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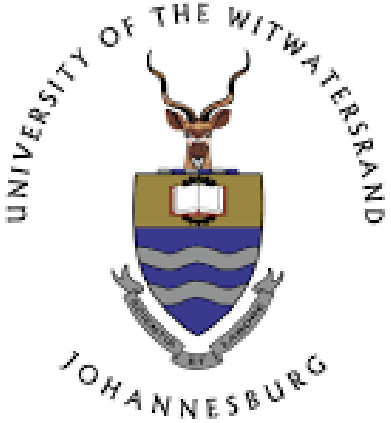
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UNIVERSITY OF THE WITSWATERSRAND

TRANSLANGUAGING PRACTICES AMONGST IMMIGRANT LEARNERS: IMPLICATIONS FOR DECOLONISED DISCOURSES

A RESEARCH REPORT SUBMMITTED BY **CLARAH DHOKOTERA (719331)**
TO THE SCHOOL OF EDUCATION, FACULTY OF HUMANITIES UNIVERSITY OF THE WITWATERSRAND IN PARTIAL FULFILMENT OF MASTER OF EDUCATION IN APPLIED LANGUAGE AND LITERACY STUDIES

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ABSTRACT

The purpose of this study was to explore how the immigrant learners show their linguistic resources in monolingual biased spaces and how the teacher's monolingual bias practices impact on the multilingual immigrant learners. This was achieved through the examination of teacher practices and approaches in English and IsiZulu language lessons. The multilingual theories, the Translanguaging and Decolonial theories were discussed to ascertain how these theories can be of great value in multilingual immigrant learner spaces. Related literature points out that there is interdependence between languages and fluidity of linguistic boundaries. Because of linguistic fluidity, the crossing over of languages is a social language practice amongst multilinguals. It is therefore obsolete to treat languages as separate entities and fixed Makalela, (2015), Garcia (2018) and Kirarmba, (2016). At further examination, the theory (Decolonial) points out one language use in classrooms as a colonial language teaching practice, which is based on monolingual ideologies of one language policy
A qualitative design was used in an ethnographic case study, and lessons observations in English and IsiZulu were done. The observation data were augmented by teacher and learners interviews and validation was with data from learners creative work documents. The data were collected from four teachers (two IsiZulu and two English) and eight purposively sampled multilingual immigrant learners. The findings revealed that immigrant learners have numerous linguistic, cultural, and semiotic resources and experiences that they may use in language classrooms for enhancing their language learning. However, the resources are being hindered by the monolingual practices and methodologies which are still dominant in many language classrooms. The study therefore recommends the enhancement of teacher expertise and Translanguaging techniques and decolonial strategies in language teaching.

KEYWORDS

Translanguaging theory, Decolonial theory, Multilingual immigrants, Linguistic repertoire, Monolingual bias and linguistically relevant pedagogies.

DECLARATION

I declare that this research report is my own unaided work. It is being submitted for the Masters in Education Degree at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at any other University.

Signature of candidate…….

Full name: Clarah Dhokotera

June 2019

DEDICATION

To my mother, my daughters, Tafadzwa, Rudorwashe,and Tinokudzashe, my son, Kuzivakwashe, my husband, Moses and my siblings Patrick, Tarisayi and Beatrice with great love and appreciation. I heartily thank you.

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To my supervisor, Professor Leketi Makalela many thanks to you for the resolute guidance and staunch support that you gave me. I heartily appreciate all your efforts to make me a better person intellectually.

To my beloved, husband Moses, son Kuzivakwashe Moses (jnr.) and daughters Tafadzwa, Rudorwashe and Tinokudzashe: Thank you very much for every sacrifice that each one of you made during my studies. You are my pillars of strength

.

My deep gratitude also goes to all the teachers and immigrant learners who took part in my study. May the Lord, God bless you abundantly

Above all, I thank the Almighty for taking me through this course.

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TRANSLANGUAGING PRACTICES AMONGST IMMIGRANT LEARNERS: IMPLICATIONS FOR DECOLONISED DISCOURSES

CHAPTER 1

1.0 BACKGROUND OF STUDY

1.1 Introduction

This study explores how immigrant learners exhibit their linguistic resources in monolingual biased spaces. In addition, it examines the teacher monolingual practices and their impact on the Multilingual Immigrant Learners (MIL) during English and isiZulu language lessons. The study was carried out at a private primary school in Westrand. I was encouraged to perform this study because of the realisation that immigrant learners constitute a great portion of learner linguistic diversity in South Africa.

1.2 Background

Human migration has resulted in making the world to become a universal village where there is cultural and linguistic sharing (Gopal & Maharaj, 2005) and mixing of people from different cultural backgrounds. The term human migration refers to the movement of people from one place to another with the intention of settling temporarily or permanently in a new location; and this may involve long distances to other countries or regions (Vandeyar, 2014). The influx of immigrant labour from other African countries was aggravated by the social, economic and political challenges experienced by immigrants in their home countries. South Africa, like other countries in the world, has become a favourable destination for immigrants after the downfall of apartheid in 1994.

Immigrants come to South Africa with or without legal permission because of different reasons and these include, looking for jobs and political asylum. The Apartheid system of governance applied stringent immigration laws on economic immigrants from other African countries into South Africa (Vandeyar, 2014). There are approximately 1.6 million immigrants in South Africa. About 75.3% of immigrants living in South Africa are from African countries and of these; 68% are from the Southern Africa Development Community region (Statistics South Africa Community Survey, 2016). The same survey also indicates that about (9.5%) of the people living in Gauteng province are foreign nationals. Nationally, migrants to South Africa are overwhelmingly from countries like Mozambique (58%), Lesotho (14%), and

Zimbabwe (10%) (Unaccompanied Minors Report, 2007, UNICEF's Better Implementation Report, 2009).

1.3 The Immigrant Learner

Immigrants occupy a significant percentage of the South African population; hence they may contribute to the South African educational issues. Immigrants often cross the borders with their families, including young children. In most cases, the black immigrant learners have been grouped together with black South African learners purely on the basis of 'race'. As a result, there is little known about their school experiences and particularly language learning (Mahembe, 2015). This information suggests that immigrant children form an emergent group of learners who are often called immigrant learners (Baartjes, 2012). An immigrant learner in this study refers to the documented or undocumented learners in South Africa who come from Bantu speaking countries. These are mostly black learners and they are concentrated in Gauteng Province (Crush and Williams, 2001). However, the issue of immigrant learner documentation is still a challenge. Consequently, the exact number of immigrant learners is not accurately represented.

The South African classroom has become linguistically super- diverse (Makalela, 2015) because more languages are in play. Languages from across the South African borders are experienced within the classrooms. However, these immigrant learners encounter numerous adaptation problems including discrimination (Adair, 2015). In discrimination; the children may be ignored, mistreated or singled out for aggressive punishment Mahembe (2015) Structural discrimination is shaped by institutional practice in relation to school curricula in which home-language policies and resource distribution in schools contribute to learner's discrimination. This type of discrimination engages the learners in a narrow learning experience which is characterised by the lack of resources and devaluation of the learners' home language(s) (Adair, 2015).

Social and cultural adjustment is another issue which immigrant learners face as they join in South African schooling system. In the schools, they encounter new traditions and value systems (Vandeyar, 2010) which they may acquire with difficulty. In addition, as the immigrant learners get access to local schools, they encounter languages which they do not understand. In most cases, their home languages are not used in the

classroom (UNESCO, 2016) and this may deprive their language learning capacities. Furthermore, learners experience new identities as they get into contact with local learners. The immigrant's learners sometimes face an identity crisis as they struggle to establish their own identities within the new environments (Mahommed 2015). In concurrence, Mahembe, (2015) describes the psychosocial experiences of immigrant learners and the investigation covered the challenges of establishing self-esteem, self-confidence, social skills and curriculum adaptation amongst immigrant learners in their adolescent stages. As immigrant learners navigate their way into the schooling system in South Africa, apart from psychosocial challenges, there are language laws which also bind them. If a child is unable to speak a South African language, it might be helpful to find a school that offers a bridging course for learning the local language (The Rights of Refugee and Immigrant learners Handbook, 2015).

However, not many schools do have bridging courses for it is further stated that it is not part of the official school policy to offer a bridging course Unaccommpanied Minor's Report(2009). An alternative is to place the child in an environment where they are able to learn a local school language before they being placed in a formal school environment. However, the South African Constitution, in Section 29(2), says that everyone has the right to receive education in the language of their choice in public education. This, therefore, assumes that every learner has acquired a local language but seem not to appeal to those learners whose languages are not part of the South African curriculum. The framework seems to exclude the immigrant learner's language repertoires. Therefore, in the case of the immigrant learner, depending on the grade, the majority of them have to drop their home languages and take up local language at foundation phase and another additional language at Intermediate phase. In most schools, English and Afrikaans as they are languages of teaching and learning.

1.4 Statement of the Problem

Research has been done locally and internationally on immigrant learner problems of adaptation in host country schools including South Africa (UNESCO, 2016, Adair 2015, Vandeyar, 2014.Mahembe, 2015 and Muhammed (2015). However, scant research has been executed on immigrant learner language learning experiences in monolingual settings despite the numerous immigrant learners within the South African classrooms. In addition, little research has been done to illuminate how colonial

notions of language can impact immigrant learner's learning experiences. There are many immigrant learners in South Africa and they experience adaptation problems as they navigate their ways into the South African schooling system. In their struggle to access knowledge, language is one obstacle which acts as a pervasive barrier to quality education amongst the immigrant learners (Vandeyar 2014). In South Africa, immigrant learners create a linguistically super- diverse classroom where they bring in their own languages as resources for learning (Makalela, 2015). However, in a number of situations, the learners are faced with teachers who do not speak their language (UNESCO, 2011). Moreover, colonial approaches in teaching which support one language bias are still experienced in post-apartheid South Africa (McKinney, 2015). Consequently, questions about immigrant learner linguistic practices in monolingual biased classrooms seem to be stimulated. Likewise, enquiries on teacher's use of one language bias in multilingual immigrant spaces are inevitable. I, therefore, perceive the language learning experiences of immigrant learners in a monolingual biased classroom as missing part within the immigrant learner literature in South Africa.

1.5 Research Aims

The research aims to establish how immigrant learners make use of their linguistic resources in monolingual biased spaces and to explore how one language bias affects their language learning.

1.6 Research Objectives

1.6.1 To establish how immigrant learners use their linguistic resources in English and isiZulu language lessons.

1.6.2. To establish the impact of one language bias practices amongst immigrant learners in English and IsiZulu lessons.

1.6.3. To identify the teachers' monolingual language practices in English and IsiZulu immigrant learning spaces.

1.7 Research Questions

1.7.1 How do the immigrant learners exhibit their own linguistic resources and language experiences within the English and IsiZulu language lessons?

1.7.2 In what ways do the teachers' monolingual language practices in English and isiZulu affect the immigrant learners?

1.7.3 What are the monolingual practices that are used by the teachers in English and IsiZulu lessons?

1.8 Significance of the Study

The study is of paramount importance in language education, to the teaching fraternity, teachers of immigrant learners, Immigrant learner parents, in research education, higher education and training and heads of schools. It helps these different education stakeholders in understanding the global imperatives of multilingualism, immigration, linguistic diversity and the reality of language fluidity. In addition, it informs and conscientizes parents, teachers and other stakeholders on the value of participation in immigrant learner education.

1.9 Delimitations of the Study

Despite the numerous immigrant learners from all over the world who are in South Africa, the study is going to zero in on immigrants from Bantu speaking countries These learners normally come as refugees and asylum seekers, U.M. report, (2007). Many of them usually find spaces in South African private schools. As a result, I chose a private religious school whose enrolment requirements are not as stringent as those of the public schools. The school attracts a lot of immigrant learners hence their immigrant learner population is high. Guided by its mission statement, the school seems to have a moral obligation to help learners such as the poor, marginalised and immigrant learners. Low tuition is another attractive feature of this school hence many learners find their way to this affordable institution.

1.10 Limitations of the Study

One of the challenges in implementing this study is the distance from the school. Although the school has a significant number of immigrants, it is quite a distance from my place of residence. This study seeks to establish behaviours of the immigrant learners and their teachers so an ethnographic study design is inevitable in order to meet the demands of my research. Finally, as a full-time student I would need time to attend lectures as well as attending lessons at the school of my research, hence time becomes a constraint as well.

1.11 Conclusion

This chapter focused on the background to this study. The immigrant learner's statistics are given and the brief narrative of adaptation challenges of the immigrant learners is also provided. The problem which necessitated the project is articulated

and I also give the aim objectives and the main research question behind this project. The chapter presents the value of the study and I ended by highlighting the limitations of the study. Here I exposed the challenges which were beyond my control. The next chapter focuses on the literature review.

CHAPTER 2

2.0 LITERATURE REVIEW

2.1 Introduction

In this chapter, I review the literature on multilingual learning. This study rests on two theories, Translanguaging (TL) and the Decolonial Education (DE) theory. The major thrust is on how Translanguaging works in multilingual spaces. Key concepts on Translanguaging such as; the use of linguistic resources, cross languaging and Translanguaging as a socially just pedagogy are explored. Furthermore, I explore the Translanguaging implications and challenges in the multilingual immigrant learner spaces. The impetus of the TL theory is on the linguistic repertoires. Again, the monolingual bias which pervades language teaching and learning in postcolonial contexts is also explored. Therefore, to balance my study, I draw in the Decolonial theory to augment the Translanguaging theory. The DE theory is incorporated to address the concept of monolingual bias which is a colonial construction in multilingual classrooms and how this impacts on the immigrant learner. Monolingual bias (MB) is a colonial construct which goes back to the Western ideologies of oneness: one nation, one ideology, one language (Kiramba 2015). This idea leads to flawed pedagogies which culminate into language gate keeping tendencies by language practitioners because the presence of other languages is perceived as problematic. The Decolonial concepts which include conscientization and the deconstruction of Western knowledge and whiteness are explored in relation to multilingual learning.

The chapter also explores the monolingual practices which are prevalent in South African classroom contexts and also discusses a variety of methodologies that can be used in multilingual classrooms. In the end, I engage the two theories and I discuss the Translanguaging theory as a decolonial pedagogy which can be utilised in multilingual immigrant classes to provide social justice and equity in language practices within the classrooms.

2.2 The Theoretical Framework

The Translanguaging theory is the focal theory of this research. As a multilingual theory, it explores how learners can use their linguistic repertoires to learn. This entails how the learners use their voices, registers and language varieties in their multi language practices. The immigrant learners have their own linguistic repertoires which they hold from their own home languages. Therefore, the theory seems to account for

the immigrant's learners' linguistic practices and how they employ the Translanguaging techniques in their language learning. However, I also incorporated the decolonial theory as to cater for colonial/monolingual notions of language learning and teaching which can be perceived as barriers to language learning. These notions are western ways of learning and teaching which set out autonomous and rigid practices within multilingual classrooms. The Decolonial theory seeks to deconstruct these notions and create social justice and equity in literacy practices within the school.

2.3 The Translanguaging Theory

The Translanguaging theory is one of the 21st century trending language teaching theories which perceive multilingualism as a resource that promotes learning in general and language learning in particular. It is a discursive approach to language teaching and learning where language fluidity allows learners to crossover linguistic boundaries and move back and forth using their language repertoires (Garcia, 2009). Translanguaging refers to language communicative function of receiving an input in one language and giving an output in another language and it promotes the practice of social justice (Garcia, 2017).In other words, Translanguaging is a purposive alternation of languages of input and output in order to enhance meaning (Makalela, 2015).

In Ubuntu Translanguaging, (Makalela, 2014, Sefotho &Makalela, 2017) cite how languages complement each other in their fluidity. Drawing from the African Tradition, Ubuntu Translanguaging (UTL) signals an ancient African value system of human, cultural and linguistic interconnectedness (Makalela, 2014, 2015, Sefotho, & Makalela, 2017). This theory is based on the fact that people need each other in their existence and it, therefore, follows that languages also need each other to function and survive. As a result, the Translanguaging theory serves a role in releasing voices and new prejudices by affording learners who are confronted with unfamiliar languages with alternative representations that release knowledge and voices that have been silenced by English (García, 2014). In that perception, one may be persuaded to understand that multilinguals including immigrant learners can use their own language repertoires to enhance meaning in their learning. In Translanguaging, multilingual learners can alternate languages and use their own experiences to acquire knowledge.

2.3.1 Translanguaging in Multilingual Learning

The notion of Translanguaging is engrossed in how communication repertoires are used to create language meaning and what such heteroglossic language practice means to the speaker (Busch, 2012). Translanguaging practices are often explained in relation to grounded local practices. In concurrence, Bhabha, (1994) maintains that one has to create a space for acting different identities, values and this can generate new identities values and practices. The space creation is a concept which speaks into the classroom practices because it affords the multilingual learner with the opportunity to explore and exhibit their own knowledges about language. Furthermore, the creation of space brings in the personal history experiences, environments, attitudes, beliefs, and the physical, ideological and cognitive capacity of the multilingual learner. In addition, children despite their linguistic differences, they can enjoy their social talks and play in and outside the classrooms. In so doing, they will be using their verbal repertoires to learn Busch, (2012). It is important to note that, multilingual verbal behaviour is natural, therefore; it is the duty of the classes to link the gap between multilingual realities outside of the classroom and the classroom environment (Makalela 2015). Hence, the teacher has to capitalise on these practices using children's practices and experiences for the benefit of language and knowledge access. The Translanguaging theory affords learners with the opportunity to access knowledge through the use of their linguistic repertoires.

2.3.2 The Linguistic Repertoires

The linguistic repertoire is a social-linguistic concept which contains all accepted forms of formulating messages. In addition, it provides an arsenal for everyday communication. As a result, speakers choose amid their linguistic armoury which is in agreement with meanings they wish to put across. Pennycook (2010) maintains that verbal repertoires are the same as language ideologies, practices, and resources and may involve conventionalised set of semiotic resources which can be employed in language teaching and learning.

Language and dialects form a behavioural whole, regardless of grammatical distinctness and it must be considered as legitimate varieties of the same verbal repertoire. (Busch, 2012).This implies that language is more than the use of the words but in reality, language is accompanied by accents, beliefs and values. In practice, these language experiences can be tapped in language learning and literacy practices

within multilingual classrooms. Therefore, this points out that those learners' languages and experiences are vital as resources because they are also deeply rooted in culture and ideology. In that perception, learners with different accents, pronunciations, beliefs, norm, values and languages should be treated with their language capital. Accordingly, social etiquette of the language is learned alongside with grammatical rules that the learner internalises and these become part of the learner's linguistic apparatus. Linguistic repertoires create a heteroglossic orientation with a variety of signs and forms in meaning-making, which incorporate the aspects of tension-filled interaction, indexicality, and multi-voice ness (Kiramba, 2015). The linguistic repertoires are strong concepts in Translanguaging which can be utilised in the multilingual classroom to enhance meaning to multilingual learners who face an unfamiliar language. This bears a strong implication on the multilingual learners including immigrant learners and has a direct implication on language pedagogy and practices.

On the other hand, Translanguaging promotes social justice within learning environments. Social justice is interpreted as a social and civic responsibility and commitment to promoting the common good (Hurst, 2017). In the language education context, social justice is a means to participate in the democratic processes of language learning and teaching. It employs diversity to eliminate linguistic and cultural domination (Derrida, 1998). Cultural and language domination is a form of exclusion where the language spoken outside the school can be seen as the "other" (McKinney 2015) language. Here, "othered" languages may include immigrant learner languages. Therefore, the Translanguaging theory endeavours to incorporate the "othered" languages by giving them space for multilingual practice within the classroom. As a socially just pedagogy, Translanguaging explores the learners' barriers to language learning. The approach promotes active learning and motivates learners because it values the learners' languages by legitimizing them in the classroom (Hurst, 2017). To add on, Translanguaging as a language teaching technique provides a language learning voice for those learners with marginalised languages. In a way, the learners feel that they are no longer silenced or inferior because their cultures and languages repertoires are incorporated.

Translanguaging practices also make space in multilingual immigrant classes and can also be used in such emergent multilingual environments because of its inclusion of languages and learner linguistic armoury. The theory can be used in establishing immigrant learner classrooms practices and also how they consciously or unconsciously apply their linguistic repertoires.

Nonetheless, the South African education system is borne out of the apartheid education system. The apartheid history has colonial implications on teaching and learning in South Africa. Western notions of knowledge and language practices are ways of understanding which are inclined to colonialism (Mbembe, 2015). The kind of teaching and learning needs deconstruction because it centres education and learning from a western point of view. Therefore, the Translanguaging theory is not complete without the deconstruction of the colonial notions of knowledge and language teaching; hence the Decolonial theory becomes inevitable and valid in this research. The Decolonial theory accounts for the colonial practices which pervade the educational practices in South Africa and it is aimed at the deconstruction of western forms of knowledge articulation. It is a way of reconceptualising knowledge as plural and indigenous not universal, autonomous and western. (Mbembe, 2015)

2.4. The Decolonial Education Theory

The history of colonisation in many countries gave rise to the Decolonial theories in those settings. Decolonisation is an endeavour to deconstruct notions of colonialism in social, economic, political' and educational spheres. Colonial practices are felt in economic oppression, social and political injustice. As a result, education is not spared from these colonial scourges. Drawing it closer to the education context, the theory involves the geopolitical re-conceptualization of knowledge (Mignolo, 2011, Barker, 2012). This means that the centre of knowledge articulation should be localised not westernised. Furthermore, decolonial education is the rethinking of modern knowledge structure and appreciation of the world as no longer unanimous and controlled. Europe has been the centre of epistemic articulation, and the rest of the world became the object to be described and studied from this European perspective (Barker 2012, Mbembe, 2015). This has resulted in Eurocentric curricula, texts, pedagogies and epistemic enunciation in many countries which are former colonies. This homogeneous perspective on education destructs the recognition of diversity and

multiculturality and denies the learners acquisition of basic knowledge about themselves (McKinney 2015). Therefore, decolonisation comes in to help educators move away from deifying Western forms of knowledge.

Drawing the theory closer to language learning, the DE theory endeavours to re-conceptualise language learning and understand the importance of local languages and linguistic repertoires in learning. Therefore, the deconstruction of Anglo-normative ways Mckinney, (2015) of language conceptualisation is important in multilingual spaces to create social justice and equity in diverse classrooms. Anglo-normativity is a western way of addressing language teaching which is articulates language learning from a Eurocentric point of view. In essence, English has different contexts and accents as varieties which can be used to learn. The colonial perspective marginalises those learners who are not native language speakers of English and identify them as deficit learners (Adair, 2015).

Despite the demise of apartheid in South Africa in (1994), its language policies, sets of beliefs, values and cultural frames are persistently circulating in society. There is a need to deconstruct these colonial notions of language. The idea of one culture and oneness ideology (Kiramba, 2016) is a Western ideology that has to be deconstructed paving way for the more globalised notions of diversity and multilingualism. Deconstruction in language teaching can be envisaged as a way of abandoning the monoglosic perceptions of language practice and cultural perception Naqvi, (2015), and assume more, socially just approaches. In rethinking the language pedagogies of immigrants as emergent language learners in the South African context, it is important to note that, Decolonial concepts of deconstruction of western notions of knowledge are the norm. Precisely, deconstruction of whiteness in language education is one major approach to language learning in monolingual biased classes (Mckinney, .2015 &2016). Monolingual practices create unjust language learning practices in which the learners are treated as Western language speakers or Native language speakers of English. In this context, multilingual learners are forbidden from regarding their language practices as legitimate hence assimilative, rote and autonomous language teaching is evident is most language classes. I believe that immigrant learners are formed and constituted with language so there is a need to incorporate their language experiences into the practice of meaning-making.

2.4.1 Implications of the Decolonial theories

The concepts in decolonial literature can be definitely incorporated into South African classrooms. Developing a classroom without walls is a framework that has a huge bearing in the multilingual classroom in South Africa (Mbembe, 2015). This means creating a classroom as a public space where every learner is welcome. Mbembe, (2015) defines a public space as giving room for sharing of knowledge Diasporas. This means knowledge from all over the world is welcome and enabled not gate- kept. This is only possible through the abandoning of obsolete pedagogies which reflect colonial notions of language teaching and the adoption of relevant pedagogies that match the linguistic complexity in contemporary societies.

2.4.2 Monolingual Bias Practices

Problems of assimilation and rote teaching still feature in language classrooms. Regardless of diverse languages in South African classrooms, Anglo normative ways McKinney, (2015) of language teaching in multilingual spaces are still rife though they sound irrelevant. Research has shown that, in South Africa, teachers use monolingual practices in multilingual spaces, McKinney, (2015). In her article, Mckinney, (2015) narrates a classroom scenario on how a teacher used English to deter other languages. The teacher uses English to kind of gate keep all other languages. This is evidenced when failure to express oneself in English is deemed as a deficit. The Xhosa child in this research failed to express herself in English and the teacher labelled her as "*The child who couldn't speak*" (McKinney, 2015). In that perception, linguistic diversity is not recognised as a resource but rather a deficit. This questions the use of the English language as Language of instruction in South African classrooms. To a greater extent, shows flawed pedagogies, where the teacher uses assimilative and rote learning approaches in language teaching and learning. At the same time, it reflects on how multilingual learners are denied the space to expose and apply their linguistic repertoires. This case might include immigrant learners who form part of the linguistic diversity. Such practices might be viewed as oppressive and restrictive in multilingual spaces.

The idea of linguistic purity originates from the Western perception of language knowledge. It runs parallel with the reality of globalisation and multilingualism. The question remains, whether linguistic purity still works in multilingual spaces? This situation stimulates questions on the nature of multilingual language experiences and multilingual immigrant learner experiences within the South African language

classrooms. McKinney, (2015) shows the assimilative ways in which language is taught in multilingual spaces. Decolonial practices seek to create social justice and democracy in education. The classrooms which are linguistically diverse and need decolonised practices. McKinney, (2015) depicts a typical oppressor and oppressed notion as purported by (Freire, 1972). This notion of an oppressor and the oppressed can be depicted within the multilingual classrooms in South Africa.

It is important to realise that multilingual learners are still caught under the remnants of colonial education practices, which deprive them of use of their linguistic resources, that is cross languaging or using their own languages in the acquisition of school literacy. In the case of South Africa, the apartheid system of education has certain colonial tremors that can still be felt in the language pedagogies which are assimilatory and rote. In such practices, literacy is treated as autonomous and teacher centred. How then do immigrant learners find spaces for their linguistics resources in monolingual biased classrooms?

Researches in South Africa and elsewhere has revealed that Translanguaging is a new paradigm of language teaching which has been motivated by the linguistically evolving society. This entails a society of hybrid cultures and languages where the linguistic and cultural boundaries have become extinct and multilingualism is the norm. The diversity necessitates a paradigm shift in language education and Translanguaging seems to be at the centre of language teaching and learning in multilingual societies. At the same time, the post-colonial experiences is of many nations have inspired the decolonial theories. The decolonial theories promote epistemic access, social justice, locality of knowledge and the concept of plural knowledge which culminate to plural language learning. It is, therefore, under this perception that I see these theories as aligning to my study.

2.5 Teaching Strategies in Multilingual Classes

Multilingual learning and teaching are very complex phenomena because of the complex nature of the classrooms. Elsewhere, immersions, bridging courses code-switching, additive and subtractive bilingualism have been used to in multilingual classrooms. However, these methods have shown inadequacies because they exclude the multilingual immigrant's home languages. The 21st century has come with new paradigms in language teaching which seem to incorporate diversity and

specifically multilingualism. It is imperative to note that multilingualism has become a norm and new paradigms in language pedagogy are coming in. Consequently, more inclusive methods are imperative. Therefore, the Immigrants as multilingual require linguistically responsive pedagogies that are decolonial, incorporate language repertoires and are culturally relevant. In addition, plural language practices are also useful in such diverse communities.

2.5.1 The Linguistically Relevant Approach

Global imperatives such as the reality of multilingualism, multilingualism as a norm and the need for linguistically responsive pedagogy in multilingual education characterise the 21st-century language-teaching environment (Coady, 2017). As a result, the major task for educators is to recognise the reality of multilingualism. It is true that there are many languages in the classrooms and it is important to acknowledge their present suggest linguistically responsive pedagogies. The process involves applying the Translanguaging as a technique. The learners use their home language(s) and other linguistic asserts within classrooms to make meaning during language lessons. The learners can use their language experiences to enhance their learning and the experiences include their cultural backgrounds and hence a cultural approach is also relevant.

2.5.2 The Cultural Relevant Approach

This builds on the fundamental notion that, students are subject rather than objects (Ladson-Billings, 2014). The approach sees learners as active participants not passive. Using this approach, the focus is on academic success, cultural competence and the socio-political consciousness of the learners. The academic success caters for the intellectual growth that the learners get through after a classroom practice and learning process and the cultural competence refers to the ability of the teachers to help the learners celebrate the cultures of their origins and simultaneously acquiring other cultures. The third aspect of socio-political consciousness refers to the ability to take learning further than the limitations of the classroom thus using knowledge to solve genuine world problems. Socio-political Consciousness is a type of critical consciousness. The aim of critical consciousness is "to expose social inequities and to challenge political marginalization" (Coady, 2017, Freire, 1974) of multilingual

students. Coady, (2017) supports the cultural relevant approach as linguistically relevant. I maintain that this approach enhances the language learning amongst the immigrant learners. The cultural approach encompasses the different aspects and modes which may include artefacts. The history of the child becomes important in multilingual classrooms. It is important to note that multilingualism invites various modes of representation which the learners can experience in the language. I perceive this approach as relevant in immigrant learner's spaces as to open up immigrant learner access to knowledge.

2.5.3 The Resource/ Multimodal Approach

Multimodal pedagogy opens up the spaces for re-conceptualising the suitability of texts and different textual practices within the classrooms. Multimodality refers to the use of different modes of representation in visual, audio, semiotic, tactile and the written or alphabetic modes. As a teaching pedagogy, it transcends language and incorporates a variety of resources (Kress and Van Leeuwen, 2006). Multimodal pedagogy can be drawn from learners' family, ethnic and national histories, and identities, indigenous literacy practices, and popular culture and hybrid mixes of language modes. A multimodal pedagogy is a powerful tool especially in multilingual classrooms where it can take an effort to replace monolingual purity (Mckinney, 2015). This monolingual purity treats language learning as autonomous that is, viewing in reading and writing terms of alphabetic concept leaving out other modes. I maintain that it is through multimodal teaching that the learners' critical thinking and principles of achievement are raised. This approach can also be applied in immigrant classes.

Postcolonial environments call for decolonised practices. The concept of *the oppressor and the oppressed* by Freire, 1972) are still prevalent in the South African classrooms. One language bias implies the teacher as the knower and oppressor and the multilingual learner whose language is forbidden in the classroom seems to be the oppressed. Therefore, South African classrooms need decolonised practices. In such a scenario, Freire, (1972) suggests two approaches, the Conscientization and the Dialogic practice. Conscientization seeks to help both the teacher and the learner. The teacher has to be made aware of or conscious about the “Other”, (Naqvi, 2015) this "Other" refers to the multilingual whose language practices have to be considered within the classroom space. This involves the process of self-reflexivity and putting

oneself in the multi-lingual's shoes and in order to revise their practices in language teaching. On the other hand, the multilingual learners have to be made aware of their self worth through critical consciousness and critical thinking. Conscientization creates space for the 'Other' and can be of much help in monolingual biased environments in South Africa.

The Dialogic practice, Freire, (1972) is an approach that links together with the cultural approach. This approach caters for the learners' background and taken in language teaching may refer to dialoguing with language backgrounds of multilingual learners. In Dialogic practice, the essence of education is that it is the practice of freedom. Dialogue is the methodology which helps in the awakening of critical consciousness and its fundamental principles are love, faith and humility. This approach can also be used in multilingual language classrooms to establish the immigrant learner's linguistic backgrounds and their cultural repertoires. Therefore, the freedom of using their linguistic repertoires is implicated in dialogic practice.

In general, these language teaching approaches promote equity and epistemic access. The approaches seem to be the most relevant in the linguistically and culturally diverse environments such as South Africa. The situation demands multi languaging approaches which manipulate different linguistic resources and at the same time decolonised approaches to deconstruct the Western ways of knowing. The deconstruction is in the interest of localness of education and language practices, in particular, taking into account the multilingual immigrant learners and world linguistic diversity.

2.6 Conclusion

This chapter centres on literature review. Here I delved into two theories the Translanguaging theory and the Decolonial theory. The main theory backing this study is the Translanguaging theory. The Translanguaging offers an opportunity for the learners to expose their linguistic repertoires. Having undergone an apartheid period, South Africa has also suffered colonial tremors and this has impacted on in language teaching methodologies and practices. One of the tremors still suffered is monolingual bias, Makalela, (2015). It would be incomplete to address Translanguaging in South African classrooms without looking at a monolingual bias which is a Western colonial

ideology Kiramba, (2016). Therefore, I also discussed the Decolonial theory and its implications within the multilingual spaces.

CHAPTER 3

3.0 METHODOLOGY

3.1 Introduction

This chapter focuses on the research design, data collection methods and the data analysis framework. The discussion on issues pertaining to the firmness in my research are incorporated. Issues on the validity and reliability of the research data are also put in place. At the end of the chapter, ethical issues are explained.

3.2 Research Design

This was a Qualitative Ethnographic Case study. An Ethnographic study normally is a description of community or a group and it focuses on the people's social system and cultural heritage (Creswell, 2011). The ethnographic design is necessitated by the assumption that all human behaviour is intentional and observable. It, therefore, seeks to understand the reasoning behind the people's actions. It involves spending significant amounts of time in the field of research. In my case, I spent more time in the classroom to establish the monolingual practices by teachers who teach immigrants in immigrant learner language classrooms. On the other hand, I had to establish the immigrant learner's linguistic practices.

The main purpose of this ethnographic research was to describe and analyse the culture and language practices of the teachers and the learners in their "naturalistic setting" In this case, this was in their normal classroom sessions. The descriptions involved the teachers and learners language usage, language behaviours, utterances language teaching strategies, classroom appearances and everything that was implicit or tacit meaning to the classroom culture. The teachers and learners were studied under and an ethnographic, sit in approach. The approach enabled me to establish the behaviours and understanding of, the reasoning behind the teachers and learners actions in specific language learning spaces. This ethnography provides an in-depth study of the immigrant learner's linguistic practices as well as teacher monolingual practices.

In trying to build up a research context and delimitation, a case study becomes the most relevant in my study. A case study is a systematic enquiry into an event or set of related events which aim to describe and explain the phenomenon of interest. This case study helped me in the exploration of monolingual practices of teachers who teach the multilingual immigrant learners. More so, the approach opened up spaces to establish on how these multilingual immigrant learners' exhibit their linguistic

resources within real-life language learning contexts. This case study made it less complicated for me to get an understanding of how immigrant learners interact within the monolingual classroom environments. Moreover, the case study facilitated the thick descriptions of the participants' actions, behaviours, utterances which were used to establish the meaning of the concepts that are under study. Above all, this case study enhanced ones understanding the dynamics of language teaching in immigrant learner classes. This ethnographic case study incorporated qualitative data collection instrument which are non-participant observation, structured interviews and document analysis. These are sit- in methods, which were employed to boost the quality of this research

3.3 Sampling

This research drew in a purposive sample of immigrant learners from Bantu speaking countries and teachers who teach multilingual immigrant learners. Creswell, (2011) defines purposive sampling as sampling with a specific purpose in the mind. In addition, this strategy involves particular settings, persons and events that are selected deliberately in order to provide important information that cannot be found anywhere from other choices (Patton, 2002). The target of my research sample was a religious, private school which has a significant number of immigrants from all over the world. This is so because its school authorities are not very particular about immigrant children documentation as a result both documented and undocumented immigrants are accommodated. Furthermore, as a religious institution, it is within its moral obligation and mission statement that it caters for learners from all walks of life. To complete this mission, the school has a lower tuition fee as compared to the nearby primary schools and its proximity to an informal settlement creates affordability factors for this clientele base. As a result, many immigrants and find their spaces at such schools in South Africa.

A total of (16) teachers teaches immigrant learners at this school. In this research, I purposively sampled (4) teachers who teach English and Zulu languages to Grade 6 immigrant learners. These teachers were directly involved English and isiZulu language teaching of Grade six immigrant learners and this helped in the accuracy of data. The participants also included (30) immigrant learners who participated in isiZulu

and English languages as subjects. These were multilingual immigrant learners who come from Bantu speaking countries and whose home languages are not English. Out of these (30) immigrants learners, (8) were purposively sampled for interviews. The school offers English as a language of learning and teaching and isiZulu as their local language. These immigrant learners at this school have to take isiZulu in place of their home languages. The necessitated the purposeful choice of English language and isiZulu as convenient samples of the study as the languages are offered by the school.

3.4 Data Collection Instruments

3.4.1 Observation

Observation is the systematic process of recording the behavioural patterns of participants, objects and occurrences without necessarily questioning without necessarily communicating with them. (Cresswell, 2011) It is a process which involves the use of the five senses and insight to gather data. In this research, I used structured observation to gather data relating to teachers practices in language teaching and the role is to observe as objectively as possible (Bell, 2005). The aim of the observation was to detect the teachers' monolingual practices and observe the immigrant learners' linguistic behaviours within the classrooms. In this observation, I was a non-participant observer. This kind of observation is the least obtrusive kind of observation and one always has to have a guideline on what one wants to observe in order to avoid immersion in the situation (Densombe 2003).

In its procedure, a total of (10) lessons per-subject was observed and five were used for analysis. During observations, I noted and audio recorded the teachers' monolingual behaviours, practices and tendencies. Simultaneously, I also recorded learner's practices and responses to monolingual biased practices too. This enabled me to dig deep into, immigrant learners' different linguistic performances in language practices in classrooms. Anecdotal records for self-reflective notes were also used to enhance data. However, the method has its own limitations and to avoid being carried away and losing focus I used structured the observation. This objectivity of structured observations enabled me to focus on the aspects that I wished to observe. Before the commencement of the observations, I assured the participants of confidentiality and used pseudo names where it was necessary. Furthermore, I also explained to the participants that one was not going to be victimised for any teaching or learning

behaviour during the lesson observations. The observations data was not complete without the interrogating with teachers to establish their views on monolingual practices. As a result, the data from observations were augmented by the data from teacher and immigrant -learner interviews.

3.4.2 Interviews

An interview is a two-way conversation in which the interviewer asks participants questions in order to collect data and usually the purpose is to see the world through the eyes of the participant (Cresswell 2011). In this study, interviews were used to validate and corroborate data from the lesson observations. The interviews were in the form of structured interviews with some kind of probing. The probing was aimed at provoking the teachers to open up and to establish rich data from them. Therefore, interviews involved the general guideline approach (Gall, and Gall, 2011) and it included an outline of a series of topics to be explored. In this research, interviews were targeted at establishing the teacher's knowledge behind monolingual practices and how the immigrant learners understood and felt about one language bias. The teacher-participant interviews were twenty-five-minute sessions against twelve interview questions. On the other hand, learner-participant interviews lasted only ten minutes per participants against twelve questions as well.

The interview participants included (4) teachers who were directly involved in teaching the multilingual immigrant learners (8) immigrant learners from Bantu speaking countries. Pre-interview relationships with the teachers and immigrant learner's participants were done a week before the interviews. This was a useful exercise done to build trust between myself and the teachers/learner participants. The opening up with information depended on the trust that I have invested in them.

However, the interviews have their own flaws, structured interviews were a bit constrictive and this directed my focus on the solely on data that I needed to use in my research. The interviews were one on one basis for the sake of anonymity and confidentiality and the participants were comfortable with that.

3.4.3 Documents analysis

For the sake of triangulation of my data, I used the document analysis method of data collection. Document analysis refers to the use of all written types of information which

gives data on the phenomenon of investigation Creswell 2011). In this research, I used primary data from the learner's books to analyse the teacher's assessment criteria to determine their teaching practices. Here, creative writing exercise books for the six immigrant learner participant were be used. This addressed the monolingual bias practices in teacher's marking. In addition, the teachers' assessments tools (rubric/memoirs) were used to help to identify their monolingual practices.

3.5 Data Analysis

This research is framed within two theories, the Translanguaging theory and the Decolonial theory. The Translanguaging Theory regards multilanguaging as a tool for social communication and learning. It emphasises language repertoires as a learning advantage than challenge (Makalela, 2015). The other theory which underpins this research is the Decolonial theory. The theory sets to deconstruct monolingual notions of language teaching. Therefore, my analysis is based on the use of linguistic repertoires in multilingual settings and the implication in multilingual immigrant spaces. On the other hand, I use the concepts of decolonisation as the deconstruction of the western notion of language teaching (Mbembe, 2015 and McKinney 2015). I used a Narrative analysis to illustrate the teacher monolingual practices within immigrant learners and thick descriptions of incidents recorded are done to get qualitative responses to my research questions. Data from the three methods were put together to produce a thick description of what went within IsiZulu and English language lessons involving immigrant learners spaces

3.6 Ethical considerations

Before the study commenced, permission was sought from the school authorities. I was given written consent by the responsible authority who is the parish priest. In addition, written permission from teachers of immigrant learners, parents of immigrant learners who are below the age of twelve and the immigrant learners themselves was given. Observations were negotiated and interviews were done outside the school timetables to avoid lesson disturbances and the smooth running of the school. I made all the visits through appointments. The participants were all assured of privacy and confidentiality on the data collected before they are engaged in the research. Anonymity was granted and hence pseudonyms were used in place of the participants' real names.

3.7 Conclusion

In this chapter, I presented the research design which I followed and this was the Ethnographic case study research design. I also described the purposive sampling which I used and the data collection procedures. Data collection was based on classroom lesson observations, interviews and document analysis. In this chapter, I also examined the data analysis procedures. At the end I presented the ethical considerations and procedures that were taken in order to carry out and obtain the research data that is presented in the following chapter four.

CHAPTER 4

4.0 DATA PRESENTATION AND ANALYSIS

4.1 Introduction

The chapter focuses on the presentation and analysis of data as collected from lesson observations, teacher/learner interviews as well as learners' written documents. The primary data will be drawn from the observations. The data is presented thematically through a descriptive and interpretive analysis which is drawn from the classroom language behaviours, norms values and practices during the sit-in observations. The

observations addressed the monolingual practices of teachers, the learner linguistic practices and the impact of monolingual practices on immigrant learners. To validate and argument the primary data I examine the research responses from the learner and teacher interviews conducted and how these speak to the central concerns and focus of the study. I further corroborate the data through an analysis of teacher rubric and learners resources in writing. In each data set, I organised the data thematically and present my analysis based on the Translanguaging and Decolonial theories to elaborate on the gathered data.

The first task in my data collection process was establishing the teacher and immigrant learner profiles. These were useful in the interpretation and analysis of data. Therefore, I had to create a teacher profile, which included their gender, teaching experience, qualifications, home language(s) and the subjects taught which are shown in Table 4.1 below. The names included in this table are not the participants' real names for both teachers and learners.

Table 4.1: The demographic and qualification profiles of Grade six teachers at the private school

Name of teacher	Gender	Teaching experience	Qualifications	Age	Home Language	Subject Taught
1.Velle	F	2yrs	BEd	30	English	English Home Language
2.Samuk	M	4yrs	BTech Computers	32	Ndebele	IsiZulu Home language

3.Kachel	F	4yrs	MA(Drama)	33	Zulu	IsiZulu Home Language
4.Dekab	M	20yrs	Med (Admin)	50	Zulu	English Home language

The aim of the teacher profile was to establish how age/maturity, teacher professional skills, experience and the linguistic background impacted on their language teaching practices and approaches in immigrant classes. Furthermore, it was aimed at getting insight into how the teachers' backgrounds were obliged to promote the notion of monolingual and monocultural practices. I understand these backgrounds as important aspects in the interpretation of the teachers' linguistic practices prevailing in the multilingual classrooms. Therefore, the teachers' backgrounds became key aspects in this research.

In addition, I established an immigrant learner profile to help in the study. The immigrant learners' backgrounds were also important because they provided were the key information of learners participants linguistic profile in this study. This profile enabled me to classify these learners as multilingual. Table 4.2 below shows the language biography of the immigrant learners.

Table 4.2: The Language Biographical Data of the immigrant Learner Research Participants

Participant	Gender	Age	Period in SA	Home languages	Other languages	Country of origin
1.Este	F	14	3	Portuguese, Shangaani Zonga	English, Zulu, Afrikaans, Latin, Xhosa	Mozambique
2.Kait	F	13	4	Shona, Ndebele	English, Zulu Afrikaans, Latin,	Zimbabwe
3.Sleey	M	14	4	Shona, Ndebele	English, Xhosa, Afrikaans, Latin	Zimbabwe

4.Amah	M	13	5	Bali, Xhosa,	English, Afrikaans, Latin, Zulu	Cameroon
5Andra	F	14	4	Ndebele Shona	English, Zulu, Afrikaans Latin	Zimbabwe
6.Rence	M	14	3	Shona	English, Afrikaans Xhosa, Latin, Zulu	Zimbabwe
7.Riamo	F	13	5	Nyanja, Shona	English, Afrikaans, Latin, Zulu	Malawi
8. Letty	F	14	4	Ndebele, Shona	English, Latin, Afrikaans	Zimbabwe

The biographical data incorporated information on gender, age, the period of stay in South Africa, home languages and other languages spoken by the participant. This data was aimed at establishing the linguistic background of immigrant learners in relation to their language learning and to illuminate the linguistic resources of the immigrant learners. The biographic data serves a great purpose to assist in the understanding of the different immigrants' linguistic practices within the classroom space. It shows the language freight of the immigrant learners which grosses at a minimum of five languages. This automatically reflects a multilingual group where more languages are involved. This linguistic multiplicity has a direct implication on the classroom practices and methodology. The linguistic diversity of the learners suggest a move away from the individualistic perception of language learning Pavlenko (2007) to a more socially constituted interpretation of language learning and use within the classroom space Lantolf (2007). The introduction of super-diverse settings in the 21st century has progressively required classroom practices, curricula and policies to build on multiple repertoires of the learners and to acknowledge the linguistic fluidities that overlap into one another, Makalela (2015). This biographic data has an important part to play during data collection. The several languages of the learners influenced their language behaviours during language learning.

4.2 The Lessons observations

The first data set that I am going to unpack is the lesson observations. The observations were conducted for about two and a half weeks in both subjects English and isiZulu lessons (ten lessons from each subject) respectively. These observations were aimed at determining the learner's linguistic practices and resources that could be exhibited with or without the learner's consciousness. In the same vein, the

teachers' one language biases would be singled out and recorded. The focus was also to determine how these monolingual biases afforded or hindered the language learning processes of the immigrant multilinguals in both isiZulu and English languages. The main caution in observations was not to disrupt the class schedules of the whole day and I had to observe a maximum of one lesson each day.

4.3 Themes from English Lesson Observations

The English lesson observations were meant to establish the teacher monolingual bias practices and to explore how the multilingual immigrant learners show their linguistic resources during the lessons. In addition, I also wanted to establish how teacher monolingual practices affected the immigrant learners' language learning. I observed teacher practices and learners' multiple linguistic practices during English lesson observations. The recurring behaviours, norm and values which the teacher and the learners portrayed within the English language teaching and learning space was used to create the themes for analysis. Themes were established to account for the monolingual practices, the learners' linguistic practices and the impact of the monolingual bias on the learners within this grade six class. Therefore, the themes I came out with include, *No other languages during English lessons, unresponsive methods and practices, Eurocentric content focus and sealed in linguistic voices of the immigrant learners.* I, therefore, discuss the themes in relation to the lesson activities observed.

4.3.1 No other languages during English lessons

Excerpt 1: Guys it is time for English

During the start of the English lessons, the introductions were marked by this utterance, ***Guys it's time for English.*** This appeared in all the five lessons. This declaration would give the perception of the English as the only language of use at this particular time. This teacher practice implied that the previously mentioned time was a space specifically for the English language. Such teacher utterances immediately scare out other languages and defined the space as specifically for the English language. Such an introduction would be placed under monolingual habitus because it assumes that English learning is about the English language only.

Monolingual habitus is a set of assumptions that are built on the fundamental myth of uniformity of language and culture Kiramba (2016). To add on, I observed that the English lessons were teacher-dominated and Ms Velle used the English language throughout all the lessons. This might have been because the teacher is a monolingual English speaker as indicated by her language profile. In addition, the teacher understood English language teaching as drilling and assimilation of accent. This is shown in lesson four during which was a reading lesson. The following, ***Excerpt (2) everybody, must listen to me as I read, he?*** Illustrates the training and assimilation tendencies of the teacher where the learners are being reminded to read echoing the teacher. This practice created a powerful position for the teacher as the "knower". In fact, this created passive learners and this was evidenced by the learners' behaviours during all the reading lessons. The immigrant learners came forward to ask the teacher for confirmation of pronunciation of the words from the texts to get the teacher accent, pronunciation and prosodic advice. They came close to the teacher and pointed at the 'challenging' word in fear of saying it wrongly. The teacher would loudly confirm how to read the word loudly like *its…munching, perambulator…foetus* and so on. The learner would then read following the teacher's way of reading the words.

Because the teacher used the English language throughout the English lessons, from the lesson one to lesson ten, it was evident that she did not entertain any other language and as a result, she locked up the multi-voices within this linguistic space. It was not easy for the immigrant multilinguals to execute their linguistic skills openly because the teacher had dictated the linguistic space through her continuous use of the English language. As I moved around during the learners' group work activities, most them, (Este, Letty and Andrah) were not very active group members and Este was in a sleeping poster that suggested boredom. Using one language (English throughout) depicts a traditional teacher who believes in one language bias. This kind of teacher creates linguistic boundaries that reject language fluidity, which is a common language practice within multilingual spaces Makalela, (2015). In the end, the teacher stands as a strong agent of the Western-oriented ideologies and as epistemic articulation. It is crucial to note that, by using one language throughout to communicate and teach promoted unitary language and language homogenization system, despite the stable multilingual status of the children occupying this classroom space Coady, (2017)

4.3.2 Traditional methods and practices

Excerpt 3: TR: *What is the rule of a Simple sentence?*

Learner chorus: subject + predicate!

This extract reports the teacher's questions during the lesson (2) where she was teaching language structures. It shows that the teacher's language teaching is focused on the rules of grammar and the learners are trained to master the rules through constant repetition. The aim of such an approach is to achieve native speaker competence. In lesson one and two, the teacher moved around the class and shouted out the question from, *Excerpt (3)* ***what is the rule of a Simple sentence?*** There was chorus response from learners, ***subject plus predicate*** This language teaching practice focused on internalisation of grammatical rules of language which is an approach backed by the traditional grammar theory. The grammar theory is imbued with the concept of language learning as a mental activity, which is based on the cognitive theories of the nineteenth century, Mckinney (2016). Grammar teaching is a Western epistemological stance, which promotes native speaker competence and the traditional teachers still hold on to this practice. The approach does not match the 21st-century linguistic diversity where multilanguaging is the norm. In Grammar teaching, the teacher is the source of knowledge that syphons it into the learners' empty heads/slates.

4.3.3 The Eurocentric Content focus (*Roald Dahl and James Barries)*

Excerpt (4) Babies without faces

The teacher's choice of reading texts was biased towards English culture. The *Peter Pan stories* reflected a bias towards Western literacy practices. The values and norms of the text are not indigenous but westernised. Peter pan stories are the mythology of the English-speaking world. The play grew out of fantasy stories in Central Europe. By bringing in Roald Dahl (*British novelist and poet*) and Barrie James (*Scottish novelist and playwright*) the teacher is also promoting Western culture, values, norms and language through this assimilationist ethos. This is evidenced by excerpt (4) the phrase*, Babies without faces* was too native for the learners to understand. The teacher had to explain that it was an English idiom which meant babies in the womb or the foetus. Although it is a fairy tale, the human-dog relationship that is portrayed

exposes white cultural values. It is through this kind of practice that ascribes value to English, facilitated by the internalisation of colonialism and continuous power of whiteness Ngugi Wa Thiong (1994). The learners are bombarded with information from Europe as the epistemic centre. It is necessary to think of content that interacts with the learners linguistic and cultural backgrounds. The choice of content by Ms Velle does not adhere to the notion of literacy as a social practice (Heath, 1982) and it violates the concept of multiplicity. Consequently, it portrays salient features of the oppressor and the oppressed (Freire 1972) situation within the classroom space. By choosing these, Europe centred texts, Ms Velle shows that she has a Eurocentric focus in her teaching of English and assumes Europe as the centre of English language teaching.

4.3.4. The sealed linguistic voices (Gesturing and paralanguage)

***Excerpt 5: There are two sentences Ummm…* (*Gesturing with hands*)**.

The extract comes from the English lesson (2) when the immigrant learner Kait tried to respond to the teacher. In this incident, the learner was trying to answer the question, *what is a compound sentence*? Eventually, her English words “disappeared” hence she used the hand gestures to augment her response saying "There are two sentences Ummm… together” (*Gesturing with hands)*. Kait was conscious not to use other languages in this space because she knew the teacher would not allow but naturally, she exposed here linguistic expertise by using paralanguage ***ummm*** and the hand gestures. Consequently, the teacher interpreted the hand gesturing as a language deficit and hence she called out other learners to assist. Excerpt (6): ***Who can assist* Kait?** Comes from the same lesson and it shows that the teacher took gesturing and paralanguage as struggling. This learner was drawing from her own cultural, social and everyday semiotic language practices. Unfortunately, Ms Velle, the teacher, rejects this knowledge and she asks other learners to assist her.

The above anecdote reflects that, although the language fluidity (Makalela2015) is visibly eminent within multilingual spaces, social contexts of language practice/learning are however prohibitive. The incident articulates language learning as a social and cultural phenomenon (Pavlenko 2007) where language learning

reflects a broader social-cultural context. Kait's response defies the idea of one language only in multilingual immigrant classes. In addition, research on linguistic super-diversity shows that monolingual ideologies and practices are ineffective and do not bestow encouraging school practices, Makalela (2015), Sefotho & Makalela (2017)

4.4. Observation of IsiZulu Lessons

After the English lesson, observations next on my observation schedule were the isiZulu lessons. Therefore, in the second week, I went for isiZulu lesson observations. I also observed ten lessons and used five lessons for analysis. A different teacher taught isiZulu. The aim of this observation was also to establish the monolingual influence in the isiZulu lessons. Again, the lessons were recorded, audio-taped, and then transcribed.

4.5. The monolingual Practices Observed during IsiZulu Lessons.

The following is an analysis of data from the isiZulu lesson observations and again I used a thematic approach to expose the monolingual practices of the teachers and the linguistic practices of the participant immigrant learners. The themes are supported by the behaviours, utterances, norms values that transpired within this classroom space during the IsiZulu lessons. Themes that were unearthed are, No other languages during isiZulu lessons except for English, the Traditional/monolingual methods and the immigrant learner linguistic voices sprout out. In essence, this was an interesting observation to me as an observer- researcher. As I was listening to the lesson proceedings, I realised that I was able to follow because of my Ndebele, Shona and English background. I realised that I used these experiences to follow the isiZulu lesson, however, though not with deeper understanding.

4.5.1 No other languages during IsiZulu lessons.

Excerpt 6: … ***you can only use English to explain your answer***

The isiZulu teacher was hard on one language only as lesson one started. In fact, he did not want any other language. On the first day, he told his learners to greet the visitor (I) in isiZulu. He had to allow English in his second lesson because he found himself also alluding to the language during teaching. Excerpt (6) shows that the isiZulu teacher allowed the learners to code switch to English only and not any other language. Although Mr Samuk was so hard on one language rules at first, I realised

he was also alluding to English for clarity. When the learners could not respond to the questions on discussion, the teacher would often say, **Excerpt (7) *Kuhini ngesingisi***? He would clarify in English **"Hee! *What is it in English?* ".**The teacher found it easy to use the two languages together. This shows that, although the teacher was adamant with his one language policy in class, he constantly switched languages to enhance meaning. I realised that he needed English to complement the isiZulu language (Makalela, 2015& Sefotho and Makalela, 2017) hence he found himself saying, *you can use English to explain your answer* he said, grudgingly. While this practice seems to be helpful, it, however, places the English language on the position of power. By allowing English only in the isiZulu lessons, the teacher legitimises English at the expense of other languages especially Bantu languages in this class. Using English only to mediate isiZulu learning seems to hail Anglo normativity (McKinney 2016) this is the practice of valuing of English as the language of power (Janks 2010).

Just like Ms Velle, the English teacher who elevates the status of English language and its discourses by silencing all other languages within the classroom space, Mr Samuk empowers English by allowing it as an alternative language within the classroom space. As a result, English gains more space than other languages. The teacher fails to recognise diversity amongst his learners and a host of languages and language repertoires occupying this linguistic space. The immigrant learners with their several languages, numerous everyday language practices and multiple discourses present, are treated as "multi monolinguals" Norton &Toohey, (2007). The immigrant learners are treated as English and IsiZulu monolinguals ignoring their full linguistic repertoire. There is the need for a move away from a language-compartmentalization approach which seeks to separate languages of multilinguals, to a bilingual classroom instruction that leverages students bi-multilingualism García & Wei, (2014). This means that one language or two bilinguals in one is not a favourable approach in multilingual spaces like Mr Samuk's class considering the language demography of this class.

4.5.2 Use of the Traditional method (The Question and Answer method)

Excerpt (8)

Teacher: ***Thela inkomishi eyodwa nohhalf yamanzi eketeleni. What does it mean?***

Learner Rence: ***It is a cup and half of water***

Teacher: In IsiZulu please! You!

Learner Kait: Angiyazi ukhu expressa.

Teacher: Faka *amanzi abilayo ekomisheni*, what does this mean?

Leaner Leesy: put in boiling water

Teacher: yes!

The extract from lesson four shows the teacher's questioning tendencies. Throughout the isiZulu lessons, the teacher's main method was the question and answer method. The class discussion was mainly lead by the teacher, he posed all his questions in the isiZulu language, and the learner's obligation was to answer questions in correct isiZulu language. The question and answer method is also known as the Socratic Method which underscores the teacher as the knowledge bank, Partin (2005). The teacher becomes the centre for learning. He approves and disapproves responses, **yes, in IsiZulu, please! Someone else!** The teacher's responses to show that he agreed or disagreed with the learners' answers**.** In this practice, language practitioners' roles are that of enforcing language boundaries in the same way that a gardener prunes flowers in separated flower plots, Makalela, (2015). Moreover, the traditional method places the learner as an empty slate and where knowledge has to be deposited by the teacher into their heads. This method portrays a social in just situation within the classroom space. In so doing, learners who are familiar with the language concepts and are able to answer the questions become significant learners in class. Whilst those who cannot respond in the IsiZulu language are automatically discriminated and seen as the deficit and illegitimate speakers of the language as indicated by the disapproval.

In tandem with the lessons that I observed, the learners who could not use English or isiZulu in their respective lessons were deemed as incapable. In Ms Velle' class (the English teacher) those learners who could not answer the questions in full English sentences were seen as struggling, unable and they needed assistance. It is this view of language as pure that makes teachers create linguistics boxes and deny the reality of multilingualism practices Makalela, (2015). The learners needed space to articulate

their voices and practices freely and to practice their linguistic rights thereby using their language resources.

4.5.3: The immigrant learners' boxed voices sprout out

Excerpt 10: ***There is also rapoko and finger millet meal!***

The extract shows the immigrant learner Kait explaining her argument on cooking porridge. She brought in her traditional background concepts in making porridge and her own experiences of cooking porridge and challenged the cooking duration, which was given in the text. The isiZulu teacher unconsciously created airing space for the immigrant learners through engaging learners in group work. Most of them, although the teacher did not allow other languages found the space to exhibit their own knowledges and experiences. On how to cook porridge (Iphalichi), Kait and Amah's disagreements were influenced by their knowledge backgrounds where they had to integrate and use a wide range of language practices to communicate and construct knowledge about cooking porridge. During group work, the learners managed to integrate and navigate different knowledge backgrounds to negotiate meaning. The different meal forms would definitely require different cooking durations. Kait talked of *straight run mealie meal, rapoko meal and finger millet meal*, which are unrefined meals, and these would require more time for cooking. This background informed Kait's argument against the fifteen-minute duration of cooking porridge as had been stated in the learners' textbook. In so doing, I realised that the multilingual immigrant learners also use their knowledge and skills to learn. Makalela (2015) also supports this using linguistic resources promotes epistemic access, where the learner experiences are used to assist the learners to gain knowledge. On the other hand, the textbook exhibits as a strong agent of Eurocentric idea propagation.

Excerpt (10) Learner Letty*: sssh… (Putting a finger on her mouth)*

Although the teacher was hard on the use of isiZulu language, the learners secretly found space for their natural language practices though very conscious not to antagonise the teacher as shown in Excerpt (10).In this extract, the learner was signalling others that the teacher was close by so that they would use other languages in their discussion. Again, Letty used her everyday semiotic practices during this language learning session for communication purposes. This teacher needs to

understand that, these immigrants as multilinguals require linguistic spaces so that they can use their resources (Bhabha 1994). They need space, which can enhance the learner cultural and linguistic practices. Mr Samuk's group work assignments proved to be a clear space to promote such practices. However, the English teacher was not flexible enough to be able to embrace multilingualism as a norm. She cleared space of any other languages except English by announcing a named language to occupy space. The traditional teachers, still, hold on to pure monolingual ideologies that dominate their daily language practices. In some instances, those teachers who may try to promote different languages like the (isiZulu language teacher) they use English. Unfortunately, they elevate the English language to a position of power and dominance.

Overall, the English teacher practices and the IsiZulu teacher practices were more or less the same. It was all about one language at a time. Although the isiZulu teacher had to allow English to help the "struggling learners", in both subjects learners suffered silence to avoid embarrassment (Este, Letty). These learners were always quiet because they were not able to answer the questions either in pure English or isiZulu and their accents would always provide entertainment to the class. Weesy also experienced classroom embarrassment in the English lesson two where other learners laughed at his accent when he said, *My mother cooked madora last night* .Here he was presenting a simple sentence. *Madora* are edible caterpillars found in Low-veldt of Zimbabwe. As a result, the learners resorted to silence. Unlike the isiZulu, language lessons where the group work assignments opened the sealed linguistic voices and the learners would bring in their language epistemes Makalela (2014). The learners discussed their home experiences of cooking and knowledge about cooking, *ipalichi* specifically. They argued and chaos was inevitable and this is quite normal within multilingual spaces. In support of this view, Smith (2013) *says:*
My own hope emerges from the places and the spaces in which uncertainty, confusion, and chaos render me with opportunities to change and transform life. Such spaces and places of struggle are found most often within the university, in the classrooms where I facilitate courses on Indigenous knowledge and pedagogy.

These immigrant learners affirmed that the multilingual space is full of challenges and the challenges are beneficial to both the teacher and the learners because they

provide the backbone to learning. Although some immigrant learners displayed shyness, especially during oral times in class, and lacked confidence in speaking English and IsiZulu, the learners showed their linguistic capabilities, knowledges and experiences in most cases unconsciously. However, English was given the opportunity and power to silence students. The learners were hesitant to make mistakes, as other students would laugh at them especially the case of Weesy, Este and Letty.

4.6. INTERVIEWS

The interviews are the second data set that I am going to present. The interview was twofold: the teacher participants (four grade six teachers) who teach immigrants isiZulu and English and learner participants (eight, Grade six immigrant learners). The interviews were almost like conversations with probing to get a detailed insight into the question. The focus of the interview questions was on the teacher practices which show a one-language bias and the learners' linguistic practices. I also wanted to explore the impact of monolingual practices on the multilingual immigrant learners. There were four teacher participants; two of them teach this particular grade six class and the other two who also teach the other grade six class with immigrant learners. I audio recorded during the interviews sessions and I took down notes on other non-verbal behaviours which I noticed in the process of interviews to help me for purposes of analysis.

The four teachers Ms Velle, Mr Dekab, Ms Rachel and Mr Samuk, participated in the interviews. Mr Dekab and Ms Velle are the English teachers and Ms Velle taught this particular Grade Six Class under study. On the other hand, Ms Kachel and Mr Samuk are the isiZulu teachers. Mr Samuka is the one who teaches isiZulu in this grade six class. Both teachers are proficient isiZulu speakers and IsiZulu is their home language. Ms Kachel is so passionate about "her" language and she indicated that she "*loves her*" language.

The teacher interview data is presented in a descriptive, narrative manner. I present the questions, which managed to stimulate responses that are in harmony with may research questions that seek to address the teacher monolingual practices and learners linguistic showcases. The questions were administered to both English and isiZulu teachers and therefore the responses are presented in two sets. These include responses from English and isiZulu teachers respectively. In this presentation of data,

the aim of the interview question is written underneath to direct the reader to the focus of the question. I then picked on the most striking responses which adhered to the question of monolingual practices and learner linguistic practices and an analysis is made using those responses. The English teacher responses are given first and isiZulu responses and analysis follow.

4.6.1 The Teacher Responses to Interview Questions

4.6.1.1: Interview question one

Which language do you use throughout your English / IsiZulu lessons, why?

The question was aimed at establishing the language practices that are used in English and IsiZulu classes.

4.6.1.2 English Teacher -participants responses to question one

Excerpt 9

a. "I use English only in this class to make it easier to integrate all the learners" (*Ms Velle)*

b. "I use English only because it is the language in which the learners are assessed (Mr Dekab)

The responses a show that English teachers use English only in English lessons. Ms Velle is a white monolingual teacher who indicated that it was easy to integrate all the learners using one language, which is English as verified in extract 9(a). Ms Velle's view of English language teaching might have been influenced by her monolingual background (she speaks English only). The traditional thinking of language teaching as an acculturation process Berry (1997) and immersion (Garcia 2009) can also back her one language practice. The tenet being that, the L2 learners should be either acculturated to or immersed in the target language in order for them to learn/acquire it. Her response resonates with her practice in the lessons where she used English throughout all her lessons.

The "English only" language practice assumes that the learner moves from one language to another and as a result, notions such as assimilation is targeted in teaching. Although one language policy seems to be an obsolete practice in multilingual spaces like in this particular grade six class, where many languages are in play, Ms Velle finds it convenient to homogenise all the learners in her teaching and assume they are at the same level and monolingual. This is a common belief by many teachers as they homogenise learners in the name of "equity" and fairness. However,

in the case of these grade six immigrant learner participants who are multilinguals and speak at least five languages it becomes an obsolete practice to use one language Coady, (2017). Therefore, the assumption that the learners need to assimilate into the second language values, norms and practices through discarding the native or heritage language and culture of the learners seems to be hailed by this kind of practice. Schwartz & Zambaonga (2008). Mckinney (2016) castigates such monolingual practices as colonial and Western-oriented and they create a social injustice within the classroom space Hurst (2018).

In congruency to this view, extract 9(b) shows that the teacher acknowledges the one language only policy by arguing that English is the language in which the learners are assessed. This also indicates that teacher practices are informed by the institutional ideologies and language policies of the state. Therefore it point to the fact that monolingual bias practices are aggravated by the institutional and ideological in institutions. Such institutions promote the dominance of monolingual ideologies despite evidence of translingual interaction in the classrooms Makalela & Mkhize, (2016). In spite of this, using monolingual assessment measures seems outrageous considering the decades of research that demonstrates that this is not an accurate reflection of multilingual abilities Coady, (2017). In that manner, it sounds out that monolingual practices are not viable practices in multilingual contexts if language learning has to make a lot of sense. Monolingual practices, therefore, create an uneven language learning ground in which the immigrant multilinguals are denied the chance to display their linguistic expertise and experiences.

4.6.2 IsiZulu teachers' responses to question one

Excerpt 10

***a. I use isiZulu to show respect for the language (*Ms Kachel)**

***b. Isizulu only….but I use English to help those who struggle with isiZulu" (*Mr Samuk)**

The responses above from the isiZulu teachers show that the teachers use one language (isiZulu) in their lessons. Ms Kachel was very proud that she needs to speak the language well every day and every time as indicated in excerpt 10(a). According to her, this would help the learners to know and respect the isiZulu language. By

respect, she meant that interference of other languages was not welcome and it was deemed as a sign of being unable to speak the language proficiently. She sounded very conservative, seemed not to tolerate linguistic fluidity, diversity and change. This teacher sees languages as bounded and fixed entities (Makalela 2015) which is a kind of one language bias perception. In this case, she understands isiZulu language as pure and has to conserve its purity in pronunciation and oral dignity.

Excerpt 10(b) shows that Mr Samuk used isiZulu language only when teaching isiZulu but he allows English conditionally to those immigrant learners who struggle with IsiZulu. He further argues that “I only use English to help those who struggle with isiZulu" This teacher describes the immigrant learners who cannot speak in isiZulu as "struggling". Therefore, he allows such speakers to use English as a medium to understand concepts. Although the teacher allows English in the IsiZulu lessons, it is important to note that the teacher, in turn, promoted the superiority of English. All other languages are deemed as illegitimate and unsuitable within the classroom space McKinney (2015). As he allows English only, he is unconsciously elevating the status of English to make it more important. By allowing the English language to assist in isiZulu learning one can be seen as assuming that the learners understand the English language better than their own home languages. Though debatable, it gives the impression that English is being accorded a high status with such practices. At the same time, promulgating English discourses.

4.6.2.1 Interview Question Four

Do you allow immigrant learners to use their languages in the classroom?

This question was aimed at establishing whether the teachers were aware of immigrant learner's linguistic resources (the Languages, cultures and experiences) and the extent to which the teachers appreciate these linguistic resources.

4.6.2.2English teachers’ responses to question four

Excerpt 11

a***. Not really, most of them really struggle with English especial Este and have many language barriers and I make them speak in English for the sake of practice*** (Ms Velle)
b. “***I don’t allow their languages because*** **they** ***would make noise and there would be no communication (***Mr Dekab)

The above responses from the two teachers indicated that they would not allow any language besides English within their lessons. Excerpt 11(a) shows that said that the learners need a lot of English practice because they were struggling in this subject. The paves way to the idea that speaking in English every time would help the learners to improve their English learning and fluency. Este, an immigrant learner from Mozambique was cited as having so many *"language barriers*" because she could not construct a full sentence in English. She is the learners with the maximum linguistic freight according to the profile she knows eight languages and has five home-languages. This same learner spoke eight languages, slept during the English grammar lesson and was hesitant to read during the reading lesson. Ms Velle's response shows monoglossic orientation where English is regarded as the only legitimate resource. Her practice denies the multilingual immigrant learners' capacity to be heard and to engage meaningfully with the language structures and comprehension McKinney (2015). The teacher does not exhibit signs of understanding multi languaging as a resource. The eight languages that the learner knows constitute a full repertoire and how the knowledge of several languages cast a positive influence in language learning is important in this case

Excerpt 11(b) shows that the teacher understands using other languages as noise. The response openly shows that the teacher has monolingual tendencies and does not allow other languages to interfere with his teaching. The response demonstrates that the teacher does not account for multiplicity as a norm hence he sees multilanguaging as miscommunication and noise. The One Language Only practice may result in epistemic injustice (Friker, 2007), Mbembe, (2015) and Hurst, (2017) because one may assumes that norms, values and beliefs of a single language are being promulgated. The multiple languages, cultures and knowledge that the immigrant learners have appeared to be silenced by this isolating practice. Consequently, using the English language is deemed as "communication" as well as the index of competence, communicative competence and language mastery. English language speaking is equated to academic excellence and teachers focus heavily on the learner's proficiency in this language

4.6.2.3 IsiZulu teachers' responses to question four

Excerpt 12

a. "The use of many languages divides the class and the situation will be chaotic" (Mr Samuk)

*b. "**I do but the Learners are reserved" (Ms Kachel)***

The response from extract 12(a) above may tally with those of the above English language teachers whose perceptions about multi-language practices are negative. It shows that the teachers does not allow immigrant languages. He sees other languages as disruptive and bringing chaos within the classroom. The common word used by both English teachers and this IsiZulu teacher are "chaotic" "noise" or "disruptive" These words from the teachers convey the message that multilingualism is a chaotic phenomenon which is unproductive and not beneficial in any way. The response shows a dark cloud on the plight of immigrant language resources appreciation in the classroom space. However, the teachers' responses are refuted by the complexity theory, which observes that the use of language changes the language resources of the learner/user, and the changed resources are then potentially available for the next speech event Larsen-Freeman, (2007). This suggests that the multilingual chaos mentioned above is beneficial within the classroom spaces when it is captured properly and with positivity, it becomes the vehicle to knowledge access.

In contrast, Excerpt 12(b) indicates that the learners are withdrawn and they may not want to use their home languages and linguistic resources. The classroom linguistic etiquette may have created the retiring attitude amongst the immigrant learners. This is an indication that immigrant as multilinguals are agents of their learning Pavlenko (2007) because of their present linguistic climate, they may have found it difficult to express themselves. This implies that agency is dynamic and can be influenced by the context in which they learn their second language. However, the silence exposed by the learners as indicated by Ms Kachel seems to be the learners' strategy to demonstrate an active resistance to the monolingual classroom practices. Silence would save them from classroom embarrassment and negative positioning by the teachers.

4.6.3 Question five

Do you think it is important to teach pronunciation in multilingual immigrant classes? Why / why not?

The question wanted to determine whether the teacher understood the need to rethink approaches to language teaching and recognise diversity and multiplicity.

4.6.3.1 English teachers' responses to question five

Excerpt 13

a. I want them to understand what I will be saying. Ms Velle

b. Yes, it is important because there is an acceptable way of pronunciation. Mr Dekab

The responses above show that Ms Velle is concerned about the native speaker competence and Mr Dekab even makes it a rule that there is an acceptable way of pronunciation. The English teachers exposed that they were biased towards native speaker competence hence they encouraged monolingual practices like pronunciation. Excerpt 13(a) shows that the teacher assumed herself the language/knowledge brewer and articulator through expressing how the words sound are pronounced. The practice legitimises the English language, its discourses and native speaker competence. This is a monolingual oriented practice, which ushers the Eurocentric canons within the African space Mbembe, (2015). The Eurocentric canons are western oriented principles that seek to hail Western norms, behaviours, attitudes and values. Mbembe, (2015) further argues for re-centering the knowledge, abandon such practices, and adopt multilingual approaches like Translanguaging. Ms Velle's approach is one approach that has become obsolete in multilingual contexts like South Africa.

Similarly, Mr Dekab submits to the notion of pronunciation as the key to language mastery. From extract 13(b) "Yes, it is important because there is an acceptable way of pronunciation" .It is important to note that this reflects an Anglo normative way of understanding English language teaching. Anglo-normativity refers to the notion of languages as pure, autonomous and bounded entities, whereas the current arguments view language as socially, culturally, politically and historically situated set of resources Blommaert & Rampton, (2011). The teacher Mr Dekab believes the native speaker pronunciation of words as the standard way of speaking English. As a result, every learner is measured by this kind of competence despite being a second language user.

4.6.3.2 IsiZulu teachers' responses to question five

Excerpt 14

a. "***Yes, you know I am Zulu, my language clicks. You might pronounce something different and you might be in danger! (Ms Kachel)***

b. *"Yes, learners have many languages and can pronounce differently, so I have to teacher main pronunciation" Mr Samuk*

The responses from the teachers pointed out that pronunciation was important in isiZulu teaching. Extract 14(a) shows that Ms Kachel, a language conservative and Zulu speaking teacher was so proud about the language. The teacher was hammering on native speaker competence monitoring the clicks and pronunciation of the language as cornerstones of isiZulu language mastery. Extract 14(b) portrays an inflexible language teacher who does not recognise multilingualism and diversity. The teacher believes in language purity and fixed standard versions of languages Hurst, (2017). The teacher sees those learners who pronounce differently because of dialectical difference as deficit language users thereby declaring the illegitimacy of the second language users. Such monolingual practices may affect the immigrant learner's participation and interest in language learning. Hence, this may explain their "silence" within the classroom spaces. Their voices are closed up and disabled by monolingual practices.

4.6.4 Question six*: Which language approaches do you think are best in classrooms where they are immigrant learners?*

This question was intended to unravel the methods used in multilingual immigrant classes and check teacher adherence to linguistic diversity and multilingualism.

4.6.4.1 English teachers' responses to question six

Excerpt 15

a. "The One size fits all methods and the dictionary use" Mr Dekab

b. "I use the dictionary to help those who do not understand" Ms Velle

The teachers' responses above indicate that they were not sure about the specific methods that are suitable in multilingual classrooms. From extract 15(a) a one size fits all methods is suggested and the problem of big language class sizes within schools

marred the application of teaching methods for different linguistic groups of learners. The teacher emphasised that, in the majority of cases, the immigrant learners were in the minority hence he suggested one size fits all methods. Mr Dekab's response illustrates that the teacher's methods do not corroborate with the learners' linguistic resources. Moreover, the practice reflects a traditional teacher who is rigid and does not conform to the language needs of the learners Canagarajah, (2011). In the same way, excerpt 15(b) confirms the use of the dictionary to as pivotal in language learning. This practice articulates and indexes language mastery as native speaker competence. By using the dictionary, the teacher ignores the contextual approach to language learning which is a real-life language practice and use. The practice undermines the concept of language as a social phenomenon, which is acquired through interaction Pavlenko (2007), as well as the Translanguaging practices of the multilingual immigrant learners. The learners are treated as two, three or many monolinguals in one.

4.6.4.2 IsiZulu teachers' responses to question six

Excerpt 16

a. Which methods? (Mr Samuk)
b. What do you mean? (Ms Kachel)

Excerpt 16 above shows the responses from the IsiZulu teachers that indicate that they are not sure of the language teaching method in multilingual immigrant classes. Mr Samuk curiously asked, "Which methods?" Ms Kachel was also puzzled and she enquired, "What do you mean? They asked with confusion and uncertainty of the methods that are supposed to be used. The reaction sends out to the message on teacher's lack of expertise concerning language teaching in multilingual contexts. There is need to bring awareness on the importance of Coady (2017)'s third global imperative for multilinguals which seeks to prepare teachers and school leaders in Linguistically-Relevant Pedagogy. These methods include Translanguaging and those methods that are culturally responsive that can account for the immigrant learner's linguistic and cultural diversity.

4.6.5 Question eight

Learners' language experiences are important in language lessons. How is this true with multilingual immigrant learners?

The question was designed to establish the learner's linguistic resources, which the teachers identified.

4.6.5.1 English teachers' responses to question eight

Excerpt 17

a. "Yes they bring their home language experiences, but they are not granted the opportunity to express!" (Mr Dekab)

b. "They think in their home language and they tell stories from family events (Ms Velle)

The responses from the above show that these teachers are aware of their learners' linguistic resources. Excerpt 17(a) confirms that the learners have resources however; the teacher further explained that the learners are not given the space to express their knowledge and skills in the language because the school do not accommodate them. This is often common with many multilingual classrooms like including Ms Velle's. In such cases, the teacher is aware of the multilingual situation in the class but does not give it space. Excerpt 17(b) shows that the teachers is aware of the learners' knowledge and language experiences. She points out that, The extract confirms that the immigrant learners' cultural and linguistic resources are ever present in their everyday interactions and they often apply them in learning situations despite the fact that the learners social and cultural practices are not given space in the classroom. The two responses are the evidence that the learners have *"Funds of knowledge*" which they bring along with them to school and it is important for the teachers to recognise and turn them into knowledge, Moll et al (1992). Funds of knowledge mean that immigrant learners draw from their own, sometimes very different, resources and in making meaning.

In most cases, collaborative group work and class practice opened up the space for the learners to exhibit their language knowledge and experiences. This came out when the learners seemed to exert high levels of agency and creativity during the group work activities. I observed that group work was such a practice that would provide such opportunities for the orchestration of resources in self- directed, multilingual, and multimodal learning, and a space for Translanguaging Wei & Ho (2018). In the English lesson three, Ziv an immigrant learner from Zimbabwe said, "*I am friendly to my gogo,*

I respect her and she loves me hei! The learner understood the relationship between Grandmother and grandson as cordial. This is the knowledge base that the immigrant learners used to unpack knowledge from the text that they were reading. In so doing, one can say that different learners use different *funds of knowledge* including cultural and Translanguaging practices from their previous life and work experiences in achieving their learning goal.

4.6.5.2 The isiZulu teachers' responses to question 8

Excerpt 18

a. "*Some bring words which, are similar in the class, nyama (Shona) - inyama, isiZulu (Ms Kachel)*

b. "Yes but the school does not allow them to use their languages so I may not be sure if it is helpful" Mr Samuk

Excerpt 18(a) shows that Ms Kachel is aware that the immigrants have their linguistic resources but she is not ready to use the knowledge. Words like *nyama (Shona) - inyama, IsiZulu* were shared during the discussion. The word sharing concept is an important aspect of the relationship between Bantu languages. There is borrowing and coining of words and this is implicated as Ubuntu Translanguaging Sefotho and Makalela, (2017). However, excerpt 17(b) acknowledges that although the learners have language resources, teachers were not aware of whether the resources were helpful because there is no space for practice. Teachers are normally abiding by the school language policies, which call for one language at a time. The responses from the two teachers made me realise that, despite the teacher's tendencies of castigating other cultures and languages in their language classes, these (languages, cultures and practices) find their own way into classrooms embedded in learners' language practices, utterances and behaviours. This was demonstrated in isiZulu lesson three where the learners discussed *'How to cook iphalichi'*. During the discussions learners disagreed on the cooking procedures and duration. I realised that the arguments were mainly caused by the different cooking experiences they had previously undergone and their spaces of cooking practice. These differences created the knowledge variations between the learners and each one of them had their own interpretation and meaning of cooking porridge. Straight run meal needed more boiling time than the refined meal, according to Este. Therefore, the duration for cooking *iPalichi* depended

on the kind of the meal that one had. This resulted in immigrant learners going beyond the cultural and linguistic boundaries and other semiotic and cognitive knowledge to negotiate to mean.

4.6.6 Question nine:

Do the immigrant learners show any interests in their home language why and why not?

The question was designed to ascertain the impact of one-language policy practices in classrooms.

4.6.6.1 English teachers' responses to question ten

Excerpt 19

a. "They are no opportunities to show their interest in their home languages and they are afraid of the local." (Mr Dekab)

b. "I don't know... they are no opportunities for them to show." (Ms Velle)

The responses from the English teachers clearly show that there is no space to for immigrant learners to exhibit their resources. Mr Dekab's responses show a reluctant attitude towards the learners manipulating linguistic resources. In the end, the learners become silent and passive participants. Most of them are scared of being laughed at. As a result, immigrant learners become withdrawn and may choose to be very passive in English lessons. This silence was signalled in one lesson when Este an immigrant learner decides to sleep during one of the lessons after being laughed at in the previous lesson. Laughing at an accent reveals a despising attitude towards other English language accents and therefore one language only policy keeps those learners like Este out. She could use her own language skills because her gesturing and accent were not part of language learning curriculum of the school.

At the same time, she can no longer invest in the English language (Norton and Toohey 2009) because she is perceived as a deficit. It is this seemingly discriminatory practice and injustice within the multilingual immigrant learner's space that places the learners into silenced and sealed linguistic voices. Ms Velle's response also indicates that she does not have the interest to identify/inquire about the learner's language interests. She declares that she is unaware of whether the learners are interested or not in their languages

4.6.6.2 IsiZulu teachers responses to question ten

Excerpt 20

a.“They show no interest in their home languages. They speak English and local languages.” (Ms Kachel)

b. “They don't speak it even at home, English is supreme, Language of class, they don't want to be back" (Mr Samuk)

The responses from isiZulu teachers also indicated that the immigrant did not show interest in their home languages. Ms Kachel's response shows that the languages, which the learners value and invest in, are those that are merited by their school and society. School policies that are informed by apartheid policies position English as the language of power. Therefore, immigrant languages are also minority languages which continue to be ‘othered' in the post-apartheid schooling system (Makoe, 2009; McKinney, 2010) the immigrant learners as dynamic individuals can choose to withdraw or and adopt the valued languages and discourses in the school Norton 2007). In this case, leaving out their languages and cultures gives the impression that these resources are not valued and they may choose to leave them out and adopt those valued which are English and IsiZulu. Ms Kachel emphasized that it was a general feeling amongst most of the black learners and their parents that "English is the language of ‘class', speaking a home language is going backwards***”*** The scenario shows a situation in which the immigrant learner is being trapped within colonial policies which are discriminatory and pursuing a monoglossic orientation.

4.7 The Learner Interviews

Apart from the four teachers whom I interviewed, I also had interviews with eight immigrant learners for the sake of analysis. The reasons behind interviews were based on the belief that knowledge and evidence is contextual, situational and interactional Mason, (1996). Therefore, from the context of the classroom situation, I moved to teacher interaction and now I wanted to interact with the learners in order to gain more insight into teacher and leaner language teaching /learning practices. The main objective of the learner interviews was to corroborate the data from the teacher interviews and the observations. The focus was to find the multilingual immigrant learner's language resources and the impact of teacher monolingual practices upon these immigrant learner participants.

In this data presentation, I am going to focus on both the English and isiZulu languages at the same time because the same immigrants who participated in English interviews also participated in IsiZulu language interview. The themes were captured from the recurrent features of the learner responses including behaviours and utterances. These responses were meant to explain monolingual bias, language practices of the multilingual immigrant learners and the impact of monolingual bias within their language learning space in both English and isiZulu language lessons. In each question, there was an aim which was to direct the focus of the question. Within the responses from the learner, participants emerged a theme(s), which is analysed under its reflection of monolingual bias, multilingual resources or the impact of monolingual bias. The data were coded and then discussed under the following themes; Host of language resources, minority and "othered" languages, silence and sealed in, dejection and withdrawal feelings, language deficiency and unacceptability.

4.7.1 Question one

Which languages do you speak and which one(s) is/are your home language (s)?

This question was targeted at establishing the language repertoire of the learners. The language inventory according to the Translanguaging theory informs the language practices of individuals within classroom spaces.

4.7.1.1 Theme: Host of language resources versus chaos, noise and struggle

Table 4.3: The distribution of number languages spoken by immigrant learners at the private school

No// of languages Spoken by learners	Total Home languages	No// of learners
5	2	1
6	13	6
7	0	0
8	3	1

"I speak Xhosa, Bali, Zulu, English, Afrikaans and Latin "My father speaks Bali and my mother languages are Xhosa and Zulu, I speak all the home languages" Amah

The above information reflects that 100% of the immigrant learner participants speak more than five languages. The learners' home languages add up to a total of eighteen and this suggests a mean average of three home languages per child. The information presents a super-diverse individual who carries several cultures, episteme and identities Makalela (2014), Pavlenko, (2017) and Norton, (2007). The learners are in a position to move across the languages and use them as resources in the process of language learning. The language repertoires of the learners also reflect a linguistically diverse world where languages are crossing over. It is within this scenario that one can understand the invalidity of the language boundaries and language fixity Makalela, (2015). The language boundaries, which are colonial, are making it difficult and they segregate learners and learning opportunities.

The data shows that the participants are entirely multilingual and they may have several home language as indicated by **excerpt (21*). "I speak Xhosa, Bali, Zulu, English, Afrikaans and Latin." "My father speaks Bali and my mother languages are Xhosa and Zulu, I speak all the three languages as home languages***" Amah is a boy from Cameroon who speaks six languages. Three of the six languages are his home languages. However, because of monolingual bias and ideological practices in the classrooms, all the three languages and linguistic skills are regarded as valueless within the classroom space. The learner's experiences and cultural backgrounds are not afforded space within the language classrooms. In the English and isiZulu lessons observations, it is this language "overload" which is perceived as **'struggling' ' chaos' and/or ' noise' (Ms Velle &Mr Samuk**). Multilanguaging is castigated as a struggling, incapable and chaotic situation where there is no proper order in learners' languaging. On the other hand, it is regarded as a non-communicative process and hence the use of the word "noise" is seen as appropriate to describe the use of many languages. From these languages, learners can draw different language skills. The 21st century has increasingly required classroom practices, curricula and policies to build on multiple repertoires of the learners and to acknowledge the linguistic fluidities that overlap into one another García, (2011)

4.7.2 Question two:
Do you use your home language (s) at school? Why?

The question was aimed at finding out whether these participants were able to fully utilize their language resources.

4.7.2.1Theme: Minority and othered languages

Table 4.4: The use of home language by immigrant learners at the private school

Home language use	No of learners
1. In class during lessons	1
2. At the school grounds	8
3. At home	8
4. With the teacher	o
5. Outside school premises	8

The table 4.4 shows that 100% of the learners indicated that they used their home languages in three areas mainly at home, at school grounds and outside school premises. The classroom and the teacher are no go area with one's home language according to the data. Again 100% of the learners made it clear that they use the languages to speak to friends and family members only. The learners are made to experience the multilingual condition as incapacitation. African languages are relegated to oral communication, while English and other European languages have been promoted to academic and other acts that are considered literate Kiramba, (2017). These languages are rated as the minority, segregated against and relegated to out of class use with friends, families and guardians. The relevant places designed are the home, the school grounds and outside the school. By neglecting the learner's

languages, this portrays an *Animal Farm* scenario within the classroom space (Pavlenko 2007) where English and IsiZulu Languages become more important than other languages within the space: Shona, Bali, Shangaani, Nyanja, Xhosa, Ndebele, Afrikaans, Portuguese and Latin. Consequently, learners who do not speak the language of power, in this case, English/isiZulu are also regarded as a minority.

Excerpt 22: Yes, I use it to speak to Ziv when we are in class, when teachers and other learners aren't hearing us, because, sometimes English does not explain what I want to say at all. (**Kait)**

This is a response from an immigrant learner, which articulates the presence of language resources amongst immigrant learners and how monolingual bias within the language classrooms makes it difficult for them to display their abilities during learning. The learner addresses the concept of code switching with a fellow immigrant who speaks the same language as very helpful during learner discussions. Although she feels subdued by the monolingual teachers, she makes effort to use her linguistic resources in this classroom space. This response shows the similar arguments held by García and Leiva (2014), who point out that the use of flexible linguistic resources in a classroom resists historical and cultural positioning of multilingual students within English monolingualism.

4.7.3 Question three

Do teachers allow you to use other languages when you are in class? Why and Why not?

The question was aimed to establish the feelings about their one language bias in their classrooms. A 100% of the learners were aware that they were not allowed to speak their languages within the English or IsiZulu lessons. This shows that there are no spaces created in language classrooms for them to use their language experiences. Regarding the second part of the question, the information below responds to how the learners feel about monolingual language practices. Table 4.6 below shows the feelings of the learners a deducted from their non-verbal behaviour and verbal responses.

Table 4.6 Expressed feelings of the immigrant learners



The figure highlights captured feelings of the immigrant learners during question (3)

4.7.3.1 Theme Silenced and sealed in.

All the learners said that the teachers did not allow any other language in either English or isiZulu Lessons. The responses indicated that language teaching and learning was mostly teacher-centred. The teachers dictated the language to be used within the classroom space. In doing so, the learner's languages were shut out. The learners eventually accepted the teachers as the centre for their language learning. The most common reason behind not using other languages according to the participants was for the teachers to understand. '*No! (Shaking head) Our teacher doesn't allow…. this is for her to understand*" determined Andrah. According to the learner, it is important for them to speak in one language in order to accommodate the teacher who does not understand other languages. The learner showed desperation in her response. This is indicative of the practice by many teachers and education officials who remain unaware of the linguistic diversity in their own classrooms and prioritise the promotion of national and international languages. Although efforts have been made, building these officials' understanding of the reality in the classroom and communicating about the improved learning outcomes is a major hurdle within the educational environment, Asia Pacific Multilingual Education Working Group (2015). The multilingual immigrants' voices are silenced sealed in and are denied social justice by the monolingual bias within their classrooms. The learners are made to understand communication as being able to use English only in English lessons and IsiZulu within

isiZulu lessons. The learners emphasized that the English speaking and Zulu speaking was ‘for the teacher to understand" and this was a common phrase amongst the learner's responses.

4.7.3.2 Dejection and withdrawal

Excerpt 22: ***“It’s fine” (***shrugging shoulders***) “Because we came here to learn how to speak and learn what they want us to learn” (Este)***

The responses show a learner who is dejected and withdrawn thereby shrugging shoulders to show the desperation of the situation. The learners, however, felt withdrawn and somewhat giving in regarding the practices by the teachers. Este shrugging her shoulders said, "It’s fine because we came here to learn how to speak and learn what they want us to learn”. Eventually, these learners like Este drop into silence in the classroom because they realise that their linguistic and cultural space is not made available by the teachers. As a result, they disown the learning process and actually in some cases disinvest in the language lessons.

4.7.4 Question five

Do you mix languages when you speak, why?

The question aimed at establishing the multilanguaging practices of the participants.

4.7.4.1 Theme: Language complementarity

Learners in both English and isiZulu interviews showed that they cross over languages for different purposes. The responses below show the different responses by the participants to this question.

Excerpt 23

a. Letty: ***it helps me to say it out…..and share with friends*****.**

b. Andrah: “***Yes it happens; sometimes you forget the word … And use your HL”***

c. Kait: Yes, sometimes English does not express what I want to say

d. Leesy: “***Yes, when my words run out ….so for understanding.”***

e. Amah*: "I used to do it… But my teachers told me that it is a bad way of learning, and it can disturb how I learn English."*

f. Este: "I use when my words disappear"

A greater percentage, 75% of the learners showed that they translanguage every time for the sake of sharing information with friends, when words run out or disappear and for better communication. The response shows Translanguaging as a natural phenomenon for multilingual communities and is also common in schools (García 2009) and it employs communicative skills of the participants. The responses show the learners understand the relationship between languages (Ubuntu) and realise the need for language to complement each other, Sefotho (2017). They borrow words automatically from other language resources which they have and they use that in their everyday interactions. ***Extract 23 (d) when I run out of words, I use other languages*** verifies the Ubuntu nature of languages as appreciated by multilinguals and thereby acknowledging themselves as non-native speakers of English and IsiZulu. They feel the need to crossover languages and language boundaries in a bid to make meaning

However, excerpt 23(e) indicates that the teachers are the ones who make it difficult for the learners to exercise their home language practices in the classroom. They actually discourage Translanguaging and the use of language resources. This leads to the point that, teachers of multilingual children should have knowledge of more than one language themselves in addition to knowledge of the developmental process of multilingualism and second language development, Coady (2017).This reflects a teacher who is rigid and who sees languages as autonomous and fixed. The teacher perception of languages does not meet the linguistic diversity of the 21st century.

4.7.5 Question eight

What are the teacher /other learners' responses to your own way of speaking? (E.g. pronunciation and accent)

The question was aimed at establishing the teacher responses and other learners' responses to immigrant learners' pronunciation and accent variations as linguistic resources. In addition, I also wanted to unearth the participant's feelings and reactions towards one language bias practices in their classroom space.

4.7.5.1 Deficit and unacceptable

Excerpt 24

a. Amah "Since when did we start speaking like that? My teacher was surprised and he expected the 'Normal American English'
b. Letty "I feel embarrassed I cannot say anything
c. Este "They laugh and say Tjooo! ……. I just leave with it"
d. Andrah "They find it funny and laugh ….I feel bad"
e. Leesy "They are surprised with the accent and pronunciation"

From except 24 above, all the learners indicated that the teachers and other learners find their pronunciation weird and unacceptable. Hence, they felt it as a funny way of saying out words. Amah was very emotional when he said out his response, ***"Since when did we start speaking like that?*** My teacher was surprised and he expected the '***Normal American' English***. The above shows the indoctrination of learners into believing western language standards as the norm. Learners are made to believe that speaking in one's own accent is unacceptable and not right. The response reflects on the teachers' ignorance of the language variations amongst the immigrant learners and the teacher had to demand native speaker competence. This shows that multilingual users' linguistic variations are seen as an indication of their nonstandard or deficient usage. These variations may have resulted from "interference" from the other languages in their repertoire, and they are conditioned by their first language or culture not to accommodate a second language effectively, Canagarajah, (2018). This perception of language is a "comparative fallacy" (Cook 1999). The comparative myth refers to the tendency to adopt a two-fold and hierarchical orientation to language. It also reflects on how this has deformed the integrated character of multilingual competence and communication. Hence, the teacher in this incident demands the 'Normal American English' in the language classroom. In this regard, '*The normal American English* ' is the native speaker competence. This reflects a colonial mentality and practice, which index language proficiency in western standards. In addition, it portrays a monolingual orientation that is deep-rooted in colonialism and does not

recognise multilingualism as more diverse, dynamic and democratic than "monolingual" competence

The responses also show the immigrant learners had bad feelings about the reactions of their peers and the teacher regarding their pronunciations and accents. Therefore, they used words like ***"I feel…bad about it, helpless, nothing I can do, just stay with it and… embarrassed"*** All the participants showed they are not pleased with the current practices within their classroom. In a way, the language classroom becomes a place of torture and discomfort. The learners are dejected and most of them resort to silence. Research has argued that, this scenario requires justice for recognition. This is a move, which focuses on socio-cultural groups who are struggling to "defend their identities, cultural domination and win their recognition Hurst, (2018). These learners are subdued and need social justice to enable them to fully exhibit their cultural and linguistic resources. Their responses create the images of an oppressor and oppressed scenario within the classroom space. The immigrant learner is the oppressed and the autonomous teacher becomes the oppressor. The oppressors are the ones who act upon the people to indoctrinate them and adjust them to a reality, which must remain untouched Freire, (1972). In this case, the learners are made to see/understand themselves as monolinguals who are trained to become *'American English speakers".* This is far away from the reality of learners as multilinguals hence they choose to be silent and withdrawn.

4.7.6. Question ten

How would you wish to learn English or isiZulu?

The question was aimed at learners' wishes in language learning and compared with the current practices. This would enable me to uncover their language needs as multilingual immigrants.

Table 4.5 How the learners wish to learn languages English and isiZulu

Learning isiZulu and English languages	yes	no
Using Isizulu only	5	3
Using English only	5	3
Using stories from other languages	8	0
Mixing languages	6	2

4.7.6.1 Contextualised / indigenous knowledges

The table above shows that 63% of the learners are content with one language policy in class in both isiZulu and English. However, 100% of the learners are of the opinion that stories from their language backgrounds and cultures are important in language learning and 75% is comfortable with mixing the languages in their learning

Three out of the eight learners indicated that they were fine with the current teaching practices. Este said it with sad emotion '*I came here to learn so I do want they want us to do*" The reaction shows a learner who has given in to the current practices. On the other hand, the response shows that the learners might have invested in the language(s) isiZulu and English. They are the valued languages within their academic space and as well as social space. IsiZulu is the language for social function and English is the Language of Teaching and Learning. These languages are the pacesetters, which determine the learners' academic and social status. Letty just declared the symbolic aspect of English and isiZulu. ***Excerpt (25) "I just want it as it is, I just want to learn the subjects and pass them "explains*** the feelings of the immigrant about language learning as experienced by these multilinguals.

The other side showed that they are keen to have stories from their experiences and cultural backgrounds. "I like to write stories which involve my family members." The learner reflects that she values her linguistic and cultural capital in her practices such that the absence of these in the classroom may just influence the learner to change her investment towards the language learning Norton and Toohey (2009). This goes further to explain the multiple identities of immigrants as multilinguals. From the biographic data and the beginning of this chapter, all the participant learners speak more than five languages and therefore carry several cultures and identities that may

enhance or prohibit them to learn. In this case, the learners value their experiences and they prefer the most in language learning. The absence of Indigenous knowledge and placement of Western values, which manifest itself using European writers (Dahl and Barrie in English lessons), may prohibit and lessen their interest.

The interviews with the learners were a revelation. There was a clear indication that the learners are in dire need of pedagogical intervention. The practices that are presently in use have a bias towards one language. The multilingual nature of the immigrant has to be taken into account during classroom practice to accommodate diversity and multiplicity. The practice seems exclusionary and does not account for the different pieces of knowledge that exist within the classroom space.

4.8 The Document Analysis

The third data set comprised of children's creative work. The main aim behind analysing the learner's documents was to explore further the teacher one language bias practices and the learner participant's linguistic practices. This was possible through the analysis of teacher’s marking rubric and the learners work content and imaginations. Assessment of the immigrant learners' creative work was aimed at determining the teacher monolingual practices. The learner creativity also reflected their linguistic and cultural knowledge and further explored how the knowledge assisted in their work. I only managed to use the English teacher's work because the grade six IsiZulu teachers indicated that he was not assigning creative work that term. The following document reflects teacher rubric and learner creativity I start by assessing teacher rubric.

4.8.1 The teacher rubric.

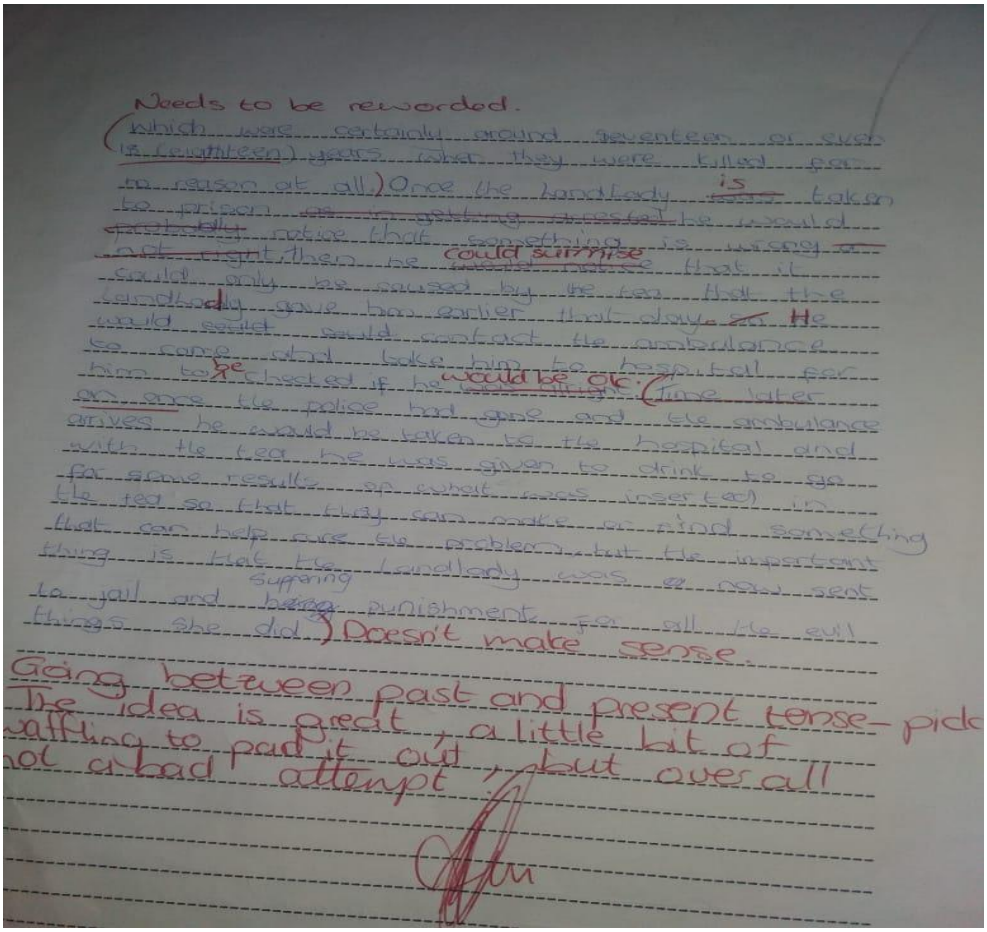


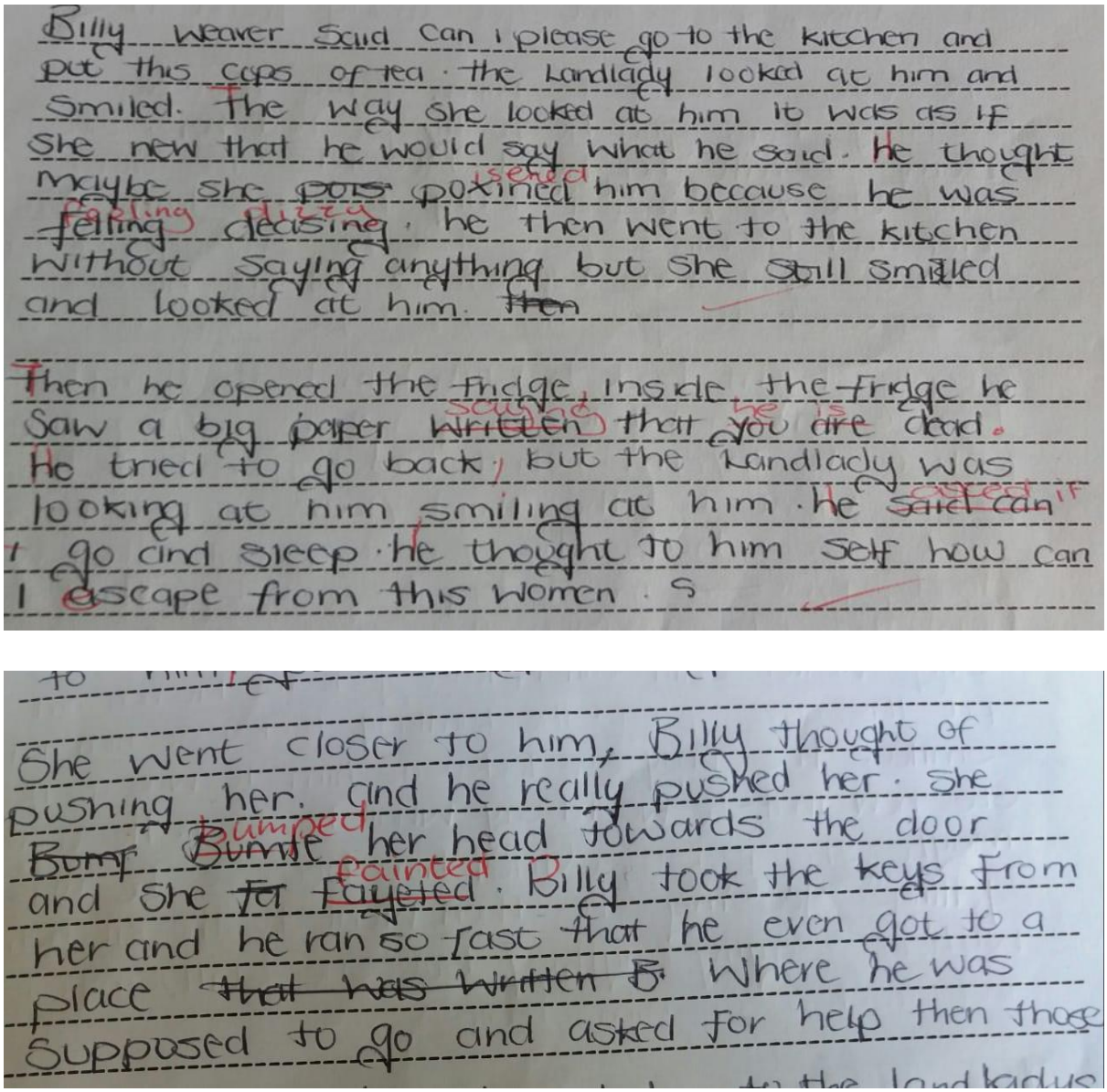
Figure 4.1: Estes' creative work

The work written was characterised by the extensive use of red pen, which highlighted the faulty punctuation, tenses, and other grammatical errors and commenting. The teacher cancelled heavily the 'undeserving' answers and gave the impression to the learner that he /she was bad at the highlighted concept. The use of the red pen shows an autonomous teacher who owns and knows every answer to any question. In addition, the marking shows teacher values the grammatical competence in her marking. The grammatical focus is a traditional way of language teaching which goes as far as back as the origin of Grammar translation method. It also positions the teacher as the knower and affords him a powerful position within the classroom space deifying the Chomskyan orientation, which characterises language competence as innate, monolingual and arising from a homogeneous environment Canagarajah

(2018) The teacher comments with words such as **"does not make sense, waffling, bad** " maybe sound demeaning on the part of the learners . This portrays a monolingual teacher who believes in right and wrong

4.8.2 The Learner Practices.

Although the story was entirely of English origin, the learners tried to contextualise the story by applying concepts that they get from their experiences in language.


Billy weaver said can i please go to the kitchen and put this cups of tea. the landlady looked at him and smiled. The way she looked at him it was as if she new that he would say what he said. He thought maybe she pois poxined him because he was felling dizzy. he then went to the kitchen without saying anything but she still smiled and looked at him. then

Then he opened the fridge inside the fridge he saw a big paper written that you are dead. He tried to go back but the landlady was looking at him smiling at him. He said can I go and sleep. he thought to him self how can I escape from this women.

She went closer to him, Billy thought of pushing her. and he really pushed her. She Bumped her head towards the door and she fainted. Billy took the keys from her and he ran so fast that he even got to a place where he was supposed to go and asked for help then those

Figure 4.2: Letty's work and teacher rubric

The sample of work showed that the learner used her language experiences to construct sentences and words as well. In her spellings, which the teacher underlined, one can understand that the learner used other languaging sounds and her pronunciation variation to spell them. The following words have been picked from this particular learner participant,

Excerpt 26

a. deasing – actual intended word - dizzy

b. Poixed- actual intended word -poisoned

c. Felling- actual intended word -feeling

d. Bumpte- actual intended word is bumped

e. Fayeted- actual intended word -fainted

This indicated that the multilingual immigrant learners appealed to the different experiences as they struggle to write English words. Este's work is highly marked by this kind of language interference and it is a common practice amongst the second language learners. However, it is normally misunderstood as deficiency and inability to communicate.

4.8.3 The social and cultural experiences

The task was designed to help the learners to develop their writing skills of through story completion exercise. It was evident that the learners drew from their social and cultural experiences to write their pieces of work. Most of them, associated crime with imprisonment, policing and hospitalisation. They included ideas on how the police would be involved to help the captured and the murdered persons in the story. This concept came from their real-life situation. There was evidence that they understood the role of the police in their society but they also included the role of the health sector in scenes of crime. Their concept of Ubuntu (Makalela 2015) is also highly respected by the learners. The spelling errors noted in excerpt (26) above shows that the learners were drawing from their other language repertoires where Ubuntu is a norm. In addition, cultural repertoires were also key in their story telling. This is evidenced in the stories where every one of them treated crime as socially bad and cannot be tolerated. Most of them in their stories portrayed the Landlady as evil and unbearable character. The idea was from the background that she was a criminal. Finally, the

learners exhibited highly imaginative skills. Etse used the phrase '***miraculous escape'*** as a way to portray the presence of supernatural powers leading to the escape. The learner's intention was to draw the reader to high fiction levels and imagination.

4.9 Conclusion

The chapter focused on the data presentation and mainly on what was done in and came out of the lesson observations, interviews and document analysis. The lesson observation, interview and documentation details were provided in sequence. I then made a narrative and descriptive analysis of the data as feedback. I also used the Translanguaging as well as the decolonial theory to interpret data for analysis. The key findings of the research are going to be presented in the next chapter.

CHAPTER 5

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The purpose of this research was to establish how immigrant learners at a private primary school in Westrand show their linguistic resources in monolingual biased spaces and to explore how it affects their language learning. The chapter summarises the research journey through the examination of teacher practices and approaches in English and isiZulu language lessons as well as identifying immigrant learner linguistic resources. In chapter one, I discussed the rise of immigrants learners worldwide and the impact of colonial legacies on language methodologies and practices. It is basically because of globalisation, migration and travelling that language classrooms have been flocked with immigrant learners in South Africa and else-where, Vandeyer (2014). This creates a super-diverse language environment with complex multilingualism, which may challenge language pedagogies, methodologies, teacher expertise and practices. I then moved on to explore the multilingual theories of the 21st century to examine how the scenario can be addressed.

In chapter two, I engaged the multilingual theories of The Translanguaging and Decoloniality. At this point, I discussed and ascertained on how these theories can be of great value in multilingual immigrant learner spaces. I also examined how the theories complement each other in addressing multilingual issues. Related literature points out that, there is interdependence between languages such that they flow into each other during speech and research has also shown there is fluidity of linguistic boundaries Makalela, (2014) Garcia (2018) and Kiramba (2016). Because of linguistic fluidity, the crossing over languages is a social language practice amongst multilinguals. It is therefore obsolete to treat languages as separate entities and fixed Makalela, (2015). At further examination, I engaged with the Decolonial theory to augment and contextualise language use in classrooms. The DL theory accounts for the colonial language teaching practices still exist in post-colonial contexts as well as South African classrooms long after colonialist/ Apartheid education system, which was based on monolingual ideologies of one language policy.

In chapter three, I provided details of research the procedure that was conducted through a qualitative research design. An ethnographic case study was conducted with multilingual immigrant learners and grade six teachers. The eight learner participants and four teachers were purposively sampled. I engaged in non- participant lesson observations in English and isiZulu to create the main source of data. To augment the data from observations, teacher and learner semi-structured interviews were used to collect data for analysis. Furthermore, of data from learners, creative work documents of the learners were also part of the process of analysis.

Chapter four exhibits a thematic analysis of the learners' linguistic practices, teachers' monolingual practices and the impact of monolingual practices on multilingual immigrants .Important excerpts are discussed in observations and interviews to validate and substantiate the themes that emerged. Major themes that came out of the study include, No other language in English/IsiZulu lessons, Unresponsive methods, Eurocentric content focus, the sealed linguistic voices, Silenced and Language crossover.

At this point, I present the key findings in relation to what was observed in lessons, discussed in interviews and documented. I used the thematic approach to present the findings of this research.

5.2 The Key Findings

5.2.1 Learner's linguistic voices sealed in

The main research question explored how the learners exhibit their linguistic resources in monolingual biased spaces. Research has proved that: languages are fluid, flexible and that they relate Makalela, (2015), multilingualism is a resource Garcia, (2009) and that multilingual learners use their resources in their everyday language practices. The results showed that the learners have enormous multilingual skills, which they struggled to exhibit because they are restricted by the institutional language policies, which seem not to give space to the multilingual practices of immigrants. These colonial ideologies are western oriented and they help in silencing the language voices of the immigrant learners. In this particular case, the exercise of English only in English lessons and isiZulu only in IsiZulu lessons is one of the many practices that inhibited the free practice of Translanguaging by Multilingual Immigrant Learners.

5.2.2 Languages Crossing Over

Despite the disabling language practices of the teachers drawn from such utterances Guys, ***it's time for English***! The learners managed to sprout out of the linguistic boxes (Makalela 2015). They were multi languaging during group work as thereby resorting to their linguistic expertise. They also manipulated their cultural knowledges, behaviours and other language experiences. The findings revealed that, even though the learners have their voices sealed and silenced and due to the lake of practice space and the teacher monolingual practices and approaches, the learners strive to use their linguistic resources in language learning. All of them indicated that they translanguage at home, with friends and all other places freely except in the classroom where the teachers do not allow the practice. This confirmed that multilanguaging is a social practice Makalela (2015) amongst the MIL and learners moved from one language to another in their conversations in-group discussions. Besides their linguistic potentialities being subdued, it was evident that these MIL exhibited linguistically rich, culturally skilled backgrounds. In fact, during group work learners resorted to their language experiences and everyday social practices of Translanguaging although they keep an eye on the teacher. The learners engaged in code mixing, code switching and Translanguaging, and using own cultural knowledge for their benefit in comprehension. Busch, (2012) supports this flouting of the linguistic rules and norms of language use which is beneficial in second language learning. The MIL managed to show their daily practices of language use despite the restrictive environment where the teachers called for English language only throughout the English lessons and IsiZulu only in IsiZulu lessons.

5.2.3 Cultural Repertoires

The research also demonstrated that learners also drew from their cultural repertoires in their language practices of English and isiZulu. They used stories from their cultural backgrounds in their English creative lessons and used their own background knowledge of the cooking recipes in isiZulu discussions. The practices created variety in the meaning making as the MIL engaged in their grounded local practices Busch (2012). There was the absence of the fixed linguistic boundaries, which are prescribed by monolingual bias. In the same vein, Ubuntu Translanguaging was also a norm

because the immigrant learners (Chishona /isiNdebele speakers) recognised the relationship in Chishona /Ndebele languages in terms of words like ***Nyama (Shona) Inyama (Ndebele) and Inyama (IsiZulu***). This relationship showed that languages share and hence opened a space for the learners to understand the Ubuntu between the languages Sefotho & Makalela, (2017).

5.2.4 Semiotic Exhibitions

To add on, the learners also exhibited their semiotic resources although the teachers did not recognise the value of the signing in language learning. In fact, the teachers presumed it as language deficiency and incapability. Learners like Kaita and Este used signs to enhance and augment meaning making. Here, it was clear that signing was a Translanguaging technique employed by the MIL to communicate meaning. It is observable that conventional sounds and symbols that constitute human languages are but one of a vast range of semiotic modes that human beings can use as resources to create messages and meanings in different situations for different purposes Busch (2012) and Wei, (2018). In social semiotics, linguistic signs are understood as part of a wider language inventory, which sign makers have at their disposal. These signs may carry particular socio-historical and political associations Wei, (2018). It is important for language teachers to appreciate signing as a linguistic repertoire. Moreover, Translanguaging elaborates the various ways language users generate, take up, and decipher the different signs, which they need to communicate, and in their meaning-making process. However, in this study, I recognised that most of the immigrant learners Translanguaging techniques were marred by monolingual bias practices within the classroom space.

5.2.5 One Language at a Time

This research unearthed the one-language practices within the English and IsiZulu language classrooms and this reflected monolingual bias practices. Monolingual bias is whereby teachers used one language to scare away and gate keep all other languages during a specific language lesson Makalela, (2015). The teachers were very strict about one language at a time, English language only in English lessons and IsiZulu language only in IsiZulu lessons was the order of the daily language practices. The teacher's declarations at the beginning of every lesson that, "It was time for English/ IsiZulu" defined the space for a particular language. In the end, this

automatically scared away any other languages present. This practice, however, created a socially unjust atmosphere Mckinney, (2016) because those who were not able to speak the language that pervaded the space (either English /IsiZulu) were deemed and positioned as unable and deficit, Norton (2007). The teachers like Mrs Velle and Mr Dekab even labelled these Multilingual Immigrant Learners as “struggling”.

In fact, this research has revealed that teachers understand multilingualism and Translanguaging in classrooms as creating confusion for classrooms that are already complex in their language and cultural composition Makalela & Mkhize, (2016). Therefore, the teachers seem to be hesitant to embrace this complex multilingualism. In an interview, Mr Samuk said “It’s chaotic “ and Mr Dekab said he would not allow many languages because learners would make “Noise” This shows the negative perception of many teachers over Translanguaging and multilingualism. Most of the teachers gave the impression that they used one language for “safety”. This safety precaution was evident because the teachers seemed to be scared of their own multilingual language deficit as they pointed out that they could not speak or understand these children’s languages. In addition, the situation had a powerful implication on the position of the teacher within the classroom space. The teachers felt that the comfort zone was to remain autonomous, traditional oriented, and this would retain their position of power. They also enjoyed the status of being the most knowledgeable person in the classroom space. Therefore, allowing many languages and language resources would recentre their position of power in the classroom.

5.2.6 Eurocentric Content Focus

The research also revealed that teachers’ choice of content was biased towards the English culture, norms and values. The texts selected were those by (James Barries and Roald Dahl). These writes are of Western origin hence they promote the Eurocentric view of language learning. By choosing the *Peter pan* stories one would interpret the content choice as a Western orientation of knowledge focus, thus indexing those learners from a first language perspective. Western names are part of the Eurocentric colonial legacy that is still engulfing the South African learning institutions. A Eurocentric view attributes the truth only to the Western way of knowledge production Mbembe, (2015). Peter pan stories seem not to promote

indigenous knowledge but foreign epistemes and values systems but rather western values. In his quest to demythologise whiteness Mbembe, (2015) argues such western names and statues like Rhodes' should be done away with in order to put history to rest in order to embrace indigeneity. Therefore, to call for indigeneity one has to embrace local and indigenous writers and knowledges. In that regard, one can argue that using white names and Eurocentric texts would reflect entrapment in white mythologies. Generally, language teachers seem to be engrossed in the white mythology. The use of Eurocentric texts would bring closer the second language learners to native speaker competence. Moreover, allowing the English language only in IsiZulu lessons was a sign of the western language orientation. This legitimation of the English language seems to elevate the status of English at the expense of any other languages. The English language is positioned as powerful and can be used to replace any other languages.

5.2.7. Silence amongst Multilingual Immigrants Learners

This research uncovered the impact of monolingual bias amongst these Multilingual Immigrant Learners (MIL). At its worst, monolingual bias seemed to have turned the immigrant learners into silent objects. The learners realised they were being laughed at because of their language experiences including pronunciations, intonations, and cultural knowledge. The MILs were positioned as deficit and struggling, this might have placed learners like Kaita, Este and Letty into silence within the classroom. On the other hand, those learners like Amah who picked the pronunciation "well" were better positioned as able. In fact, silence protected the "deficit learners" from humiliation Norton (2007). The humiliation came as they were laughed at and they were always corrected and made to know that they had the wrong pronunciation because of the dialectical difference. It was also unfortunate to learn that the teachers understood these MIL as being less initiative, lacking agency and unable. On a positive note, the MIL silence appeared to be an active way of resisting the practices that are monolingual, which occupied the classroom space. In agreement, Norton (2007) articulates that the monolingual practices render unequal relations of power with the classroom space. Therefore, silence comes in to disrupt the social injustice within the classroom space as it resists the unjust practices

The immigrant learners also suffered withdrawal from classroom active participation. Using on language throughout in English practices created passivity and withdrawal amongst the learners. Most of them were not very keen on participation during the lessons because other learners would often laugh at them. The classroom practices produced a socially unjust environment where some were highly positioned as capable and others on the far end as struggling especially (multilinguals)

5.3 Recommendations

5.3.1 Embrace Multilingual Practices

It came to my notice during the research that Translanguaging is a resource amongst the MIL. Though no room has been offered because of monolingual language policies, the Translanguaging finds its way in every language classroom even with immigrant learners. This brings down to the point that Translanguaging is a social language practice Makalela (2015) and the learners engaged in it although with difficulty. Translanguaging comes naturally and it proved to be their everyday language practice in and outside the school. The use of the monolingual approaches is inhibitive and creates an unjust learning environment. It was evident in classroom observations as well as learner interviews that MIL translanguage in their everyday practices. The MIL demonstrated this during lessons as they naturally switched from one language to the other for clarity and meaning-making. As a result, the use of this natural practice is recommended within language classroom spaces to help the learners make meaning. Therefore, it is imperative to propose Translanguaging in both English and isiZulu lessons to create a socially just learning space.

5.3.2 Engage the Multilingual immigrants in their cultural and language experiences

It is Important to note that during language sessions learners the learners tapped from their language experiences and cultural resources when they engaged in their comprehension, grammar and reading lessons. As a result, it is fundamental to urge language teachers to incorporate culturally relevant methods in language teaching. Given the different linguistic and cultural diversity in the South African classrooms, the teachers should capitalise on the different pieces of knowledge, which the learners

have on language in order to embrace the learners' Funds of knowledge Moll, (1992). The funds of knowledge are the knowledge deposits that emanate from the learners cultural and linguistic backgrounds. Involving learners' cultures is a discursive way of leveraging the MIL to attain the language learning goals and improve access to learning. In so doing, language learning becomes a socially just practice and multilingualism is handled as a norm Coady, (2017). In the end, this brings awareness to the immigrant learners about their multilingual practices as beneficial ways of engaging in learning instead of seeing themselves as struggling and unable.

5.3.3 Conscientize the crew

Nonetheless, it is important to note that a process of conscientization and dialogic practice is necessary to address the classroom language practices that are portraying the classroom as a miniature colonial space. Conscientization is the process of learning to perceive social, economic and political contradictions and to take action against the oppressive elements reality Freire, (1972). Here Freire was giving reference to a bigger society and I use this concept to address this case under study where the classroom is the microcosm of the bigger society. The participants, both the Multilingual Immigrant Learners and the teachers need to be made aware of the injustice, which is prevailing in the language learning spaces. There is a need to address the teachers' positioning of the learners as deficit individuals who are unable and struggling with language. Moreover, teachers' should understand these learners' multilanguaging as useful practices within language learning spaces rather than being viewed as problematic "chaos and noise". On the other hand, taking from the same Freire concept the learners also need to be conscientized on the importance of the practice of freedom. In this case, the practice of linguistic freedom where the immigrant learners' social language practices are also regarded as legitimate practices within the classroom space.

5.3.4 Keep in dialogue

In this research, I also observed that it is within this scenario that a dialogic practice Freire (1972) is called for in order to address the current teacher and learner practices. The language classroom portrays a mini- western colonial empire where Western language practices and monolingual bias are dominant. The situation creates an

'oppressor and oppressed 'atmosphere where those who own the language are better position and have power over those who are the so-called struggling. On the other hand, it feels sad the teacher is at the helm of the oppressive practices. I recommend corroborative learning and dialogue between the teacher and the learners. The dialogue seeks to create discursive practices in language teaching and learning. This entails the learners' involvement in the choice of content such as reading materials and input in curriculum design. The use of indigenous writers may also promote local knowledge systems, which will enhance learning.

5.4 Conclusion

This chapter focused on the summary of the research background, its theoretical framework, the research methodology and data presentation and analysis. In the end, I present the key finding of the research and possible recommendations. An analysis is provided in relation to the monolingual bias practices within the English and IsiZulu language classes. There is a need to enhance teacher methodology from the monolingual bias to a multilingual perspective where there is tolerance and accommodation of immigrant learner linguistic resources. Translanguaging is recommended as one of the relevant approaches to be adopted in MIL language classes. It is important to bring awareness to the teachers on the issue of language resources of immigrants. More focused and responsive pedagogies such as Translanguaging techniques and decolonial practices are called for in order to bury the monolingual bias practices which go back to the colonial era. The change is important in order to help the teachers embrace diversity and understand multilingualism as a norm. Above all, it is vital to address the institutional ideologies and practices, which promote monolingual bias practices within the classroom spaces. The study opens more spaces for research to study on linguistics resources of multilingual immigrants including their Translanguaging practices. There is room to explore further, how the immigrant learner’s language, cultural and language experiences (Bantu Languages in this case) can be manipulated as language resources.

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APPENDICES

APPENDIX 1

St. John the Baptist Catholic School

7 Amelia Street, P.O. Box 878, Roodepoort 1724

Tel: 011-763-1050 Fax: 086-276-9755

sjbcs@sspx.org.za

TO WHOM IT MAY CONCERN

RE: **CLARAH DHOKOTERA**
Student Number: 719331

J.M.J.
September 28, 2018

Dear Sir/Madam,

This letter is to certify that Clarah Dhokotera has requested and received permission to conduct a research project at St. John the Baptist Catholic School. The subject of the research is "Tranaslanguaging practices amongst immigrant learners. Implications for decolonial practices".

She is welcome to visit the classes and to interview the teachers and students as a part of her research project, which whe has in fact done.

If you require any further information, do not hesitate to contact me.

Yours sincerely,

Peter R. Scott

Father Peter R. Scott
Principal

ST. JOHN THE BAPTIST CATHOLIC SCHOOL

APENDIX 2

Learner Consent Form

Please fill in the reply slip below if you agree to participate in my study called TRANSLANGUAGING PRACTICES AMONGST IMMIGRANT LEARNERS: IMPLICATIONS FOR DECOLONIAL DISCOURSES

My name is: ……

Permission to review/collect documents/artifacts	**Circle one**
I agree that exercise books can be used for this study only.	YES/NO

Permission to observe you in class

I agree to be observed in class	YES/NO

Permission to be interviewed TES/NO

I agree to be interviewed

I know that I can stop the interview at any time and don't have to

answer all the questions asked	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.
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

APPENDIX 3

Teacher's Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called

TRASLANGUAGING PRACTICES AMONGST IMMIGRANT LEARNERS AT A PRIVATE SCHOOL: IMPLICATIONS FOR DECOLONIAL DISCOURSES

I, _____ give my consent for the following:

Permission to review/collect documents/artifacts **Circle one**

I agree that my learner's creative writing books can be used for this study only. YES/NO

Permission to observe you in class

I agree to be observed in class. YES/NO

Permission to be interviewed

I would like to be interviewed for this study. YES/NO

I know that I can stop the interview at any time and don't have to

To necessarily answer all questions 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.
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

APPENDIX 4

Parent's Consent Form

Please fill in and return the reply slip below indicating your willingness to allow your child to participate in the research project called: TRANSLANGUAGING PRACTICES OF IMMIGRANT LEARNERS: IMPLICATIONS FOR DECOLONIAL DISCOURSES

I, _____ the parent of _____

Permission to review/collect documents/artifacts **Circle one**

I agree that my child's exercise books be used for this

Study only. YES/NO

Permission to observe my child in class

I agree that my child may be observed in class. YES/NO

I agree to be observed in class. YES/NO

Permission to be interviewed

I would like my child 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

Informed Consent

I understand that:

- My child's name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- He/she does not have to answer every question and can withdraw from the study at any time.
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

APPENDIX 5

Observation Sheet

Class _____ Teacher _____

Subject English ☐ Zulu ☐

Lesson Number _____

Date _____

Lesson description .

Comments

APPENDIX 6

Interview questions for Teachers of Immigrant learners

Date_____ Time_____

Teacher _____ Teaching experience---------

Q1.How many immigrant learners do you have in your class? Response   Comments
Q2. Which home immigrant languages do you know by name in your class? response   comment
Q3. Which language do you use throughout your English/Zulu lessons why? Response   Comment
Q4. Do you allow the immigrant learners to use their home language during classroom activities? If yes why and if no, why not?

Response

Comments

Q5. Do you think it is important to teach pronunciation in multilingual immigrant classes? Why and why not?

Response

Comments

Q6. Which language teaching practices do you think are best in classes where there are immigrant learners?

Response

comments

Q8 Learner's language experiences an important resource in language lessons. Is this true with immigrant learners? How?

Response

Comments

Q9. Do you see multilanguaging in the immigrant language learning as a good practice?

Response

Comment

Q10. Do the immigrant learners enjoy the English/Zulu lessons when they are taught in English/Zulu only? Why or why not ?

Response

Comment

Q11. How do you tell when the immigrant learner is speaking or reading well in Zulu /English?

Response

Comment

Q12. Do the immigrant learners show interest in their languages home languages? How do they show?

Response

Comments

APPENDIX 7

Interview sheet for immigrant learners

Learner ----------

Date _____ Time _____

Q1.Which language do you speak at home? Response Comment
Q2. Do you use your home language at school? Why? Response Comment
Q3. Do the teachers allow you to use your home language(s) when you are in class? Why and why not? Response Comment
Q4. What do you think is the good about using your home language at school? Response

Comment

Q5. Do you mix languages when you speak? Why?

Response

Comment

Q6. How does mixing languages help you to learn and understand?

Response

Comment

Q7. Do the teachers allow you to use any other languages within English / isiZulu lessons?

Response

Comment

Q 8. What are the teachers/other learner's responses to your own way of speaking why? eg pronunciation accent

Response

comment

Q9. Which languages do the teachers use they are when teaching English /IsiZulu and how do you feel about it?

Response

Comment

Q10.How would do you wish to learn English /Zulu?

Response

Comment