, frustration and torturing to the children who don't like the subject because the teachers that they had before didn't give them the time of day. But with time, these types of learners became better and happier in my classroom. They try and it motivates me"

Ms. Crystal has not had pleasant experiences with learners in her Afrikaans FAL classroom. The majority of the learners she teaches have a negative attitude towards the subject and have displayed this attitude blatantly and unapologetically.

Educator 2: Ms. Crystal:

Most of the time I get frustrated and keep them in during break or afterschool because most of them refuse to do my work in class. My frustration with these learners sometimes makes me not want to plan lessons or give constructive feedback because I see no use. They won't respond positively anyway. Sometimes I just give them activities and leave my class because I become so agitated and start snapping at them. They ask stupid questions man! They really don't see the need to learn it, and this really demotivates me as a teacher as well"

Her frustrations have left her doubting her competency as an educator; often becoming hesitant to go to her classroom for the delivery of lessons because she believed avoiding them will give her peace of mind. According to her, the incident with the one grade 11 learner who she exchanged displeasing words with has led the other learners in the class to dislike her as an educator, additionally uttering displeasing comments about Afrikaans as a subject and her as teacher. This

experience, together with countless other experiences from other learners from her other Afrikaans FAL classes has left the educator in a position of considering to change the subject she teachers, or alternatively, leaving the school:

> *"One learner asked me the other day 'ma'am why do we need to do Afrikaans? It won't get us anywhere', and I literally chased that child out of my class after telling that he must 'voetsek[1]' to a school where they don't offer Afrikaans then. The child told his parent and I was in trouble with the principal because apparently I'm not a constructive teacher. After this, the learners in that class saw me as this monster. I've heard some say that they wish they never came to the school. They are convinced that I have a stinking attitude and only there to make them fail. There are a few learners who are more than willing to interact in the classroom and often come to me for assistance, even though they too really want to pass for the sake of being promoted to the next grade, not really because they have a genuine interest in the subject. I know they don't like the subject, but ma'am… they've been doing Afrikaans for years now, so I don't know why now at this stage of their schooling. I really wonder if other teachers face similar problems because I'm really on the edge of giving up on this subject to teach my other major, or maybe go teach at another school. Maybe the learners behave better there"*

Ms. Koffman feels the need to stick to teaching because learners seem unappreciative of her services.

Educator 3: Ms. Koffman:

> *"They never have informal conversations with me or tell me how they struggle with the languages because they have already concluded that I won't understand. As frustrating as it is, I also keep my distance and give them the work I should give them, and we keep moving."*

Mr. Mukwevho feels that by getting the learners to master the language, Black learners can use that one day to decolonise existing oppressive patterns.

Educator 4: Mr. Mukwevho

[1] Voetsek – Word originating from the Afrikaans language, also 'voortsek', or 'voertsek'. Short form of 'voort sê ek' meaning 'go on, I say'.

"For most of the Black learners, Afrikaans is a 3rd or 4th language. It's quite a challenge for them, and for me as their educator because I sometimes need to deal with their cold attitudes. Like I mentioned before, they need to become leaders of decolonisation tomorrow, but they need to develop the passion first. It's not about them only now, but their future brothers and sisters. So they must pass in order to become better, but the attitudes they come with make it difficult for me to preach because some fail to understand."

4.1.4.3 Learners' background factors (knowledge & environment) impacts their attitudes

The preconceptions and environments where learners come from proved to be a predominant finding as the factor which influences Black learners' attitudes towards the subject.

Educator 1: Mr. Maake:

"…the environment from which our children come from is very negative and torturing"

Ms. Crystal notes that learners don't have much exposure to the language, which could be valid reason they have no motivation to learn.

Educator 2: Ms. Crystal:

"I can confidently conclude that learners are very demotivated and lack interest when it comes to Afrikaans. They feel that they aren't exposed to the language in their homes, don't use it anywhere else besides at school in the Afrikaans period.

"They tell me they don't understand, sometimes asking questions like 'no one helps us at home, so what must we do ma'am?', and 'we can't suck Afrikaans from our thumbs'."

Ms. Koffman shares that due to her race (White), the learners feel that she is somehow connected to apartheid. They seem intimidated by her presence and this results in them not partaking in any classroom activities or communicating with her, whether formally or informally. These attitudes lead to her disinterest in the learners and their academics. Due to the fact that these learners barely see white people in their areas and because of the 'superior' perception they have of the educator, it creates a sense of inferiority in them that leads to discomfort. It may not have

anything to do with liking or disliking the native speaking educators, but because they don't know how to approach them.

Educator 3: Ms. Koffman:

> *"When these learners see me, they become fearful because I am White. They immediately associate my race with apartheid, probably thinking I'm trying to oppress them as well. They are always quiet in my class, but you see how they talk in the corridors about me, and about my class."*

Ms. Koffman stated that the learners in her class have a negative attitude towards Afrikaans and this is caused by misinformation from society and social media, especially the Soweto uprising, which I believe has had the greatest influence in shaping the perceptions of most Black people in the society. She added that if learners are not ready to acknowledge the history of Apartheid and the concept of *equality*, then they will see no purpose in their development.

Educator 3: Ms. Koffman:

> *"They've got a negative attitude towards Afrikaans due to lack of information. The difficulties that the children go through as far as Afrikaans is concerned is in connection with this lacking. Well let's start here. 'This is an oppressors' language', so they say. They only see NEGATIVE when they watch documentaries of the then Afrikaners being violent towards the Black people of the time. The greatest influence is the 1976 uprising. They hear of that and automatically, they are turned off. Their ignorance towards Afrikaans has blinded them in terms of them not thinking out of the box. If they are going to have a negative attitude toward the language, what happened to all the preaching of equality which they receive in subjects like Life Orientation and History, and also on social media? We might as well scrap the concept of equality from the constitution.*

Mr. Mukwevho teaches Afrikaans FAL to learners who chose it as a first additional language. He shared that most of the learners that he teaches are learners who constantly speak English in his classroom, despite him pleading with them to practise speaking Afrikaans. He further stated that most people in the community of where the school is located have a negative attitude towards Afrikaans, and this rubs

off onto the learners, consequently make it challenging for classroom interaction. Mr. Mukwevho asserts that practicing patience with these learners makes it a lot more bearable for them to be in his Afrikaans FAL classroom as most of them really do try responding positively, despite the efforts made by community members to convince them that they are learning the *'oppressor's language'*:

Educator 4: Mr. Mukwevho:

> *"Most of the learners in my classroom are Black learners from the school's area, followed by Coloured learners from the surrounding areas, but these learners barely speak Afrikaans. They speak English in the class and on the playgrounds, even when you tell them to try to speak Afrikaans to practise. Their parents won't speak Afrikaans with them or allow them to speak the language because it's a protective measure against judgment since most people in the community see it as a bad language. Imagine being Afrikaans but fearing to speak it. Many kids in the community call it the oppressor's language and want nothing to do with it.*

In addition, he shared that the majority of learners who opted for Afrikaans FAL were the Sesotho, Sepedi, and Tshivenda speaking learners. This was because they found Afrikaans much easier to grasp when compared to the language structures of the other first additional languages offered in the school; namely French and IsiZulu Mr. Mukwevho claimed that succeeding the introduction of the two above languages to the first additional language program, learners' negative attitudes of Afrikaans FAL have subsided.

> *"At least most of the learners who are in my class chose to do Afrikaans because they want to do the subject, some chose it because it was an easier choice between isiZulu and French; majority of them being the Sotho, Pedi and Venda kids. But I have to say, the learners' negative attitudes have been better since they brought Zulu and French to the school."*

4.1.5 Opinions concerning the adoption of other (or African) languages as optional first additional language/s, as a suggestion to resolve the presented problem

This theme discusses the possibilities of adopting additional FAL's (African languages) to the schools and the challenges which are likely to be encountered.

4.1.5.1 Advantages of adopting an African language as a FAL

While adding languages to the FAL curriculum which accommodates the majority is a stepping stone to improvement, it does create concerns around the exclusion of learners who are not IsiZulu or French speakers. They are forced to learn Afrikaans because it is the only option. It does not solve the entire problem,

Mr. Mukwevho:

> *"With regards to the introduction of isiZulu in our school; a large amount of learners who are a part of this school are also Black South African learners and mostly Zulu, so the principal felt it would be wise to introduce the language so that the learners could have a choice of which one they would like to learn and learners were happy to be presented with the opportunity. Same with French. The amount of foreign learners in our school is mostly occupied by Congolese learners who speak French as a home language, hence the choice of French as an additional FAL."*

4.1.5.2 Challenges of adopting an African language as a FAL

Educators stated that it could help to add African language, and it could take time and the initiative would need motivation of a number of people to succeed. However, that too would have its' disadvantages. Afrikaans is often perceived to be a good language to know in the economic/business sector, it looks good on learners' credentials if they have it as a subject.

Ms. Crystal:

> *"Adding an additional African language would help with the issue of learners failing yes, but we would be selling these learners and our education system short. Afrikaans might not be a favorable subject; learners might not fully understand the language, but the basics and foundations in reading, writing and speaking the language will be there, as an added advantage - possibly for in the workplace one day."*

Ms. Koffman

> *"Things don't just change overnight. There must be a will from the majority to want to do something about it first, then change will happen. Also, it will happen gradually.*

Unfortunately, it might even take years before we see any change at all. People are not ready to have these conversations, so we'll somer[1] *continue teaching while we wait."*

"There are limitations as well here. You might be proficient in Zulu, but remember that many good businesses take note of the English and Afrikaans languages. Knowledge of these languages will be equated with intelligence for a very long time because Black people don't want to take charge of their heritage."

Mr. Mukwevho stated the importance of Afrikaans as a language. He asserted that adding African languages to the school curriculum was a great advantage for the Black learners:

Mr. Mukwevho:

"In as much as Afrikaans is important, and the DBE gives it weight. and because of Bantu Education –even the Black people themselves give Afrikaans the status. There is however, unfairness in it. Even though everyone is given the right to express themselves, practically, we still have a long way to go. Adding French and Zulu to our curriculum was baby steps, but atleast we took the first step as a school."

In as much as it would benefit the learners to have most of their home languages accommodated, it would weigh down on the finances of the schools due to lack of vacancies afforded to these educators because the funds would have to be released by the school governing bodies to pay the educators.

Mr. Mukwevho:

"The school cannot employ more foreign language teachers because it lies on the SGB to pay them. The DBE often doesn't make means to assist the schools in this regard."

4.1.5.3 Suggestions of teaching Afrikaans FAL in areas occupied by predominant native speakers and challenges

Both Ms. Koffman and Crystal suggest that Afrikaans could be taught in schools which are located in areas of predominant speakers of the language to enforce the preservation and appreciation of the language, additionally stating the limitation of

[1] Sommer – Afrikaans word; translated to English, meaning *'just as well'*.

considering this route. It could be that the two Afrikaans-speaking educators see this option as an easy way out of dealing with the difficulties faced by Black learners.

Ms. Koffman:

> *"…I once had an argument with another teacher where we questioned this and we concluded that Afrikaans should be taught based on region.*
> *"There's an option of either removing it from the school and teaching in racially practicable schools. Afrikaans has its own place where it can dominate. There'll always be extremists. The people in those areas will continue to ensure the preservation of the language. Let's shift it to a place where it will be appreciated. If we do that with every language, then we will see change. When the Afrikaners try to preserve and protect their language, they are called racists, but Black people never want to fight for what's rightfully theirs and this is where the problem starts.*
>
> *"There are however other people in my race who see Afrikaans as a factor because now the country is flooded by Black people. They are scared that they will get rid of it. Even though this is the case, what do they say … aluta continua, the struggle will definitely continue, but we must stand in our pride and protect our language"*

Ms. Crystal claims that if current teachers opt for the removal of Afrikaans from the curriculum, they could get in trouble with authorities for enforcing racist or unfair measures, seeing that Afrikaans is recognised as an official language which carries equal capacity with other South African languages.

Ms. Crystal

> *"If the schools decide to remove Afrikaans from the curriculum, then they would probably get bashed by the department for unfairness or even worse, racism; so they keep it."*

Mr. Mukwevho makes a strong claim that Afrikaans could gradually lose its superiority within the next 5 years due to the defiance from Black learners.

> *"I'm afraid that in the next 5 years, Afrikaans won't be offered in schools because Black learners are slowly developing a fighting spirit. It would be best to sit down*

with the examiners to try to find a way for the language to be taught in areas where native speakers are dominating.

CHAPTER 5: DISCUSSION OF RESULTS

5.0 Introduction

The current study aimed to explore educators' perceptions of the continuous offering of Afrikaans FAL in predominantly Black schools in the Johannesburg-South district. This entailed exploring educators' perspectives of Afrikaans as a South African language in order to get an idea of how their perspectives shape their experiences in the Afrikaans FAL classrooms. The research further explored experiences regarding the socio-emotional, and interpersonal relations between educators of Afrikaans and their learners, further, how teaching and learning in the Afrikaans FAL classroom was impacted. It ended off by exploring educators' opinions in light of resolving the presented problem by a) the obliteration of Afrikaans, or b) the adoption of other (or African) languages as optional first additional language/s. This chapter explores the implications of the findings, possible limitations of the study and possible directions for future research.

The results of the present study support the hypothesis that racially and ethnically applicable languages need to be implemented in predominantly Black secondary schools in Johannesburg-South. Additionally, the results provide supporting evidence that educators are indeed experiencing hardship concerning the continuous offering of the Afrikaans language.

5.1 Key Findings

There were 3 key findings from the present study. ***Firstly***, all educators in the current study based their perspective of Afrikaans, on the apartheid history of Afrikaans in South Africa; this gives us a clear understanding of the attitude they have towards the subject they teach. ***Secondly***, two of the educators had similar concerns regarding the attitudes of the Black learners in their classrooms towards the Afrikaans language; adding that these learners' attitudes stem from their disapproving preconceptions of the history of Afrikaans; further insisting that these conceptions –coupled with the complexities which the learners encounter with the content of the subject- add to the attitudes which they display towards them as educators and towards the teaching and learning process in the Afrikaans FAL

classrooms. The other two educators assert that attitudes displayed by educators towards learners have a great impact on how learners respond to them as educators and to the teaching and learning process. These educators indicated that learners' attitudes are influenced by the attitudes presented by the educators themselves. ***Thirdly*** -as a result of most of the educators' experiences - educators were in favour of the addition of other racially/ethnically applicable (or African) languages to the first additional languages programme in predominantly Black secondary schools; further voicing their concerns regarding the feasibility of this addition. In light of these findings, each of the three themes presented in *Chapter 4* will be discussed in turn.

5.1.1 Educators' perceptions of the continuous offering of Afrikaans FAL

- **The continued offering of Afrikaans FAL based on regional factors**

Findings under this sub-theme suggest that the area in which the schools were founded, is a former white area, which could be the leading influence of Afrikaans still being offered in many of the secondary schools to date. The educators' findings are in accordance with findings reported by Christie & Mckinney (2017) that the government overlooked such factors when formulating their language policy. As soon as the new policy was implemented, at the forefront was supposed to be the addressing of issues of language which was the greatest tool used to oppress the Black nation so that similar trends are not repeated. If indeed the LiEP (1997) is important for shaping language practises in the education system, it means the onus is on them to make sure the learners who find themselves in former white areas are catered for to promote the values of equality in the education sector. In as much as the government gives the power to the school governing bodies as asserted by Mohohlwane (2019), the SGBs seem to have not exercised the power accordingly to ensure the inclusion of learners based on their race and ethnicities which is in line with the position taken by Stein (2017). The reasoning behind the government passing responsibilities over to the SGBs seemed like an easier task for them because, in that way, the accountability will be held against the SGB for failed implementation and not them. In the findings of this research, educators did not make mention of the SGB under their perception of the continued offering of Afrikaans, which is a sign that educators themselves don't have adequate knowledge

about the processes that need to take place for such changes to take place, further, the SGB lacks training and information on what their duties are (Stein, 2017), which is the responsibility of the government to make sure that the workshop members of such platforms to give them enough knowledge to execute their tasks effectively. Failure of the government to provide schools with such avenues results in bad management from the SGB, which in turn, results in the suffering of the learners, however, it does not come as a surprise to educators when the government does not deliver, because according to ideas shared by Christie & Mckinney (2017), delays and non-implementation are often displayed by the government when it comes to language policy issues. Regarding the school which has already adopted African languages as additional options (Secondary school B in the study), the same government which seemingly seeks to promote the utilisation of African languages is the same government that delays providing learning material for the new languages (Govender, 2018), further not providing enough vacancies to accommodate educators who wish to teach these African languages. It proves to be highly unachievable for current educators to teach all the languages represented by the different learners because over and above not having adequate knowledge of these languages, it will be unfeasible to teach all, as Odeku (2018) contends. With the above adding to the complexities of promoting the inclusion of African languages in the secondary school system, Odeku (2018) asserts that it will be a great task to accomplish, and also near impossible if the government does not introduce means in the LiEP to address such factors, which Ricento (2014) contends is the only alternative to the indispensable transformation of a deeply unequal and divided society.

- **Afrikaans is offered as a means of reinforcing social cohesion, and its' status as an official language**

According to the findings in this section, three out of four educators assert that the reason for the continuous offering of Afrikaans in predominantly Black secondary schools is due to the fact that Afrikaans was part of the curriculum from the time it was given a platform as an official language in South Africa which is in line with the contention brought forth by Brenzinger (2017) that the government of South Africa maintained a centrally designed policy of bilingualism that only granted English and Afrikaans official language status (Ms. Koffman). In line with Willemse's (2018)

assertion that Afrikaans is an African language, Ms. Crystal too contends that it should receive equal recognition as such. However, this will prove to be a challenge because of the preconceptions learners have of the history of Afrikaans because they grew up believing that it was the ‘language of the oppressor’ (Mekoa, 2020).

Findings also suggest that as an official language, it deserves equal respect as all other official (or African) languages, additionally, findings highlight the importance of Afrikaans as a language that is mostly considered in business settings, making it an advantage for learners to pursue it as a subject (Ms. Crystal). The above statement becomes concerning when looking into the linguistic interests of these learners. Dube's (2017) assertion that learners respond better to languages which they are more familiar with, gives grounds for us to assume that they will continue failing unless they are accommodated with languages that resonate with their linguistic habitus (Bourdieu, 1991 as cited in Dube, 2017). Although the findings under this section are widely accepted by the educators and possibly by the larger community, they suffer from some limitations due to the idea they reinforce the sustained marginalisation of African languages (Sibanda, 2022).

If the government truly implies that they are reinforcing social cohesion and multilingualism (Ms. Crystal), then it would be comprehensible to include all languages in the FAL program as a way of promoting this idea. It almost seems as though the Afrikaans language is being imposed on schools because of the fear of completely removing it because the DBE could be avoiding being held accountable for unfairness to the Afrikaners since the government preaches 'unity'. The idea of promoting a closely-knit society seems appreciable, however, the reality is harsher on the Black learners in these ex-model schools while reinforcing the idea that their home languages are not worthy of being incorporated into educational domains.

Contrary to the results of the 3 educators of Secondary school A; Mr. Mukwevho of Secondary School B was convinced that the continuous offering of Afrikaans FAL in the Johannesburg-South region was to create a balance in such a school setting where other African languages have been adopted – French and IsiZulu due to the influx of foreign learners into the school – as a way of catering for learners whose home languages were not considered since they were in the minority and are more comfortable with Afrikaans since it is the only consistent language they’ve been

exposed to since their primary schooling years. After English, which is the LoLT, Afrikaans is by far the only 'neutral' language that can be offered in schools in order to avoid conflict. The issue with the implementation of these additional languages is that the idea of oppression seems to be enforced on these learners. They have no choice, leaving them with Afrikaans as the only option. In such a case, certain languages start taking the limelight, while leaving the rest in the minority since they are not 'seen'. The learners who occupy the minority population continue with the struggles that most learners who chose alternative languages were able to escape. Although this route may be considered a plausible one, it perpetuates ideas of inequality within the Black community between the different ethnic groups, which might not be evident now, but could pose a bigger problem in the future.

Before investigating practical suggestions for ensuring an unbiased first additional language curriculum, we need to address the teaching and learning experiences in the classrooms of these educators which have indeed proved to be a call for concern.

5.1.2 Educators' perspectives of Afrikaans as a South African language

The educators' subjective perspectives of Afrikaans largely entailed references to the history of the language in a South African setting (Mekoa, 2020). Two of the educators –Mr. Maake and Mr. Mukwevho- describe their initial encounters with the language as negative experiences which brought a great deal of impact on their lives at the time. The educators admit to having faced oppressive measures from the Afrikaners of the time who dominated the Free-State and Limpopo provinces. These basic findings are consistent with the notion made by (Dube, 2017) that Afrikaans was seen as a language that imposed discomfort on the Black community and especially on those who experienced harsh treatment from the native speakers of the language. Their further statement of this treatment supports the evidence brought forward by Preller (1905, as cited in Ramnarain, 2004) which depicted Black people as 'barbarians'; moreover, creating a clearer sign of how their perspectives are shaped by the enforced use of Afrikaans during their schooling and the oppressive nature of its history. Based on the experiences of these two educators, and in addition to the claims brought forth by literature, a plausible explanation can be given for the educators' advocacy for the acceptance of the language for the sake

of peace and development (Mr. Maake's words); and for the decolonisation of the language for the discontinued offering of the language in predominantly Black schools (Mr. Mukwevho's words).

In line with Mohohlwane's (2019) statement of Afrikaans reaping the benefit of being one of the 11 official languages, Ms. Koffman and Crystal -who are mother-tongue speakers of Afrikaans - feel that Afrikaans deserves its place as an official language of South Africa. Their primary experiences with the language differ – positively – from the experiences of the two non-mother tongue educators. These findings highlight the importance of the impact which apartheid had on non-mother tongue speakers, in comparison to those who didn't have to endure the harshness of its nature. The two educators do however acknowledge the experiences and struggles of the Black people at the time, which gives a sense of empathy from their side, although empathy may not be enough to convince those who suffered from it, of a different reality.

Ms. Koffman asserted that Afrikaans should be a language meant to identify and unify the white mother tongue speakers, possibly making it the reinvention of the White man's language, as it was during the apartheid era (Preller, 1905, as cited in Ramnarain, 2004). The educator's stance on the current position of Afrikaans in the Free-State province seems to influence her perceptions of how all people – including the Black learners – should think. It is highly possible that Ms. Koffman would have experienced teaching differently, had she taught in her home province because the learners there are raised to have different preconceptions of Afrikaans to those of the Gauteng province. It can also be deemed impractical to compare the two because the Free-State has a dominant population of Afrikaans speakers, which has been imposed onto the Black population because they see the economic benefits of the language (Ms. Koffman). This is an important finding in the understanding of the educator's assumptions of learners' struggles and utterances as 'personal attacks' on the current Afrikaners; this results in her contention that the Afrikaans language should rather be given the platform to grow within the native-speaker community, as an alternative of withstanding the depletion of it in Black communities. The above reiterates the proclamation made by Mr. Mukwevho, that Afrikaans faces the chance of losing its superiority in the next 5 years; contrary to the findings of Watson (2007) who strongly asserts that Afrikaans is a numerically, economically, and politically

strong language and is likely to survive. Considering Ms. Koffman's claim of the supremacy of Afrikaans across the Free-State province, Watson's (2007) statement could be viable in terms of the 'strength' of the language in historical, and current Afrikaans-predominant areas, however, with reference to the learners' experiences and the majority of the educators' perceptions; the depletion of Afrikaans in predominantly Black areas is likely to be tenable. Mr. Mukwevho believes that in order to overcome the issues of inequality, educators need to train learners to be liberators.

Together, the present findings confirm that the background and experiences of these educators with the Afrikaans language influence their relatability with Black learners in the Afrikaans FAL classrooms. The above will be further discussed under the following theme.

5.1.3 Experiences regarding teaching and learning of Afrikaans FAL in predominantly Black classrooms

The findings of all educators confirm that learners come from backgrounds and environments where Afrikaans is least exposed to them. This issue has a lot of impact on the teaching and learning experiences in the Afrikaans FAL classrooms. Black learners struggle with learning the content of the subject and this is mainly due to 1. Afrikaans not being their mother tongue, and 2. Because of their preconceptions of the language. Ms. Koffman's results indicated that 'it starts with the mind', which links to the ideas asserted by Dube (2017).

- **Negative and Positive Experiences**

If the learners' attitudes towards the language are already negative, then the same energy will be reverted to the subject and classwork activities (Dube; 2017), which gives the subject control over the overall performance of the learners. Ms. Koffman asserts that the learners' ignorance is the reason why they won't succeed, sharing her experience of how she tried convincing the very learners that Afrikaans is very much connected with their African languages, but learners were still convinced that Afrikaans was difficult. The possible solution to Ms. Koffman's concern is Madukwe et al.'s (2019) contention and Mr. Mukwevho's assertion that if the teaching

environment is not conducive enough for the learning of that subject, then the learners will continue performing badly in Afrikaans FAL. Kurgat and Gordon (2014) demonstrate that teachers need to put the needs of learners first and display caring gestures, as is evident in Mr. Maake's findings. In as much as learners do try to watch Afrikaans shows or go to the library for Afrikaans material to assist them with their school work, educators need to understand that this is about the only time they get to engage with the language. Considering the above, it can be concluded that these efforts are not sufficient for them to build a positive mentality towards the subject, because the above factors, coupled with how the negative attitudes of people in the community, weigh heavily on them, causing them to eventually give up (Sibanda, 2022). Two educators noted that learners achieve marks that are on or below the actual pass mark, which is a real call for concern as demonstrated in the previous study by Phega & Ditsele (2021).

Teachers are forced to overlook whichever factors may be contributing to learners' bad performance because they are pressed for time. Between providing quality lessons, marking activities and assessments, and mainly completing the syllabus in the given timeframe; the completion of the very syllabus is impossible (Mr. Maake) because there are other factors that affect lesson time such as school assemblies, sports days, career days –the list is endless. Over and above the aforementioned, teachers are requested to teach in Afrikaans only, even though the district office is made aware that learners are struggling with the language. Through all this, teachers struggle to play important roles in these learners' lives as Madukwe et al., (2019) recommend. Teachers find themselves in trouble when they decide to adopt simplifying means such as code-switch which Myers-Scotton (2017) strongly advocates for, in order to clarify concepts for the learners' who need to be accommodated. It is the very district (according to Mr. Maake) that applies pressure on the educators when the learners fail but are never there to address the factors which contribute to these learners' high failure rate. With reference to the findings, educators end up becoming frustrated, forgetting that the advisors at the district level are merely following orders according to how they are stipulated in the policy. Thus, in line with Manyike & Lemmer's (2014) assertion, the action lies with the policymakers to award educators the platform to give direction on practical points to

consider when setting the language policy, considering that the educators are the ones faced with the daily realities with their learners.

5.1.4 Socio-emotional, and Interpersonal relations between educators of Afrikaans and their learners

The socio-emotional relations between the educators and their learners are described as largely negative, with only one educator claiming to have good relations with the learners on basis of attitude, and the other, partially agreeing with the fact that educators' treatment of the learners has a great impact on how the learners respond to them.

The results shared by Mr. Maake suggest that supporting the learners and exercising patience with them was a great way to allow the learners to feel welcomed in his class; the above can be linked with the notion of Lobczowski et al. (2021) that schools can integrate social, emotional, and academic development in optimizing the learning process of learners. The above notion ties well with these findings wherein educators could be missing the point of the cause of these attitudes and placing the blame on the history; the lack of background knowledge; and the complexity of the Afrikaans language. It can be argued that the greatest way to 'win the learners' as Mr. Maake alluded is a result of educators' treatment, however, it cannot be ignored that majority of the findings led to the same conclusion, which was that of learners responding negatively due to the preconceptions they have of the Afrikaans language and how that has influenced their aversion towards Afrikaners and Afrikaans content. Although it cannot be overlooked, however, Mr. Maake's claim can be regarded as more subjective seeing that his experiences display more positive outcomes with his learners in comparison with the other educators' experiences.

As aforementioned, the majority of findings indicate that most learners' attitudes are driven by their preconceptions of Afrikaans, and the limited knowledge they have of the language. In clarifying these claims, Dyers (2008) and Sibanda (2022) note that Black learners in most schooling communities regard Afrikaans as the 'oppressor's language' (also, Mr. Maake's words). The findings illustrate that Afrikaans to these learners is a 3rd or 4th language, moreover, with a limited vocabulary. Given that

these learners are ‘taught attitude, before content’ (Maake’s words); also nurtured without judgement (Lobczowski et al. (2021), there is a great possibility of educators reaping the rewards, which also gives these findings a great platform in future research.

The findings from Ms. Koffman's claims relate much with Ms. Crystals' of learners in her class detesting the language due to their preconceptions about the adoption of the language during the apartheid era, and most relevantly, the idea of the 1976 Soweto uprising which Dube (2017) described as a turning point of Black education. These learners' background knowledge 'blinds' learners as Ms. Koffman states. When comparing the experience to that of Mr. Maake and Mr. Mukwevho, the biggest question arises of whether educators are the ones responsible for educating these learners about the facts pertaining to the history of the country, and giving them support and comfort; or are educators there to solely deliver content? In line with the ideas of Modiri (2012), Ms. Koffman stated that because she is 'white', the learners immediately associate her 'race with apartheid', and automatically, their attitudes towards her become negative and they become anxious when having to interact with her. The latter is evidence of prevailing conceptions of race perpetuating perceptions and relations of domination. Ms. Crystal encountered similar experiences with the learners in her classroom; with learners making utterances such as 'we can't suck Afrikaans from our thumbs', which displays attitudes of defiance (Dyers, 2008). Both Ms. Koffman and Ms. Crystal are home language speakers of Afrikaans and these learners are well aware of that. The above is consistent with Willemse's (2018) and Appiah's (1993) contentions that when people of other races see native speakers of a language, they equate the sight with class, intelligence, and superior standards. Learners seem to discern a feeling of inferiority when in these educators' classrooms due to the preconceptions which come into play. Oyedola (2015) asserts that race in a particular setting is conceived from a socio-historical perspective. These experiences, together with the above-stated theories, provide a plausible basis for the attitudes displayed towards these educators.

These experiences propose questions regarding the influence that race has on the teaching of the Afrikaans language. It could be that the learners relate better to the Black educators in comparison to their white and coloured educators because they

feel that those educators understand them better, merely because they are Black. So it's a matter of the 'us' and 'them' as Lewis (2004) asserts. Also, according to the results, the coloured and white educators don't seem to display empathy towards these learners or offer any form of support to them. It is possible that because Afrikaans is their native tongue, they criticise because the content of the subject is comprehendible to them.

Additionally, due to the failure to empathise with these learners, they cannot get to an understanding as to why the learners behave the way they do, further leading them to the frustrations which they experience every time they have to deliver lessons to these learners. In their statements, both educators display a lack of patience and sensitivity towards the learners: *'I also keep my distance and give them the work I should give them, and we keep moving'* (Ms. Koffman's words), and *'One learner asked me the other day 'ma'am why do we need to do Afrikaans? It won't get us anywhere', and I literally chased that child out of my class after telling him that he must 'voetsek' to a school where they don't offer Afrikaans then*' (Ms. Crystal's words). Concerning these quotes, it is evident that the above educators lack the fundamental understanding of the struggles faced by these learners, hence their reactions, resulting in the aggravation of these learners' attitudes. The above findings leave us with a predominant question that arises from the theme, 1) 'how does the educator's race influence the attitudes of Black learners in the Afrikaans FAL classroom?'

Through the findings under this section, it can be signified that the fundamental cause of learners' negative attitudes towards the Afrikaans language is based on their preconceptions of Afrikaans which, which can still be considered a tool used to oppress Black learners (Heleta, 2018); further, these negative attitudes are aggravated by the treatment displayed by educators towards these learners. In as much as educators can label the continuous offering of Afrikaans FAL as post-colonial oppression (Perumal, 2016), the above concerns need to be considered in future research in order to find the best way forward.

5.1.5 Opinions concerning the adoption of other (or African) languages as optional first additional language/s, as a suggestion to resolve the presented problem

When educators were asked for their opinion on the suggested addition of ethnically relevant African languages to the FAL curriculum, they responded as indicated below:

'There's an option of either removing it from the school and teaching it in racially practicable schools. Afrikaans has its own place where it can dominate… You might be proficient in Zulu, but remember that many good businesses take note of the English and Afrikaans languages. Knowledge of these languages will be equated with intelligence for a very long time because Black people don't want to take charge of their heritage' – Koffman

Considering the above; and in addition, the contention of Musitha & Mafukata (2018) that the central role of African languages in the development and emancipation of the continent seems to have taken a backseat, Ms. Koffman's assertion may as well be regarded as viable; with Prah (2018) further validating the assertion by noting how language policies constrain the emancipation process and the cultural freedom of the masses. The issue here, however, is that the 'Black people' cannot be seen as ignorant if the language policy advisors seem to be at the forefront of the perpetuation of these constraints. Additionally, Beukes (2009) affirms the above assertion of Prah (2018) by stating that the language policy and planning in South Africa have become trapped in a gap between intention and performance. The results demonstrated above, match Beukes' (2009) further affirmation of the continual growth of these gaps if they are not intentionally and urgently scrutinised.

When considering the second finding: *'Adding an additional African language would help with the issue of learners failing yes, but in terms of learning another language, we would be selling these learners and our education system short'* (Ms. Crystal's words), a similar assertion (Beukes, 2009: Prah, 2018) to the above may be considered. It may be easy for the DBE to preach 'change' and 'development' in African language education (RSA, 1996a), yet the implementation process can be regarded as 'mere conversation without action' (Prah, 2018). As a result, Afrikaans may continue being offered in predominantly Black schools if the issue is not extensively explored; in addition, the continuation of its superiority in institutions further than secondary schooling will continue being witnessed, while the African language the significance of African languages depreciates.

'The main objective with language teaching is for the development of citizens in a country, you see… whether Afrikaans or any language. It is to the advantage of the learners to add other African languages to the secondary schools, but what's most important is that we must have specialists in the language.' – Mr. Maake

The highlighted point in this finding (Mr. Maake) stresses the importance of quality education. It will be to benefit of the learners to be awarded an African language/s, however, if the educators of the language/s are not adequately trained, then we might as well be fighting a losing battle; in line with these findings, Manyike & Lemmer (2014) highlight the importance of finding a balance between teaching support, subject knowledge competencies, and learner performance when considering this route.

With the findings of educators noting the complexity of considering this route, Govender (2018) contends that the provision of sustainable professional development programs, minimal meaningful opportunities for instructional support, instructional materials, and guidance and supervision assist in the implementation of the required changes will assist by making this process more attainable.

The above findings provide multiple perspectives on adding additional languages to the FAL curriculum, however, the concerns that each educator has created the opportunity for scrutiny into HOW the language policymakers, district officials, the school governing bodies, and educators of Afrikaans FAL can work together to propose practical means of dealing with this issue. It may start with as little as the addition of African languages to the FAL curriculum, however, as the findings suggest, it does not solve the entire problem because it fails to accommodate 'all' learners, further, it does not solve the problem as well in the society at large. In light of the latter, the DBE can take necessary as many steps to ensure the inclusion of more African languages, however, the responsibility lies with the government to ensure the prioritisation of African languages in domains beyond education. By this means, if the governing sector takes the stand of foregrounding the African languages (Prah, 2018) in all domains – especially business and education - then all other sectors will be likely to follow blindly considering that they ought to be the greater influences of the nation.

CHAPTER 6: LIMITATIONS, RECOMMENDATIONS, AND CONCLUSION

6.0 Limitations

Although a small sample size is generally suitable for a qualitative study, allowing depth rather than breadth, the generalizability of this study's findings is inevitably limited by the small sample size employed. A larger sample of research participants and multiple research sites would have afforded the study a chance to provide broader, and more general perceptions. My consideration of the above was thought to be sufficient to answer the research question, however, there proved to be an opportunity for the consideration of other stakeholders, including, learners of Afrikaans, members of the SGBs, and district officials to add more depth to the study, and to present more precise perceptions.

This overrepresentation of the educator's experiences from secondary school B (relative to the population of educators) may indicate their particular investment in the topic area. While the inclusion of educators from an Afrikaans FAL-only school, and a multi-FAL school is arguably a strength in the study since it allowed deeper investigation into the varying perceptions of educators from the individual schools, it does mean that the sample size for the second school is particularly small.

Additionally, the study solely focused on literature relating to Afrikaans and/or languages. A focus on the literature on 'policy implementation' specifically to Afrikaans education would have provided depth for the discussion of those particular themes.

The significant limitation was that this research study focused solely on Black learners – even though learners of other races were referenced in different sections throughout the study. There was no platform to discuss how the continuous offering of Afrikaans FAL affects them.

6.1 Recommendations/Directions for future research

Some possible directions for future research arise from the limitations outlined above. It would be helpful to consider a larger sample of research participants in order to contribute to both the depth and generalizability of knowledge in the field. It would also be helpful to include other stakeholders, such as learners and language advisors; which would give the research more depth about the research topic. Future research could focus specifically on factors to be considered for the implementation of additional African languages and/or the deployment of Afrikaans to racially applicable regions and the exploration of the feasibility of these options.

Further, given the extent of the numerous influences of the continuous offering of Afrikaans FAL, it would be helpful to investigate these influences in other parts of Johannesburg and not solely in Johannesburg-South. An identified theme in existing literature, which has helped contextualize some of the findings of this study, concerns the limited educator training in working with Black learners of Afrikaans FAL. Future research could interrogate the issue of training to a greater extent, to offer recommendations for improvement. When making sense of the findings, it has also been noted that existing literature tends to focus on Afrikaans as a LoLT, instead of FAL.

Finally, it is noted that the relative lack of research directed at understanding the significance of Afrikaans to Black learners, in post-apartheid South Africa suggests the potential for, and importance of growth in the field.

6.2 Conclusion

This study investigated the influences of the continuous offering of Afrikaans and further explored the impact thereof. Research that explores Afrikaans educators' experiences of working with Black learners is limited. As such, the study intended to explore these educators' experiences and with references to the findings – the challenges they have endured, and how these challenges have impacted their teaching, and their learners in the Afrikaans FAL classrooms. The results showed that educators struggle with Black learners whose attitudes are precipitated by their preconceptions of the history of Afrikaans in the apartheid setting, and by the

complexities they experience with the content of the language as non-mother tongue speakers. The results further showed how these attitudes contribute to negative socio-emotional relations between these educators and the learners, consequently leading to conflict between them, and perpetuating frustration in both the educators and learners.

Furthermore, the results revealed a gap in the literature pertaining to Afrikaans FAL teaching experiences in South Africa; and also a gap in the areas of training programmes and government provisions that need to be addressed for FAL educators to feel equipped enough to work with Black learners of Afrikaans and African languages.

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APPENDIX A: INTERVIEW QUESTIONS

Introductory questions:

1. Which subjects did you specialize with?
2. How long have you been teaching Afrikaans?
3. What is your sociological perception of Afrikaans as a South African language?

Subsequent probing questions:

1) According to your understanding, what are the reasons contributing to Afrikaans FAL's continuous offering in predominantly Black secondary schools?
2) Do learners have a choice on which first additional language they want to learn?
3) Who chooses which first additional language should be offered in the school?
4) Is there a particular criterion which is used to choose the first additional language for schools?
5) From your teaching experience, what are the learners' attitudes towards Afrikaans FAL in your school, and how do these attitudes affect teaching and learning?
6) How are the socio-emotional relations between you and your learners impacted?
7) How are learners' results impacted by learning Afrikaans FAL?
8) What is your attitude towards the Afrikaans language?
9) What do you think is the purpose of teaching Afrikaans, in comparison with English (which is mainly taught as a home language in most secondary schools)?
10) Does Afrikaans FAL carry the same status as other African languages taught in schools? Please elaborate.
11) Do you think there is a relationship between language and ethnicity? Please elaborate.
12) Given your answer above, what is the impact of Black learners learning Afrikaans?

Additional question for Afrikaans educator from Secondary school B

1. Given that the learners in your school are allowed to choose which first additional language they are comfortable with; do you think learners' attitudes towards Afrikaans are more favourable when compared to those who don't have a choice?

APPENDIX B:

EDUCATORS' INFORMATION SHEET

Department of Language Education
School of Education
FACULTY OF HUMANITIES
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 3007
Fax: (011) 717 4559

Dear Sir/Madam

My name is Florence Moloi and I am a Postgraduate student in the School of Education at the University of the Witwatersrand.

I am doing research on **Educators' perceptions of the continuous offering of Afrikaans FAL in predominantly Black secondary schools in Johannesburg-South.**

My research is about the continuous offering of Afrikaans First Additional Language in communities where Black (non-Afrikaans speaking) learners dominate. The research aims to focus on the perceptions of educators of the continuous teaching of the Afrikaans language and how these affect learners' attitudes and interactions inside the classroom. I will be conducting observations in Afrikaans classrooms, and semi-structured interviews to hear what participants have to say about this, and to explore whether there is any reason for concern.

I have chosen your school because I believe it has participants well suited for this type of research, and it is in a very convenient area. All research data will be stored in the WSOE computers and destroyed between 3-5 years after completion of the project. You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty.

One on one interviews will be conducted in a private and comfortable environment where one will not feel the pressure or the need to impress. Your name and identity will always be kept confidential and in all academic writing about the study. The only time where there is no guarantee of anonymity is during observation because you will be openly observed. Your individual privacy will be maintained in all published and written data resulting from the study.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. Thank you very much for your assistance.

Yours sincerely
Florence Moloi

Email address: 740047@students.wits.ac.za
Cell: 0717179493

APPENDIX C:

EDUCATORS' CONSENT FORM

Department of Language Education
School of Education
FACULTY OF HUMANITIES
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 3007
Fax: (011) 717 4559

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project entitled: **Educators' perceptions of the continuous offering of Afrikaans FAL in predominantly Black secondary schools in Johannesburg-South.**

I, _____ give my consent for the following:

	Circle one
Permission to be audiotaped	
I agree to be audiotaped during the interview or observation lesson	YES/NO
I know that the audiotapes will be used for this project only	YES/NO
Permission to be interviewed	
I agree to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO
Permission to be observed	
I agree to be observed for this study.	YES/NO

Informed Consent
I understand that:

- My name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

SCHOOL OF EDUCATION ETHICS COMMITTEE

CONSTITUTED UNDER THE UNIVERSITY HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: 2021ECE108M**
PROJECT TITLE	Educators' perceptions of the continuous offering of Afrikaans FAL in Black-dominated secondary schools in Johannesburg South.
INVESTIGATOR	**FLORENCE MALESHOANE MOLOI**
SCHOOL/DEPARTMENT OF INVESTIGATOR	WSoE
DATE CONSIDERED	15 November 2021
DECISION OF THE COMMITTEE	Approved unconditionally
RISK LEVEL	LOW RISK
EXPIRY DATE	Date of submission of the Research Report

ISSUE DATE OF CERTIFICATE 22 November 2021 **CHAIRPERSON** _____
Dr. Paul Goldschagg

cc: Dr Sipho Albert Ntombela & Dr Thabisile Nkambule

DECLARATION OF INVESTIGATOR

To be completed in duplicate and **ONE COPY** returned to the Chairperson of the School/Department ethics committee.

I fully understand the conditions under which I am are authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee.

_____ 15/ 03 /2022
Signature **Date**