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LANGUAGE, IDENTITY AND CULTURE: A STUDY OF LANGUAGE MAINTENANCE AND SHIFT AMONG AMABHACA RAISED IN UMZIMKHULU, KWAZULU NATAL

by

YANGA LUSANDA PRAISEWORTH MAJOLA

A thesis submitted in partial fulfilment of the requirements for the degree of

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FACULTY OF HUMANITIES

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Supervisor: Dr E.B. Zungu

February 2021

DECLARATION BY THE RESEARCHER

I declare that this thesis is my unaided work. It is being submitted for the degree of Doctor of Philosophy at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at any other University. I further declare that all the sources cited and quoted are indicated and acknowledged through a comprehensive list of references.



Signature of candidate

12th Day of *February* in the year *2021*

Yanga Lusanda Praiseworth Majola

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DEDICATION

None of this would have been possible without the will of Elohim (Father, Son and Holy Spirit). This thesis is dedicated with love to the two most influential women in my life; my mother **Constance Nosandi Ngobese** and my wife **Rosemary Nosiseko Dimpho Majola** for their unending love and support. I also dedicate this thesis to my entire family.

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My earnest gratitude goes to God the Almighty, Creator of Heaven and earth: without HIM I would not have made it this far. Enkosi Bawo!

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ABSTRACT

Umzimkhulu is a small town in KwaZulu-Natal (KZN), previously Bantustan of Transkei. The people in this town speak isiBhaca, a language which is closely related to three Nguni languages (viz. IsiXhosa, IsiZulu and siSwati), but has no official status in South Africa. IsiZulu and isiXhosa are used for official purposes such as education, health, religious and government departments even though the people of Umzimkhulu regard themselves as speakers of isiBhaca and this affects isiBhaca speakers at many levels, the first one being the confusion of having two languages used in different sectors and secondly, having two powerful languages which seem to overpower isiBhaca and this affects the identity of isiBhaca speakers.

The primary objectives of the study were to gain an understanding of the importance of language to the cultural identity of amaBhaca and to also discover if isiBhaca is or can be maintained of there is a possible shift towards isiZulu or isiXhosa and to establish the attitudes held by isiBhaca First Language (L1) speaking citizens of Umzimkhulu towards isiBhaca.

The study employed a mixed-methods approach. It is useful to consider the full range of responsibilities for data gathering in any study and to organise these methods by their degree of predetermined nature, their use of closed-ended questioning and their focus for numeric versus non-numeric data analysis. Data were gathered from key informants identified as speakers of isiBhaca who were born and bred in Umzimkhulu.

The study found that much as isiBhaca is regarded as a dialect of isiXhosa it is linguistically closer to isiZulu than it is to isiXhosa, even though most respondents felt that isiBhaca is a language of its own and the continuous use and empowerment of isiZulu and isiXhosa in Umzimkhulu particularly in the professional settings is detrimental to isiBhaca and this subsequently has the potential of endangering isiBhaca existence and might lead to its attrition. The study further revealed that isiBhaca was mostly used for traditional or informal situations in Umzimkhulu and its speakers mostly had to accommodate speakers of isiZulu and isiXhosa in most cases as these are the standard languages around it, although they were fearful that their cultural identity was in trouble.

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LIST OF ABBREVIATIONS AND ACRONYMS

ANP	Anglo-Nigerian Pidgin
CAT	Communication Accommodation Theory
DBE	Department of Basic Education
EC	Eastern Cape
EV	Ethnolinguistic vitality
HL	Home Language
HSRC	Human Sciences Research Council
IAL	Indigenous African languages
KZN	Kwa-Zulu Natal
L1	First Language
L2	Second Language
LiEP	Language in Education Policy
LoLT	Language of learning and teaching
MOI	Medium of Instruction
UNESCO	United Nations Educational, Scientific and Cultural Organisation

CHAPTER 1
INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

The current study sought to investigate language maintenance and shift among the amaBhaca (isiBhaca speakers) in Umzimkhulu. The current study was conducted in Umzimkhulu, a small town situated in KZN province, previously called the Bantustan of Transkei. According to the researcher, people of Umzimkhulu have now developed positive attitudes of isiZulu as opposed to isiXhosa since they are now classified under KZN as it is believed that KZN is dominated by isiZulu speakers. The people in this town speak isiBhaca, a dialect which is closely related to three Nguni languages (viz. IsiXhosa, IsiZulu and siSwati), but has no official status in South Africa. IsiZulu and isiXhosa are used in cases of education, public policy, clinical setting and for any other official information; this, therefore, means isiZulu and isiXhosa that are the official and dominant languages in Umzimkhulu, yet isiBhaca is regarded as a mother tongue by the people of Umzimkhulu.

IsiBhaca is classified as a Xhosa dialect, although it has some relations with the Zulu dialect/tekela Nguni dialect which is outrightly seen in its vocabulary which has ample representation in both languages, (Majola: 2018). Statistics SA (2015) estimates that about 6 million 695 thousand people speak isiXhosa across South Africa. These speakers are mainly found in Eastern Cape (EC), Gauteng and Western Cape. Standard Xhosa did not exist before the arrival of the missionaries, as it only came about because it was spoken in the regions of Rharhabe and Gcaleka groups, which are said to be the first dialects the missionaries encountered when they first arrived and therefore first printings were done in the aforementioned dialects. Otherwise, what is today known as standard isiXhosa was once a geographically localised dialect used by the Rharhabe and Gcaleka groups which have the same status as Phondo, Xesibe, Hlubi, Mpondomise and isiBhaca. In time the writings of the Rharhabe and Gcaleka dialects were developed into a recognised language in South Africa with official status. The focus of the current study was on the effect language has on

speakers' identity and in this case how the amaBhaca was affected by being surrounded by isiZulu and isiXhosa as languages used for official purposes in Umzimkhulu.

1.2 Keywords

1.2.1 Language, maintenance and shift

According to Mesthrie, Swann, Deumert and Leap (2000:246), **Language maintenance** refers to a situation whereby ongoing use of language amid competition from regionally and socially more powerful language(s). **Language shift** is the exact opposite of this; it refers to the replacement of one language by another as the principal means of communication within a community.

Clyne, (2003) says that there is no all-inclusive hypothesis to clarify language support or move, as showed by the different ways to deal with the field. Be that as it may, there is by all accounts an understanding that interrelationships are key to the comprehension of how and why individuals use language/s in the way they do and that scope of somewhat related gathering and individual elements establish factors in the procedures of language upkeep and move. "Singular components may incorporate age, sexual orientation, exogamy, financial portability and capability, while network size is the social good ways from or close contact with the nation of origin may speak to amass factors. In a prevailing language setting, individuals from a minority language bunch do not go about as confined people, they depend on one another. Along these lines, the consequence of language conduct relies upon the network's aggregate activity" (Clyne, 2003:1).

In the current study isiBhaca exists as a non-standard language among two powerful standard languages, being isiZulu and isiXhosa and as such to a certain extent has the potential of being completely replaced by the two above-mentioned languages.

1.2.2 Language and dialects

Britain (2009) presents dialectology as the investigation of how the development of sounds, words and syntactic structures change starting with one tongue and then develop into the next inside a

solitary language. The general meaning of a dialect as verbalised by a layman is a non-standard, low status, regularly provincial type of language, contrasted with the standard language. It is by and large connected with the proletariat, the regular workers, or different gatherings ailing in glory and frequently it has no composed structure. It is viewed as a deviation from the standard, as a distortion of the right standard type of a language (Britain, 2008).

The investigation of dialect variations as indicated by geographical zones is called dialect geography (Bloomfield, 1933; Hockett, 1958; Hughes and Trudgill, 1976; Sankoff & Sankof, 1973; Wakelin, 1977). It is now and then essentially called dialectology (Chambers & Trudgill, 1988), even though this term is even more by and large used to allude to the investigation of language assortment by any procedure. The geographical variety is additionally alluded to as regional dialect (Hudson, 1980; Wardhaugh, 1998; Omar, 1992).

Dialectology is one of the sociolinguistic areas relevant to the current study because at the centre of the linguistic controversy in Umzimkhulu, is the question whether isiBhaca can be regarded as a dialect of isiZulu or isiXhosa. The rationale behind this is that some of the L1 speakers of isiBhaca believe that they are closer to isiZulu while others believe that they are closer to isiXhosa. On the other hand, some of the L1 speakers of isiBhaca feel very strongly that isiBhaca is a language on its own and deserves equal attention and recognition as isiZulu and isiXhosa and that it was because of politics around language standardisation that isiBhaca was classified as a dialect. In terms of the current study, it is therefore stated that this whole argument involves processes to be followed when selecting a particular dialect in order to serve as the standard language.

As already stated, isiBhaca is identified as a dialect of isiXhosa and has relations with isiZulu; the current study explored dialectology and geographical influences contributing to the existence of isiBhaca as well as identifying whether isiBhaca is an isiZulu or isiXhosa dialect and to explore attitudes held by the amaBhaca towards isiBhaca, given the linguistic context they find themselves in.

1.2.3 Language, identity and culture

South Africa is a democratic country; thus, every individual's rights (including linguistic rights) should be protected. It is thus important that government should take another look at the issue of 'language variation' and how it decided on the ones it regarded and legislated as official to the exclusion of others, such as isiBhaca. 'Language' and 'culture' form part of a people's 'heritage', thus people must be allowed to speak their Home Languages (HLs) to stay in touch with their 'heritage'.

As pointed out by Crystal (2000), languages are stores of culture, history, heritage and literature of their speech communities. Sheyholislami (2010) holds a perspective that language, identity and culture are intertwined to a certain extent. Particular languages usually point out to a specific group of people. When one interacts with another language, it means that one is also interacting with the culture that speaks to the language. At times it is difficult to understand one's culture without accessing its language directly. The influence of isiZulu and isiXhosa on isiBhaca often puts the latter under duress because society encourages the use and development of standard languages such as isiZulu and isiXhosa in this case and therefore if one speaks a dialect one finds oneself having to adapt to other people's cultures as they are not encouraged to use their Home Language (HL) but instead official language(s).

The way individuals think about the world is impacted by the language that individuals use to talk about it. Anthropologist-etymologist Edward Sapir expresses that language propensity for explicit gatherings of individuals assembled this present reality. He further includes that no two dialects are comparative so that they would speak to one society. The universe of every public is unique, which implies that communicating in a language implies that the individual is expecting a culture. Knowing another culture, based on this, is knowing its specific language. (Sheyholislami, 2010)

Given the above context, it can be deduced that although related, isiBhaca may be replaced by neither isiZulu nor isiXhosa, however, in this case, it means that the amaBhaca have no choice but to view the world through other people's languages as theirs may not be used for anything either than in their homes and communities but is used nowhere in any formal setting. Consequently, to

some viewing isiBhaca as of less importance it becomes useless to its users and they end up assuming that to be relevant they should adopt dominant languages.

1.3 The research problem

People living in Umzimkhulu are surrounded by two standard languages being isiZulu or isiXhosa; Language and culture are closely related, and it is in the two that one finds their identity. Children born in Umzimkhulu face challenges of growing up speaking and being taught isiBhaca until they go to a school where they learn isiXhosa as a HOL. After learning what is supposed to be a L1 now as a L2 one is then expected to be competent in the language as those who speak it as a mother tongue, being those who are identified as the *amaXhosa* (isiXhosa speakers) or *amaZulu* (isiZulu speakers). When faced by the real world one finds it difficult to explain their identity, because when among the *amaXhosa,* they say you are a Zulu and when among the *amaZulu,* they say you are a Xhosa; this is the dilemma faced by Umzimkhulu citizens from an early age and this suggests that they are in an identity crisis.

Because of the status enjoyed by isiZulu and isiXhosa in society, most young people in Umzimkhulu tend to be confused about which ethnic group they belong to; one often finds an Umzimkhulu born Bhaca young person speaking isiZulu or isiXhosa as a HL, making fun of those who speak isiBhaca because everyone in this century wishes to belong to the most powerful and recognised or rather 'coolest' language. The younger generation in Umzimkhulu may lose touch with their culture which will ultimately lead them to lose their identity or vice versa. If isiBhaca is not revived, the future generation is not going to know that isiBhaca has a history and that history had a language which was used to communicate and that is the very same history that made them who they are. For instance, the Bhaca word *ukufukutha* which means eating raw meat is a practice done in Umzimkhulu and has the said word to define it, therefore the death of isiBhaca could pose a threat to practices such as the above-mentioned, because these are practices and words used and understood by people in Umzimkhulu.

During data collection, the researcher located key informants from several villages across Umzimkhulu; several young people in most cases on Facebook poked fun at the researcher and

some even asked why he was speaking this language, because it was inadequate. When asked why they said all important and official languages are those in the constitution and anything that is not found in the constitution is not a language and, therefore, may not be used. When asked whether they regarded themselves as Zulu or Xhosa they said they are in-between; this is the centre of this research and the researcher will further elaborate on views of the amaBhaca in the 5th chapter of the current study.

1.4 Aims and objectives of the research

The current study aims to gain an understanding of the importance of language to the cultural identity of amaBhaca and to also discover if isiBhaca is or can be maintained or there is a possible shift towards isiZulu or isiXhosa and to draw out and establish, the attitudes held by isiBhaca L1-speakers toward their L1, in a context of that L1 being one of the many spoken in a multilingual society, South Africa. Forthcoming, the objectives of the study were to:

1. investigate how people's perceptions of isiBhaca influence their language choice in Umzimkhulu.
2. explore the extent to which learning isiZulu or isiXhosa in schools affects the identity of amaBhaca in Umzimkhulu.
3. examine to what extent speakers' language affects identity.
4. determine the reasons why amaBhaca code-switch or accommodate speakers of isiZulu or isiXhosa; and
5. examine to what extent isiBhaca speakers find isiBhaca as language threatened by the existence of isiZulu or isiXhosa in Umzimkhulu.

The following nine variables were tested, to establish if the manner in which people of Umzimkhulu speak is influenced by any of the variables below: (1) *gender;* (2) *age group;* (3) *location of Nurture;* (4) *mother tongue;* (5) *language used/chosen at school;* (6) *language spoken with family;* (7) *language spoken with friends;* (8) *language proficiency;* and (9) *sector/occupation.*

1.5 Research questions

In taking into consideration the research problem stated above, the following research questions were posed:

1. How do people's perceptions of isiBhaca influence their language choice?
2. To what extent does learning isiZulu or isiXhosa affect the identity of amaBhaca at school?
3. How does ones' language influence one's identity?
4. What motivates isiBhaca speakers to code-switch and do they see isiBhaca as an isiXhosa or isiZulu dialect?
5. To what extent do citizens of Umzimkhulu find isiBhaca threatened by isiZulu or isiXhosa?

By posing these five research questions, the researcher hoped to establish the attitudes held by the respondents towards isiBhaca and the relationships thereof to their identity.

1.6 Hypotheses of the study

It is generally believed by most speakers of isiBhaca from Umzimkhulu that at the rate things are going, isiBhaca might face possible attrition. Among other reasons is the fact that isiBhaca is only used for private use, either at home and with friends and not in public or official cases and therefore people have developed a negative attitude towards isiBhaca, particularly the youth. As they only see the importance in the languages, which are recognised and used officially.

Therefore, the current study sought to accept or reject these hypotheses:

1. IsiBhaca L1 speakers generally hold negative attitudes towards isiBhaca as language.
2. IsiBhaca L1 speakers regard isiBhaca as limiting, with regards to participation and mobility in the wider South African society.

1.7 Ethical considerations

The researcher obtained ethical clearance from the Ethics Committee of the University of the Witwatersrand, Johannesburg through a letter asking for permission to conduct research in Umzimkhulu KZN. The clearance was a written document from the University of the Witwatersrand addressed to the speakers of isiBhaca in Umzimkhulu as well as the sector departments much as transport, local municipalities, home-affairs, education, etc., schools and principals as well as royal households, respectively.

1.8 The original contribution of the current study to scientific knowledge

The researcher proposed to tackle a sensitive and political area that has been a talking point since Umzimkhulu was transferred to KZN as part of the 12th amendment of the Constitution of South Africa. Many had expected that the language issue will also be addressed as citizens of Umzimkhulu previously used isiXhosa for official purposes as it was commonly understood that isiXhosa is a dominant language in the EC. On the other hand, KZN is known to be dominated by isiZulu as a mother tongue to most people. This is shocking, dissatisfying and is with negative criticism towards the government regarding the amaBhaca of Umzimkhulu.

It is quite disappointing to mention that it is now 14 years since this reclassification and 12th amendment of the South African constitution whereby the speech communities of Umzimkhulu have been living with the confusion of the existence of three languages (viz. isiBhaca, isiZulu and isiXhosa); isiBhaca is mostly used for communicative purposes, while isiZulu and isiXhosa are used interchangeably for official purposes (such as in health and education sectors). From a political point of view, one can claim that the sociolinguistic dilemma faced by Umzimkhulu citizens does not suit a democratic and multilingual country such as the Republic of South Africa. It is pivotal to indicate that the realm of the present study is both linguistic and political since language issues are regarded as political exercises in a South African context.

The researcher acknowledges all the surveys that were conducted on isiBhaca, of which most were either based on the educational context or as an account of history; more recent studies have shown

that Umzimkhulu citizens do not identify with both isiZulu and isiXhosa. Therefore, the researcher firmly observed that the views of Umzimkhulu citizens on the language practice in Umzimkhulu cannot be ignored or undermined, since they are the ones using the language at the end of the day. Thus, he further advocates that the mere fact that isiBhaca was classified as a dialect under isiXhosa does not imply and prove that it is indeed correct because the amaBhaca do not feel represented by the isiXhosa language.

The researcher, therefore, argues that this is one of the fundamental causes why he focused on the context of standardisation and language planning aspects to shed light on which language should be used in Umzimkhulu, particularly with regards to official purposes. It is important to mention that the controversy around the language practice of Umzimkhulu has always been a thorny and debatable matter, since the 12th amendment of the South African Constitution, (2005), however, it was never addressed in a scholarly manner.

Based on the above-mentioned, it can be argued that isiBhaca has never received attention in scholarly works, even the few scholarly works were predominantly on education but not on the sociolinguistic aspect, while sociolinguistics, the focus of the current study, seems to be neglected. In other words, the current study's ultimate goal is to resolve the sociolinguistic controversy of language practice in Umzimkhulu from a sociolinguistic approach.

It is interesting to state that so far no one has investigated the sociolinguistic dilemma of isiBhaca in Umzimkhulu particularly looking at the broader socio-cultural aspects. It is viable that the researcher should investigate the under-researched and very challenging and controversial topic which has the potential to affect mostly learners in Umzimkhulu. The current investigation is very important, particularly for the marginalised citizens of Umzimkhulu and it is anticipated that the findings of this research study profoundly contributed to resolving the sociolinguistic controversy faced by Umzimkhulu citizens. The gist of the current study was to investigate isiBhaca language maintenance and shift within the Umzimkhulu community in KZN. The aim was to gain an understanding of the importance of the language to the cultural identity of amaBhaca and to discover whether isiBhaca is being maintained or if a shift to isiZulu or isiXhosa is taking place. Thereafter, the idea was to identify the attitudes of the amaBhaca towards their language and the

effect of using a language not regarded as a mother tongue. It is anticipated that the findings of the present study will profoundly contribute to the field of sociolinguistics in Southern Africa and will be of interest to other regions with multiple languages and dialects in contact.

As far as the researcher was aware, this was the first 'language maintenance and shift' study in South Africa whereby the following were done:

The researcher hopes that policymakers and other relevant stakeholders, will closely view the current study to see how it could add value to their mandates. Among others, the relevant stakeholders are national government departments responsible for 'language' and 'education' (viz., the Department of Arts and Culture; and the Department of Basic Education); universities; academic researchers; curriculum developers; language educators; and the Pan South African Language Board (PanSALB).

1.9 Organisation of the thesis

Chapter 1 will act as the general introduction to the current study and highlighting the nature of the problem. The chapter will also discuss the original contribution of the current study.

Chapter 2 discusses the importance of Language, Identity and Culture and the relationship between the three, Language Attitudes, effects of Standardisation on dialects, Harmonisation, neglected dialects leading to Language/dialect attrition, Language Shift and maintenance and Language Attitudes.

In **Chapter 3,** the theoretical foundations of the current study; that is, language dominance theory and communication accommodation theory /ethnolinguistic theory, are presented. The chapter further describes the research methodology and procedures employed in the current study, followed by an outline of the respondents' profiles.

The current study's findings are presented in **Chapter 4,** per the three broader themes of the current study; which are, 1 – Language maintenance and shift, and cultural identity; 2 – Using isiBhaca

for all functions (including education); and 3 – Language status. The statistical importance of the variables and belief statements will be presented. The chapter further explains and discuss the findings, according, to the three broader themes of the current study. It will also discuss the further development of isiBhaca, as well as the variables, and co-variables.

The main findings: conclusions reached; and, the recommendations of the current study, are presented in **Chapter 5.**

1.10 Delimitation of the study

This study focused on language maintenance and shift of isiBhaca spoken in uMzimkhulu and thus the broader category of language maintenance and shift is only discussed as an account of language maintenance and shift in South Africa, Africa and the rest of the world. IsiBhaca is said to be spoken in other places in the Eastern Cape and KwaZulu-Natal however, the current study focused on the amaBhaca and isiBhaca found in Umzimkhulu. Language maintenance and shift of any other language or non-standard language and the standardisation thereof are discussed as historical account to provide a context for the current study.

This study also focused on language identity and culture as it is a major challenge faced by people in Umzimkhulu, thus language identity and culture are not discussed broadly as they are part of this multidisciplinary study in the field of sociolinguistics. Lastly dialectology is also discussed as it relates to isiBhaca and is further discussed to demonstrate the status of dialects in South Africa.

1.11 Summary

This chapter introduced the current study and discussed the background of the current study, statement of the problem, hypothesis, aims and objectives of the current study. The chapter also gave focused on the research questions, a brief introduction to the research methodology, ethical considerations and the chapter layout of the thesis. The literature review is discussed in the following chapter.

CHAPTER 2

SOCIOLINGUISTIC PERSPECTIVES ON THE STUDY

2.1 Introduction

The current study explored sociolinguistic issues affecting language maintenance and shift in Umzimkhulu to gain a better understanding of the language practice in Umzimkhulu. According to Wardhaugh (2002), the relationship between language and society is inseparable because they relate to each other. Language is a medium to communicate and society is the use of language (people who use language) in communication. In the field of linguistics, Sociolinguistic is regarded as the study of the relationship between language and society. Wardhaugh (2002:13) further asserts, that sociolinguistics is an investigation of the relationship between language and society with an idea of better understanding the structure of language and how language functions in communication. This chapter discusses the major issues relating to non-standard varieties such as isiBhaca. Also, the chapter discusses the importance of language, identity and culture and the relationship between the three, language attitudes, effects of standardisation on dialects, harmonisation, neglected dialects leading to language/dialect attrition, language shift and maintenance and language attitudes.

2.1.1 A geographical and statistical background of isiBhaca

The objective of this chapter is to give a historical account of isiBhaca and its people as well as an account of the contemporary language practice in Umzimkhulu which the researcher hopes will also locate contributing factors to the current language issues in Umzimkhulu. Based on a report by the Umzimkhulu Local Municipality in 2014, the population of Umzimkhulu is about 180 302 people (Umzimkhulu Local Municipality Annual Draft Report: 2013/2014). The people of Umzimkhulu are known as *amaBhaca* (isiBhaca speaking people). They speak a language called isiBhaca, which does not have official recognition in South Africa. During an official census conducted by Statistics South Africa, citizens are expected to choose their mother tongues from a

list of languages with official recognition in South Africa (e.g., English, siSwati, etc.) or elsewhere (e.g., Shona, Kiswahili, etc.). This forces the people of Umzimkhulu to choose isiZulu and isiXhosa as they are closely related to isiBhaca. According to Census 2011, they chose their mother tongues as follows: isiZulu (47.2%); isiXhosa (41.5%); English (5.5%); Afrikaans (1.3%); and the others (4.5%).

According to Msimang (1989:25), two major linguistic studies have been undertaken on isiBhaca; these studies include Jordan (1942). Msimang (1989) notes that Jordan's work is relevant and significant because this researcher lived among the isiBhaca L1-speaking people and was able to identify and describe isiBhaca with more accuracy. Zungu (1995:54-58) shows the classification of Nguni under Guthrie's South-eastern zone as isiXhosa, isiZulu, siSwati and isiNdebele. He further posits that the Nguni cluster has a subdivision which is Zunda and Tekela or high languages (Zunda: Xhosa, Zulu, Zimbabwe Ndebele, South Transvaal Ndebele, Ngoni) and what is known as low languages (Tekela: Swati, Ndebele, Lala, isiBhaca, Nhlangwini, Northern Transvaal Ndebele, old Mfengu). He suggests that isiBhaca shares all the typically Tekela phenomena just like siSwati and it also resembles isiXhosa in the long vowel in the plural of class 9, such as *iinkomo* (cattle).

2.1.2 The history of the amaBhaca

Historically, around 1420s, the amaBhaca lived in the Northern piece of the Pongola river close to the Lebombo hills, in a spot that is today the border between Mpumalanga and Swaziland. As it is frequently expressed that at about this period, the KwaZulu Natal was involved by various clans, for example, abaMbo and the aMalala; it is suspected that the amaBhaca originated from one of these clans. During this period, the amaBhaca were Zelemu.

The development of the amaBhaca is assessed to have been noticeable somewhere in the range of 1734 and 1820s. Somewhere in the range of 1734 and 1800's the amaZelemu left the land underneath the Drakensberg mountains towards the east on occasion would cover up in the backwoods like Nkandla timberland with the goal that they would not be seen. It is suspected that

when the amaZelemu fled, they were joined by the amaWushe. Some main people that lived along amaBhaca incorporate Chief Nondzaba, Dlepu, Mnginambi and Macingwane.

These clans lived respectively without conflict among one another. The conflict began (BIG-Clash) with the then Zulu King Shaka during the Mfecane wars. It was the day King Shaka sent his soldiers to assault the amaZelemu clan. It is accepted that in 1820 Madzikane contended with Shaka because the amaZelemu clan was brought together, solid and alarming and that Shaka did not care for this. He imagined that this clan was attempting to emulate him. Shaka, his councillors and his customary healers, in this way, plotted to execute Madzikane.

At the point when the fight broke out, clans spread out and lost a portion of their individuals. A few individuals from amaWushe gathered a portion of their individuals, be that as it may, others joined under Madzikane, child of inkosi uKhalimeshe. Madzikane fled an eastern way, following a similar course as the aMachunu clan that had likewise moved on account of this agitation. He crossed the UMkhomazi River. Different clans such as: aMacingwane underboss Cekwane, amaVundla, amaNtunzela and amaWushe Nondzaba in 1821. It is accepted that amaVundla and amaNtunzela clans were assaulted and compellingly expelled and their domesticated animals were taken by amaWushe under inkosi Nondzaba.

The Kings; Madzikane and Nondzaba cooperated. Nondzaba met with Madzikane and together they went to the place that is known for amaMpondomise. Around then the amaMpondomise lived in the region of Rhode in Mount Ayliff. On their appearance, they assaulted the amaMpondomise and took their domesticated animals. Nondzaba proceeded towards Tsolo and this is the place he was slaughtered.

Inkosi uMadzikane had chosen to remain among Rhode and the uMganu mountains in the Mount Free area. It is here where he constructed his extraordinary spot. In August 1830 Shaka again endeavoured to assault Madzikane. Inkosi Madzikane, was cautioned that Shaka wished to assault. In anticipation of another fight, the children and the domesticated animals were taken into stowing away at Umganu and Luyengweni, while the amaBhaca troops were preparing, holding back to battle when assaulted. At the point when the Zulu troops showed up, forceful of inkosi Madzikane

vanquished them. They were overwhelmed by the cold and huge numbers and were solidified. The Madzikane troops assaulted the Zulu troops and the Zulu troops withdrew home. Since that day, the now called Ntsizwa Mountains were named after the passing and killing of the iintsizwa zikaShaka. The passing of the Zulu troops was viewed as Madzikane's enchantment.

It is accepted that as he was solid on *muthi* and a conventional healer, Madzikane utilised his *muthi*. This likewise follows his announcement as frequently cited after he heard the bits of gossip that he would have been assaulted by the Zulu troops, "Umkhosi wakaZulu mina ngowushaya ngesandla esisodwa" (signifying, "I will beat the Zulu armed force without any assistance"). Even though there are various stories on the genuine exhibition of Madzikane's *muthis*, there is a story that says Madzikane made a major fire and the smoke that originated from that fire transformed into mists that delivered ice.

Madzikane continued with his strategic development of the Bhaca Nation. Nonetheless, after four years he passed on. It is suspected that he was murdered by the Thembu armed force at the backwoods of Gqutyini as he had assaulted and endeavoured to take the cows of abaThembu. Madzikane's child from his first spouse, Mdutyane, was however youthful. INkosi Ncapayi from the right-hand house needed to run the show. The Bhaca country gained power under the standard rule of Ncaphayi. In 1835 the amaBhaca constructed a solid relationship with Inkosi Faku of the Pondoland.

The amaBhaca briefly relocated to Pondoland under the course of action with iNkosi uFaku. In any case, this relationship did not keep going for long. AmaMpondo squabbled with amaBhaca. It is suspected that the fight had something to do with the number of dairy animals for lobola instalment. The story proceeds to state that a Bhaca youngster was murdered when he went to get the dairy cattle that he was paid lobola for. Then again, it is said that Ncaphayi would not like to join his military with that of amaMpondo. These soldiers met at a fight in the place that is known as Lusikisiki. Different Bhacas under Mdutyane fled to Umzimkhulu. It is accepted that Ncaphayi attempted to assault Faku in 1844. Tragically, Ncaphayi was executed at a zone called Nowalala in Pondoland.

As Mdutyana adherents remained at Umzimkhulu, Ncaphayi's first child Diko needed to dominate and run the show. Later, the child from the subsequent spouse and the more youthful sibling, Makaula dominated. Diko is the Chief of ELundzini Royal Kraal at Lubhacweni in Mount Frere. The locale of Mount Frere is based on the land under iNkosi Diko. Makaula is additionally one of the Chiefs at Elugangeni region under Mount Frere District also.

Based on the above account it is the researchers view that it is because of the fact amaBhaca have relations with both the Zulu and Xhosa people that isiBhaca is mutually intelligible with the two languages. Much as isiBhaca relates with the two languages but it is still distinct linguistically speaking.

2.1.3 The Constitution of the Republic of South Africa

Taking cognisance of the sociolinguistic history and politics surrounding language policies in a South African context, it is understandable that the language matter was given undivided attention when the new Constitution was being drafted in 1993. In support of this view, Rammala (2002:1) admits that language has always been a central issue in the Republic of South Africa. From a political point of view, Ditsele (2014:108) cogently states that when it comes to the issue of language, a new era could be said to date back to 2 February 1990, when President F.W. de Klerk announced that the government intended to end the apartheid system. Similarly, Makoni, Smitherman, Ball and Spears (2005:121) assert that given the history of language in South Africa, it is not surprising that in the early 1990s, when the apartheid government opened negotiations with political parties in South Africa, the language issue was high on the agenda.

The Constitution of the Republic of South Africa is regarded as the supreme law of the country (Republic of South Africa). It provides the legal foundation for the existence of the country, sets out the rights and duties of its citizens and defines the structure of the government. Section 6 (1) of the Constitution (http://www.dacst.gov.za/) of the Republic of South Africa, (Act No. 108 of 1996) declared Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiZulu and isiXhosa as the 11 official languages.

In the current study, the above-quoted clause of the Constitution can be interpreted in two different ways:

- The common interpretation would be that there are 11 languages which have been escalated to the status of an official language.
- The other critical interpretation that may come to the fore is that in the Republic of South Africa, there are more than 11 languages. However, the South African Constitution (1996) recognises only 11 of those languages.

In the current study, it is reasonable and justifiable to mention that much as the constitution states that everyone has the right to use a language of their choice, it does not speak on how the issue of non-standard languages like isiBhaca should be handled which leaves people of Umzimkhulu to be divided about the issue of where to belong; others might feel that they are closer and belong to isiZulu while others feel that they are close to and belong to the Xhosa language groups.

It is also equally important to emphasise that the confusion was further fueled by the 12th amendment of the constitution of South Africa when it incorporated Umzimkhulu into KZN, many assumed that this means that now they are Zulu as opposed to being Xhosa since they were in the EC before. This is seen in the issue of languages used for official communication in Umzimkhulu. In departments such as the DoBE, isiXhosa is used in school, but in local government, isiZulu is used as a subsidiary language, particularly when communicating through social media platforms and municipal updates in newspapers.

2.1.4 The role of the Department of Basic Education (DoBE)

According to Majola, Ditsele and Cekiso (2019), learners in Umzimkhulu are only offered with the option to choose isiXhosa as a HL or first additional language both in primary and high school, even though, according to Census 2011, the amaBhaca chose their mother tongues as follows: isiZulu (47.2%); isiXhosa (41.5%); English (5.5%); Afrikaans (1.3%); and the others (4.5%).

Based on a study conducted by Majola (2018), it was revealed that the use of isiBhaca as a Medium of Instruction (MOI) is likely to benefit learners in Umzimkhulu schools, this is based on the indication that learners understand isiBhaca better than any of the two standard languages it relates to (viz. isiZulu and isiXhosa), which means as it stands, they do not enjoy being taught in isiBhaca. This finding is supported by Gxilishe (1996:18) who points out that based on a UNESCO study that the issue of mother tongue is intertwined with the community and the values supporting the learner's idea of the world. One of the benefits the mother tongue has in education is the facilitation of easy and stress-free transition from the home to school and in that way the learner development could take place in an environment which has a linguistic familiarity. He further asserts that learners face trauma when arriving at school only to be taught in a foreign language when they only went to school for educational purposes; this is likely to impact the learners' lives negatively and shift them from their culture and community, let alone educational progress.

Literature cited by UNESCO (2013/14) outlined that a child is born in a minority ethnic group or linguistic group, which is likely to affect the chances of being in school and whether they learn something while there. Ethnicity and language are greatly entangled. Many children are disadvantaged because they are taught in a language, they do not understand and this influences their general understanding of the syllabus. Based on the 2011 PIRLS assessment by UNESCO (2013/14), in seven countries at least 10% of students were said to be speaking a different language at home from that which they are taught in at school. In all these countries, their likelihood of achieving minimum learning standards in reading was lower than students whose Home Language (HL) was the language of assessment.

2.1.4.1 The use of isiBhaca as a Medium if Instruction (MOI) in Umzimkhulu

Based on a study conducted by Majola (2018), it was revealed that a larger percentage of learners supported the idea that isiBhaca should be recognised and used as a MOI at schools in Umzimkhulu. Furthermore, a larger percentage of educationists (educators and officials from the DBE) felt that the adoption of isiBhaca, especially in teaching and learning, would be beneficial to both learners and educators, because the use of this language would increase its speakers' connection to their heritage. Although learners and educationists felt that the development of

isiBhaca would not be an easy exercise, they believed that it would be a worthwhile exercise for government to invest in the language's development, because research has shown that learners learn best when taught through languages, they understand best; while isiZulu and isiXhosa are closely related to isiBhaca, they remain L2s to isiBhaca L1 speaking learners. Some respondents, however, felt that the development of isiBhaca might not be favourably received by L1 speakers of isiZulu and isiXhosa who resided in Umzimkhulu; the inclusion of isiBhaca in the education sector might complicate matters for learners as it would increase the number of language choices from two to three (viz. isiXhosa, isiZulu and isiBhaca).

Carrington and Luke (1997:88) declare that genuine status or acknowledgement can be achieved if official activity affirms the norm, which as of now exists in which noteworthy destinations of legitimate acknowledgement are as of now operationally set up. As a representation, the destinations conceding of legitimate status to Papiamento in 1985 in The Netherlands Antilles, which came long after the language was utilised in papers, signs and so forth. In a similar way, Gardner (1999:86) remarks that laws came along in the wake of directing language matters and are regularly restricted to authorising what has just become a reality or empowering what sociological elements might make a reality. Any language strategy created for educating and learning should consider the mentality of those liable to be influenced.

2.1.5 Sociolinguistics as a field of study

Sociolinguistics is regarded as the study of the relationship between language and society, of language variation and language attitudes. It is also linked with social psychology, particularly concerning how attitude and perceptions are expressed and how in-group and out-group behaviours are identified (Yule, 2010:254).

Simply put, Crystal (1987: 281-282) indicates that particularly refers to the following:
"The linguistic identity of social groups, social attitudes to language, standard and non-standard forms of language, the patterns and needs of national language use, social varieties and levels of language, the social basis of multilingualism and so on."

The above submissions by Yule (2010) and Crystal (1987) strongly suggest that language is part of social life and that careful consideration is needed each time when a decision is taken on a particular language. Broadly, the essence of sociolinguistics is the interaction of language and society. It is the researcher's view that the issue of language in Umzimkhulu was never thoroughly addressed and the current study is centred around sociolinguistics in that it examines the relationship between language and identity and culture in the society of Umzimkhulu. Another important aspect investigated in the current study was attitudes held by amaBhaca towards isiBhaca.

Another important submission of sociolinguistics is that of Thipa (1989: 20) who states that sociolinguistics incorporates the following:

- Dialect geography;
- Languages in contact, including bilingualism;
- Social dialectology, including studies of social stratification and minority group speech; and
- Language situations, for example, standardisation, functional styles, attitudes toward language and language as a means of group identification.

The above-mentioned interrelated to the current study in that as already stated isiBhaca is a dialect isiXhosa which has linguistic relations with isiZulu, since speakers of isiBhaca are in KZN and have proximity with isiZulu speakers, hence the influence. Another aspect is language in contact; in Umzimkhulu there are three languages (isiBhaca, isiZulu and isiXhosa) which are in contact in one area, the above-mentioned languages are used for different purposes, for instance, isiBhaca is used for communication (verbally) purposes and isiZulu or isiXhosa is used for official purposes such as in school. IsiBhaca is regarded as a language of the minority group hence it is not officially recognised in South Africa. Lastly, the quagmire the amaBhaca are faced with is due to language standardisation and informs the attitudes held by people of Umzimkhulu about the use of isiBhaca.

Sociolinguistically, the language which is perceived as officially standard should be used as a tool of building or constructing new identity in speech communities; and it should also promote social

mobility, symbols of identity and social solidarity as well as unity amongst the societies. In the current study, it may be argued that the official language used in Umzimkhulu is isiXhosa in some cases and isiZulu in others and therefore it causes confusion in that none of the above-mentioned languages considers any of the words found in isiBhaca which means cultures and terms used in the two standard languages in Umzimkhulu do not take the amaBhaca into consideration and therefore they pose a challenge with regards to the issue of identity for the people of Umzimkhulu. To consider amaBhaca, exceptions were supposed to be made in the language situation of Umzimkhulu in that some of the words that are often used in isiBhaca as they are not accommodated in any of the two languages.

2.1.6 A pidgin

Pidgin languages, as indicated by Finegan (2008), emerge when individuals from the strategically or monetarily predominant gathering do not gain proficiency with the non-standard or minority dialects of individuals whom they cooperate with as political or monetary subordinates. At that point, the speakers of the non-standard or minority language may make an improved assortment of the prevailing language bunch as a method for correspondence. For Onyeche (2002), a pidgin language is characterised as a contact assortment of a language spoken by individuals when no normal language is introduced to fulfil the requirement for correspondence. Most pidgins are the most widely used languages and they can assist with meeting exceptional network needs. They are utilised in areas, for example, the commercial center, home just as a language for the road. Finegan (2008) calls attention to the fact that pidgins are characterised regarding sociological and etymological qualities. Pidgin has local speakers as individuals of various dialects and is ordinarily utilised for explicit purposes.

2.1.7 A Creole or Mother Tongue

A creole, as indicated by Finegan (2008) and Aitchison (2001), is a local language spoken by individuals conceived in blended relationships. It is a previous pidgin language that has been obtained as a primary language of a specific network and it has local speakers (Finegan, 2008). Luffin (2007) and Kapanga (2001) express that a significant number of African dialects are creoles.

IsiBhaca is supposed to be a creole assortment of standard isiXhosa. The current study is additionally concerned about evaluating whether isiBhaca is still only a creole assortment of isiXhosa or it has now come nearer to isiZulu or it has become the L1 of individuals of Umzimkhulu. The specialist proposed to see whether there was shared coherence among isiXhosa and isiBhaca just as isiZulu and isiBhaca.

2.1.8 A general language overview of the world, African continent and South Africa

According to UNESCO (2013), 30% of the world's languages are spoken in Africa (more than 2000 languages) with just 18% spoken in Europe and America. (See **Table 2.1** below). At whatever point the subject of the use of African languages as a MOI is raised, sceptics bring to the fore all the reasons why this is beyond the realm of imagination. The most well-known explanation is the variety of languages. This has been raised since the time most African countries began to gain their political independence. There are an excessive number of languages in these countries to choose one as the "national language/official language" or as the language of training or MOI. Selection of one language as superior to another would cause tensions and ethnic strife. The European language was consequently observed as a nonpartisan language since it was not related to any ethnic group.

Table 2.1: Sharing the World of Difference (Adapted from UNESCO, 2003)

Distribution of Languages		
Region	**Number of languages**	**Total %**
Europe	230	3%
America (South, Central, North)	1,013	15%
Africa	2,058	30%
Asia	2,197	33%
The Pacific	1,311	19%

In addressing the question of language maintenance and development, Prah (2003) points out that all societies in the world that have managed to develop have used their own languages from beginning to end for education. As he noted, “Somehow when it comes to Africa the logic breaks down and all sorts of reasons are found why in the case of Africa this should be different” (Prah, 2003: 23). To actively address the issue of diversity of languages Prah, through the Center for

Advanced Study of African Societies (CASAS) based at the University of Western Cape, in Cape Town, South Africa, has spearheaded research on the harmonisation of African languages. His research has revealed that 85% of Africans speak no more than 12-15 core languages (clusters of mutually intelligible speech forms, dialects of the same language). (See **Table 2.2** below) Prah's argument is that one way to address the multiplicity of languages is to capitalise on the mutual intelligibility of languages and group them into clusters. CASAS is currently involved in working towards the harmonisation of orthography between mutually intelligible clusters at a technical level. His edited collection, between distinction and extinction holds: The harmonisation and standardisation of African languages, document multiple language clusters throughout the African continent.

Table 2.2: Language Clusters (Adapted from Prah, 2003:27)

Language clusters	Estimated No of Speakers
Nguni	15-30m
Sesotho/Setswana	15-30m
Kiswahili	35m
Dholuo*	
Eastern Inter-Lacustrine	15-30m
Runyakitara*	
Somali/Rendile/Oromo/Borana	35m
Fulful	50m
Mandenkan*	
Hausa	40-50m
Yoruba	35m
Ibo	35m

**numbers not provided*

Mtenje, (2002) provides an example of how harmonisation of African languages could be helpful. He points out that Sesotho, Setswana and Silozi are spoken in Botswana, Lesotho, Mozambique, Namibia and Zambia and that there are traditional bonds of cultural and linguistic similarity among groups within these countries. He notes that mutual intelligibility breaks down significantly as one moves from spoken to written forms. Another example of the intelligibility between languages is the case of Zimbabwe. When Ndebele was first introduced as a subject in secondary schools in Zimbabwe, because there were no books written in Ndebele, students used books in Zulu, until the

Ndebele books were produced. Harmonisation of languages is not a new concept; there are numerous examples of harmonised languages to draw from. The case of Chinese is the most illustrative example. It has over 400 regional variations in dialect, grammar and vocabulary, some of which are not mutually intelligible, yet all the spoken varieties of Chinese share a common formal written language, Chinese. English is another example: there are multiple dialects of English: e.g., British English, American English, Australian English, Jamaican English, Zimbabwean English and Nigerian English. And within these dialects there are sub-dialects, yet there is one written standard of the English language. There are numerous other examples of harmonised languages, including German, Arabic and Norwegian. Another concern, related to the multiplicity of languages, has been the prohibitive cost of producing books and other teaching materials in African languages. In a report for the International Development Research Center (IDRC 1997) Kiyanjui points out that the long-term benefits of producing learning materials in African languages outweigh their high initial publishing costs. And with desktop publishing and other computer technology, the cost has been considerably reduced. Also, with the harmonisation of languages, there will be fewer languages into which materials would need to be translated. The ongoing work of CASAS is a step in this direction as Prah (2003:23) notes:

> "…it should be possible to produce materials for formal education, adult literacy and everyday media usage for large readerships which on the economies of scale make it possible to produce and work in these languages."

Another concern has been that without education through the medium of the foreign language, African countries could become isolated into linguistic enclaves. This myth is easily dispelled by the fact that other countries that use their own languages in education are not isolated. Students can learn the L2 as a subject in school and those who will need this language will learn it. Many Africans have gone to study in Bulgaria, Germany, Russia, Japan and a host of other countries and returned to their countries with Masters and PhDs. An important question here is what percentage of Africans speak the European languages and how many are denied access to knowledge because they do not understand the European language? It would be better for the development of African countries if a greater number of people had access to more knowledge, to open those language forts from both ends.

2.2 Existing literature on language maintenance and shift

Previously sociolinguists have researched broadly the issue of language contact and language maintenance and shift, some of which are Fishman (1964), Weinreich (1953), Ferguson (1966) and Clyne (1982).

Fishman (1964: 33) discusses the importance of language shift and maintenance to understand and analyse the consequences of multilingual language contact. He asserts that:

> "The basic datum of the study of language maintenance and language shift is that two linguistically distinguishable populations are in contact and that there is a demonstrable consequence of this contact concerning habitual language use."

At the same time, he considered language shift as, "the change in regular use or mother-tongue status of one language to another in a speech community."

Weinreich (1953:89) asserts that there is a relationship between ethnic languages and extra-linguistic factors like cultural, psychological, social and historical processes as well as non-linguistic factors like geographic areas, religion, race, sex, age, social status and occupation. Furthermore, he indicates that this leads to linguistic divisions between mother tongue groups. He adds that some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity.

In the same vein, Dorian (1988) discusses numerous issues leading to language maintenance, variables such as age and the language-use in a specific field which have a great effect on the maintenance of the language and even in its alteration to the next generation.

2.2.1 Global, African and South African context of language maintenance and shift

2.2.1.1 Language maintenance and shift in the global context

Nofal (2011) examined the language circumstance among the Indians of Yemen. The sample of the study included 100 Indians of Yemen who were chosen purposively. Just 86 respondents reacted to a six-area language survey. The results uncovered that a portion of the Indians of Yemen kept up their ethnic language in talking and tuning in. The results of that study likewise demonstrated that extra-phonetic factors, for example, home and family assumed a considerable role in safeguarding their ethnic language.

A study conducted by Dashti (2004: 29), examined the linguistic situation amid the Kuwaiti Ajams. That study intended to examine whether the Kuwaiti Ajams upheld or lost their ethnic language. The researcher used respondents' observation and ethnographic recorded conversations to obtain an in-depth analysis of Farsi maintenance and shift among Kuwait Ajams. The researcher analyzed the social networks of each family when examining their language choice. The outcomes of the current study showed that the grandchildren's generation of the two families has shifted from 21 Farsi to the majority language (Arabic) due to numerous issues such as "migration, religion and intermarriage which are relatively important. Consequently, it could be argued that Farsi in Kuwait is likely to be extinct within the next one or two generations."

A study conducted in Lamphun province by Tuwakham (2005), investigated aspects such as the vitality as well as attitudes held by the youth of this province. The respondents consisted of 48 Yong people which belong to two groups, being: Rai village, in the Pasang district and Tong village, in the Muang district, in the Lamphun province. The sociolinguistic data were gathered by way of issuing a survey questionnaire as well as an observation. The outcomes outrightly demonstrated that the Lamphun province youth showed positive attitudes towards their traditional language and other languages such as Kammuang and Standard Thai.

2.2.1.2 Language maintenance and shift in the African context

An investigation directed in Maale (a minority language spoken in Ethiopia) by Aswagen (2008), had its attention on language support and move, of which the principal point was to reveal social variables adding to language upkeep. The second leg of this examination was to research how the potential outcomes of the primary language proficiency programme in Maale energises language upkeep or adds to language move. Member perception, field notes and extraordinary meetings with key sources were utilised to accumulate information. Aswagen (2008) utilised personal information on the Maale proficiency to focus on what had been accessible since 2001. Discoveries called attention to that the purpose for the support of the 26 Maale language as a reasonable language regardless of hundreds of years of political restraint that was identified as territorial patriotism. Optionally the discoveries additionally brought up that one of the contributing variables to language support was the primary language proficiency programme, which is likewise seen as a venturing stone to facilitate training, which is agreeable to L2 learning; furthermore, it can conceivably prompt the wearing down of the L1.

An investigation led in Riyadh, Kingdom of South Arabia by Habtoor (2012), had its attention on language support and language move among the adolescent speaking Tingrinya. The study examined 64 respondents who distinguished as Tigrinya-talking youngster migrants in Riyadh. Among them were 40 females and 24 guys. They additionally demonstrated that these studies took a crack at the Eritrean International School in Riyadh. The scientist utilised an overview survey of 62 things as an information assortment technique. Discoveries called attention to the fact that the respondents will, in general, have a restricted capacity to comprehend, talk, read, compose and make an interpretation of oral Tigrinya into Arabic and vice versa. Optionally the discoveries revealed that respondents have a lower capability in Tigrinya than in Arabic. The study likewise uncovered a reduction in the utilisation of Tingriya while the utilisation of Arabic was expanding. Subsequently, evidence underscores that second-age Tigrinya young people's capability is moving toward Arabic instead of keeping up the local language.

A study conducted in Oran by Khadidja (2013), highlights the various perspectives held by the Kabyle minority bunch living in Oran towards the four dialects including their discourse

collection, for example, Algerian Arabic, Standard Arabic, French and Kabyle. Optionally, the investigation's point was to break down their perspectives towards code-exchanging, the contact marvel portraying the sociolinguistic circumstance of this bilingual condition. The study examined 100 respondents from the Kabyle minority group living in Oran. Information was gathered through an account by Kabyle conversationalists' discussions and a survey. The findings revealed that the Kabyle speakers of Oran show inspirational perspectives towards their local language. These inspirational mentalities may assume a huge job in the support of the Kabyle assortment in the discourse network of Oran where the overwhelming language is Algerian Arabic.

2.2.1.3 Language maintenance and shift in the South African context:

In a study conducted in South Africa by Deumert (2010), an investigation of language shift was given from African dialects to English (and Afrikaans) in South Africa, utilising the HL information from the South African populace statistics (1996; 2001). The study focused on the city of Cape Town (which has three-dialects; Afrikaans, English and isiXhosa). Zone measurements were used to understand the role of social factors (social class, age and sexual orientation) in organising procedures focusing on a significant period of language move. The study uncovered that language move has significant chronicled profundity in South Africa; likewise, the outcomes indicated development from spatial to the social variety. At last, language move was not constrained to the working classes which etymologists have frequently observed to be at the focal point of the procedure.

When considering the above submissions, it can be assumed that language maintenance and shift are of paramount importance globally, in the African Continent and the South African context. Therefore, the sociolinguistic situation of Umzimkhulu warranted an investigation.

2.2.2 South Africa's language policy

Bamgbose (2011) identifies South Africa's multilingual capacity because of a diverse and accommodating language policy and constitution. The accommodating language policy is, therefore, structured in such a way that all languages, no matter how popular, are embraced and

practised in different phases of human communication. In addition, it is focused on ensuring language equity (Kaschula, 1999) in a manner that even education and books used in schools can embrace indigenous South African languages.

Translations, where and when needed, are done and those languages are by that means acknowledged. Hence, it may be said that the institutionalisation of the South African language policy was aimed at ensuring language practice. This may have been due to the linguistic, economic and political struggles SA encountered in the past. SA's language policy is highlighted below:

- SA's official languages are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiZulu and isiXhosa;
- All indigenous languages must be used, elevated and advanced since they were once historically disadvantaged;
- At least two official languages may be used in a province by the government of a province and these languages must be used by the national and provincial governments, specifically considering the province, pragmatism, cost, requests and choice of the people living in that community;
- Municipalities are to acknowledge the language use and choice of the people living in that province;
- Governments (National and Provincial) must judicially control and amend the used official languages. The provisions of subsection (2) (which states that all official languages must be acknowledged and must have equal treatment and respect) must be adhered to at all times (Constitution of the Republic of SA 1996).

This policy also explains that a Pan South African Language Board, recognised by national legislation, must:

- encourage and generate circumstances for the advancement and practice of all official languages, the Khoi, Nama and San languages and sign language; and

- encourage and guarantee admiration for languages regularly used by South African societies. These comprise German, Greek, Gujarati, Hindi, Portuguese, Telugu, Tamil, Urdu, as well as Arabic, Hebrew, Sanskrit and other religion-related dialects in SA (Constitution of the Republic of SA, 1996).

South Africa (SA) is a democratic country; thus, every individual's rights (including linguistic rights) should be protected. It is thus important that government should take another look at the issue of 'language variation' and how it decided on the ones it regarded and legislated as an official to the exclusion of others, such as isiBhaca. 'Language' and 'culture' form part of a people's 'heritage', thus people must be allowed to speak their HLs to stay in touch with their 'heritage'. Furthermore, the legislation should also speak to the so-called "non-standard variety" and to what extent they should be used and in which manner they should be used in societies in which they are spoken as a mother language.

While speaking a language and writing it are two different activities, the government of South Africa must look at opening the space for and giving recognition to languages with no official status. The significance of the current study is that it would highlight the fact that there are South Africans who natively speak languages with no official status, such as isiBhaca such a status means that they are neither developed nor used in formal and crucial sectors such as 'education'. Lessons learnt from the current study would help in putting a spotlight on such languages, which may erroneously be classified as dialects, when they are languages in their own right.

2.3 Language and dialects

Rakgogo (2019:105) observes that the concepts dialect and language may mean different things to different people. To some people, they mean the same thing, whereas to other people, the two concepts are regarded completely different things. The researcher holds the linguistic view that up to so far, sociolinguists have not yet succeeded in providing clear contradistinctions between a dialect and a language. Makoni, Smitherman, Ball and Spears (2005:84) argue that within African countries, indigenous linguistic forms are typically referred to as vernaculars or dialects, whereas European linguistic forms are called languages. They further criticise that this terminology was

part of the colonial discourse that stigmatised African languages concerning European languages. In concurring with Makoni et al. (2005), it is also important in African sociolinguistics to interrogate who is in authority to determine what dialect is and what it is not.

Britain (2009) characterises the lingo actually and sees the terms language and vernacular as uncertain terms because the individuals on the ground utilise these terms uninhibitedly to talk about different semantic circumstances. For them, a lingo is surely close to a neighbourhood non-renowned (feeble) assortment of a genuine language. Researchers, on the other hand, experience issues in choosing which term to use in specific circumstances. As per Fasold and Connor-Linton (2006:312), the term 'vernacular' signifies an assortment which is linguistically not quite the same as some other, also, maybe as having an alternate jargon or elocution. Much of the time, it is realised that vernaculars allude to the language adaptation of the individuals who basically talk uniquely in contrast to the nearby, local network of speakers.

As observed in Chapter 1 of the current study, Petyt (1980:27) considers a lingo to be a component of a language that is recognised from different assortments of a similar language by phonological, linguistic and jargon and by its utilisation by a gathering of speakers who are set off from others either geologically or socially. Concerning the current investigation, the individuals of Umzimkhulu have created negative perspectives towards the utilisation of isiBhaca because of its status as a dialect instead of being a language and this has influenced their ethnicity since they cannot relate to either the isiXhosa or isiZulu culture.

On the other hand, Webb (2010:160) sees the term 'dialect' as equivocal and having wide-running implications in mainstream utilisation bringing about the disarray regularly experienced by laymen hearing language specialists utilise the term impartially. For etymologists, dialect is the negative post of a similar arrangement of basic and reliability models, the positive shaft which is language. In the case of two similar frameworks and two unmistakable dialects, they are vernaculars of a similar language. Hancock (1998) advocates that there are just two useful alternatives accessible in choosing a standard tongue: the making of a fake association assortment, or the determination and development of a vernacular that as of now exists.

Fasold and Connor-Linton (2006:301) and Lodge (1993:15) concur with the statement that one can talk different lingos found in a specific language. Fasold and Connor-Linton (2006:300) expound, saying that since language as a social wonder is inherently part of the social structure and value framework of society, various tongues and accents are assessed in various manners. He additionally adds that the logical investigation of language has persuaded most researchers that all dialects and, correspondingly, all vernaculars are similarly 'acceptable' as etymological frameworks as proposed before. Hawkins (1984:257) centres on phonological viewpoints, seeing that there is a connection between sound changes and the vernacular furthermore that rationalistic contrasts emerge in view of the lopsided spread of a sound change, though Crystal (1987:90) focuses on jargon and tenses.

Petyt (1980) in this manner clarifies a dialect as 'a regionally or socially unmistakable assortment of a language, distinguished by a specific arrangement of words and linguistic structures. Bock and Mheta (2014:166), Britain (2008:12) and Khan (2007) hold an alternative view when they express that a vernacular is a type of a language that is viewed as a language that is inadequate, wrong, or degenerate and is consistent without distinction. Be that as it may, Wolfram (1991:4) separates between vernacular legends and reality and states that lingo fantasies mean something that another person talks, although tongue reality implies that everybody communicates in a language talking some vernacular of the language; he contends that it is beyond the realm of imagination to expect to communicate in a language without using a dialect of a language; this might be clear with standard isiXhosa, as not every person who speaks and comprehends standard isiXhosa, understands every one of its dialects. He additionally includes that a few dialects get significantly more consideration than others; the status of speaking a vernacular, notwithstanding, is disconnected to open discourse about its uncommon qualities.

Francis (1983:1) characterises dialects as assortments of a language utilised by groups less than the complete network of speakers of the language. From this definition, it becomes clear that the idea vernacular includes significantly more than the discourse of segregated gatherings of speakers situated in recognisable land regions. Holmes (2013:142) makes a qualification among social and local dialects and states that local dialects include highlights of elocution, jargon and language

which contrast as indicated by the land region the speakers originate from. So, Holmes combines the views of Fasold and Connor-Linton and Crystal.

Social dialects are recognised by highlights of articulation, jargon and language structure as indicated by the social gathering of speakers. The social gathering is normally dictated by a scope of highlights, for example, instruction, occupation, local location and salary level (Calteaux 1996:39). Fasold and Connor-Linton (2006:312) contend that a dialect is additionally a term which is frequently applied to types of language, especially those spoken in increasingly disconnected pieces of the world. He additionally accepts that a dialect, even though not substandard, is a subpart of a language.

Skutnabb-Kangas (2000:149) characterises a dialect semantically as an assortment (a characteristic term for any type of a language considered for some reason as a solitary substance). To show up at a fuller comprehension of the vernaculars, the exploratory study distinguishes between the norm and non-standard dialects.

From the above submissions, the researcher presents that language and dialect are only two names for the same thing, as looked at from different points of view. Anybody's expression used by a community, however limited and humble, for their purposes of communication and as an instrument of thought, is a language; no one would think of crediting speakers with the gift of dialect but not of language. On the other hand, there is no tongue in the world to which we should not with perfect freedom and perfect propriety apply the name of a dialect when considering it as one of a body of related forms of speech.

2.3.1 Language variation

Crystal (1987:34) views language variety as a neutral term that can be used to refer to regional and social dialects. Crystal further stipulates that the term variety is used in sociolinguistics to refer to any system of linguistic expression whose use is governed by situational variables. This reveals that Crystal's view on language variation is that a dialect is generally understood as a term that is used to cover languages, dialects and registers before they can be distinguished.

Labov, as cited by Thipa (1989:4-5), maintains that non-standard varieties are used by the low class while standard varieties are used by the high-class group of people. Furthermore, he reiterates that the norm of each group has its prestige and that the very lowest social group is the least affected by prestige norms. Labov's view in Thipa (1989) is central to this current study, since isiBhaca speakers have a negative attitude towards their dialect because of the status it has in society. According to Rakgogo (2019:103), the following **Figure 2.1** draws a correlation of the linguistic variation between low-class speech communities and high-class speech communities:

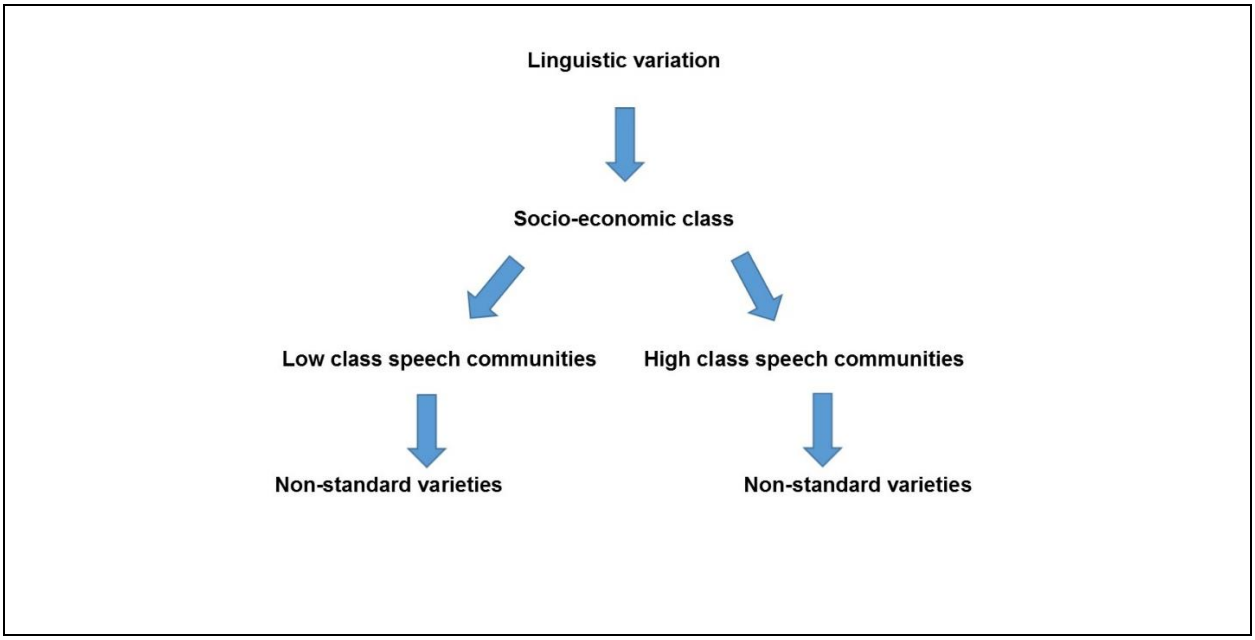


Figure 2.1: Low-class speech communities vis-à-vis high-class speech communities (Adapted from Rakgogo, 2019)

His interpretation of this diagram involves that, speech communities which are associated with low-class is primarily because the dialects were never considered during standardisation. On the other hand, speakers whose dialect had the privilege of being considered during standardisation are considered as high-class speech communities.

2.3.2 Standard dialects or varieties

Joseph (1987:9) asserts that only one out of every odd individual can utilise a standard assortment in the light of the fact that by and large one, for the most part, secures it in the course of time and that is the reason why one must go to class or study to procure it. Beukes (2009:40) accepts that the production of a standard dialect may cause the non-standard dialect to lose a portion of the capacities they have been performed before the presence of the standard assortment, since standard dialects are viewed as new manifestations. Lass (1992:261) affirms that standard dialects are not stone monuments, however, they are regularly groups of pretty much innovatory assortments of various territorial provenances.

Nfila (2002:29) includes that standard dialects or assortments are viewed as new manifestations and before they were viewed as standard, open social occasions were directed in non-standard assortments: today open get-togethers are led in standard assortments. Cornips and Poletto (2005:949) feature the way that once a composed norm, it rapidly turns out to be more preservationist than the verbally expressed norm. Hence Mojela (2008:125) is of the view that as a rule the standard dialects are viewed as distinction tongues utilised by the informed world-class as their vernacular.

2.3.3 Non-standard dialect

As indicated by Mahlangu (2014), non-standard dialects are much of the time viewed as unsystematic or fragmented variants of the standard one; hence the individuals who talk these dialects are in some cases erroneously decided as having intellectual impediments, as being less savvy or as having more slow language improvement. Myers-Scotton (1992:6) posits that there are different terms utilised for non-standard dialects as they occasionally are called casual; now and then they are called patois and occasionally they are called vernacular on the ground that non-standard dialects are those assortments which are not composed. Khumalo (1985:109) has a different view when he says that non-standard assortments ought to be allowed to pick up acknowledgement and they should then be productive and satisfactory most definitely. Along these lines, Nfila (2002:38) characterizes a non-standard language assortment as a language or

assortment which does not adjust to the built-up standard and which as a rule is not socially equivalent to the standard language, implying that standard dialect is related with high financial distinction. From one viewpoint, Milroy (2001:534), in a similar vein, includes that tongues cannot be marked non-standard except if a standard assortment is perceived as great and focal. Then again, Van Huysteen (2003:55) raises a few worries that these non-standard assortments are socially defamed and are not officially recorded in syntax and word references – they are flimsy and that is the reason they cannot be utilised beneficially in instructive spaces. Nfila (2002:28) explains this when he notices that non-standard tongues are language varieties that have not experienced the procedure of normalisation and they do not have a similar status as the standard lingo; subsequently they ought not to be utilised in a proper setting.

From the above conversation, it is noticed that generally the term dialect has been viewed as alluding to a local variety of the standard language. Besides, a dialect has been viewed as a language variety of lower status that is normally spoken by ignorant or inadequately instructed individuals or individuals with a low social standing. In later turns of events, the term tongue came to be deciphered as alluding to any discourse variety, be it the assortment situated inside a specific geological territory or that of a specific social gathering. Cornips and Poletto (2005:949) feature the possibility that the expressed standard variety which most researchers allude to as non-standard may contrast from composed varieties on the grounds that a verbally expressed standard variety is dependent upon the prerequisites of up close and personal communication and online language preparation bearing in mind conditions of the impeccable speaker or listener harmonisation.

IsiBhaca is regarded as one amongst several isiXhosa non-standard varieties, because it has not yet undergone the process of standardisation. As stated in Chapter 1 of the current study isiBhaca spoken in Umzimkhulu also has linguistic relations with isiZulu and siSwati languages.

2.3.4 Mutual intelligibility

According to Gooskens (2013:200), it is very often useful to regard dialects as dialects of a language. Dialects, that is, can be regarded as subdivisions of a particular language. In this way,

one may talk of the Parisian dialect of French, the Lancashire dialect of English, the Bavarian dialect of German and so on.

Gooskens (2013) adds that this distinction, however, presents us with several difficulties. In particular, people in society are faced with the problem of how it is possible to distinguish between a language and a dialect and the related problem of how one can decide what a language is. One way of looking at this has often been to say that 'a language is a collection of mutually intelligible dialects. This definition has the benefit of characterising dialects as subparts of a language and of providing a criterion for distinguishing between one language and another.

Backus, Gorter, Knapp, Schjerve-Rindler, Swanenberg, Ten Thije and Vetter (2013) posit that people, it seems, sometimes do not understand because, at some level of consciousness, they do not want to. A study carried out in Africa, for example, demonstrated that, while one ethnic group who claimed to be able to understand the language of another ethnic group B, ethnic group B claimed *not* to be able to understand language A. It then emerged that group A, a larger and more powerful group, wanted to incorporate group B's territory into their own because they were the same people and spoke the same language. Group B's failure to comprehend group A's language was part of their resistance to this attempted takeover.

2.4 Standardisation

2.4.1 Defining standardisation

Pei and Gaynor (1954:203) see normalisation as that procedure by which a vernacular of a language increases artistic and social matchless quality over different tongues and is acknowledged by the speakers of different lingos as the most legitimate type of that language. Fishman, Ferguson and Das Gupta. (1968:31) characterise normalisation as the procedure of one assortment of a language that turns out to be broadly acknowledged by most of the individuals in that discourse network as the best type of a language that is above other provincial and social tongues. This proposes it is a result of purposeful creation or mediation. Ansre (1971:681), notwithstanding, alerts that normalisation is something complex given the living idea of a language.

Haas (1982:15) insists that normalisation is the centre element of the utilisation of language; it is likewise used to portray the expressions that are or might be heard in a network since, as clients of a language, the journey is to extricate guidelines. Fasold and Connor-Linton (2006:312) agree with Haas underlining the way that normalisation is fundamental to empower correspondence to occur among speakers, furthermore, to make it workable for the foundation of orthography that is settled upon and to give a standard to class reading material. In a similar vein, Bugarski (1983:65) expounds on Haas' view by expressing that normalisation of phrasing is a procedure that requires individuals who are on the language sheets to cling to the semantic standards, furthermore, to take discernment of the sociocultural issues included.

Beukes (2009:37) is likewise in concurrence with the above-mentioned, in that he sees normalisation as a determination of one structure or variety from a few existing structures or language varieties, or development from various assortments with a fixed number of variations included. It likewise included tolerance and proposal of standards of choice or built assortment for a specific scope of sorts of the circumstance of utilisation, i.e., for a specific scope of capacities and for a populace where various structures and assortments have been utilised something like at that point. This proposes normalisation can be created in various zones of language.

Barsch (1985) shares indistinguishable suppositions from Fishman, Ferguson and Das Gupta (1968:31) concerning the meaning of normalisation yet includes that by and large there are clashes that emerge between most of the individuals in a discourse network and the minority who speak different varieties that happen in that populace gathering. While Fishman, Ferguson and Das Gupta (in the same place) consider normalisation to be a conscious creation or intercession, Crystal (1985:286) differs in that he considers normalisation to be a standard language that grows normally in a network or as an undertaking by the network to improve a vernacular as a norm, however, he additionally concurs that it is an endeavour to improve a specific language variety to turn into a standard through controlling its punctuation and orthography or spelling. Nfila (2002:16) concurs with Beukes, saying that when an existing language variety is improved, that will change that specific variety from being common and it will end up being an intentional mediation or creation

or creation. Nfila (on the same page) likewise includes that where a tongue is improved, at that point the semantic geologies of that language variety should be endorsed.

The variety will obtain or receive words from different dialects and absorb them. There will be a requirement for the coinage of new words and along these lines, this will imply that the variety is not a characteristic however a counterfeit turn of events. While Yule (2010:182) is additionally in concurrence with Beukes in such manner he, nonetheless, sees that the variety which follows as the standard language has as a rule been one socially renowned lingo, initially associated with a political or social focus.

Wardhaugh's definition (1998:30) agrees with Fasold and Connor-Linton (2006) when he interfaces this idea to the procedure by which a language has been arranged here and there since it is the procedure which for the most part includes the advancement of syntax, orthography, word reference and furthermore writing. Likewise, Crystal (1985:287) while adjusting his view to that of Ferguson and Wardhaugh says that normalisation is a purposeful mediation and he explains these procedures as the conscious intercession by society to create a standard language in places where there were non-standard varieties.

Msimang (1989:6) includes that separated from the previously mentioned forms, normalisation likewise includes perspectives, for example, elaboration of capacity and acknowledgement. That is the reason Msimang (on the same page) additionally underscores the point that normalisation is the after effect of immediate and purposeful intercession by society.

Interestingly, Sager (1997:114) sees normalisation as a different procedure that comprise clients agreeing to embrace a given term for use in explicit conditions. In a similar vein, Sager (1997:123) states that normalisation looks for ways to help clients in accomplishing a more prominent than typical level of the economy, accuracy and suitability in their correspondence with the goal that the normalisation as procedure just targets augmenting inclinations that are as of now present when all is said and done regarding language use. A prime case of the intricacy of graphology (a term used to allude to the composing arrangement of a language) is the s/z or c/s shown in English. The term graphology alludes to the investigation of frameworks of images that have been concocted to

convey language in its composed structure. Even though Fasold and Connor-Linton (2006:312) concur, he explains the point that normalisation comprises of the procedures of language assurance, codification and adjustment. Njogu (1992:69), who gives off an impression of being even more socially mindful, demands that for normalisation to profit the overall population, standard structures should be made accessible to the entire populace.

According to Qingsheng (1992:69), standardisation of the best approach to communicate as of late made creating structures adhere to two gauges:

- The phonemic arrangement of the lingo expressed in the standard articulation district is utilised as the premise of the standard spelling; and

- The standard spelling depends on the phonemic arrangement of a lingo verbally expressed in the standard articulation taking into consideration certain increments and cancellations.

Garvin (1993:45) underscores the way that dialects are of evenhanded worth yet sounds an admonition that in undoubtedly there are no crude and humanised dialects, since all dialects must be dealt with similarly. He focuses on the fact that any language can be created to a degree that it gets normalised. Furthermore, in the corrected adaptation of the South African Languages Act that is proposed by the Pan South African Language Board (2008:3), it is expressed that one of the core values of this Act is the entrenchment of language value.

Romaine (1984) concurs with Garvin and others when he expresses that normalisation is not a characteristic trait, but instead something that is found out or obtained or something that is intentionally and misleadingly forced. As indicated by him, standard dialects do not emerge through a characteristic course of etymological advancement nor do they appear as from nowhere. He contends that standard dialects are made by cognisant and conscious arrangement. While Romaine (1984) concurs with Msimang (1989:7), he attests that separated from the acknowledgement of the arrangement of systematised standards that are controlled by the language, normalisation likewise shapes the reason for the educating of it either as a primary language or as an extra language.

Makoni (2003:20) likewise favours Wardhaugh's view when underscoring that in fact, the results of language normalisation are the creation of word references and punctuation books which speak to a specific language. Matthews (1997:352) takes note of that normalisation is the procedure by which a standard dormitory of a language is built up and expounds that structures and varieties are not standard are basically 'non-standard'. The exact procedure that Matthews suggests above, Wardhaugh (1998:330) sees as an endeavour either to diminish or to dispense with decent variety and assortment. Moreover, as according to him, normalisation binds together people and gatherings inside a bigger network while simultaneously isolating different networks. That is the reason he alerts that this normalisation procedure at times brings about certain dialects accomplishing more than one normalised assortment. This follows the meaning of Hartmann and Gregory (1998:131) who characterise normalisation as an aggregate term for those procedures which realise consistency in language; in any case, they additionally bear witness to the way that this consistency is achieved by diminishing the assorted variety of use as called attention to before by Wardhaugh (1998).

Even though most researchers see normalisation as a procedure, Cabre (1998:195) holds an alternate view as she carries another measurement to it, contending that normalisation is a device to be utilised to diminish a few distinct assortments of an item to a solitary one to permit the trading of this item with the information that it follows similar states of value, estimation, activity, similarity and so forth.

While Milroy and Milroy (1999:19) guarantee that normalisation is propelled by different social, political and business needs furthermore that it is advanced in various manners, including the utilisation of the composing framework which is generally handily normalised; they sound an admonition that supreme normalisation of a communicated in a language is never accomplished furthermore that, since language normalisation is a procedure. There are no communicated in dialects that can be completely normalised. Hartmann and Gregory (1998:131) likewise voice some alert; they caution that the firm adherence to the standards of normalisation may force what they call a restraint on the logical and scholarly exertion. Besides, they advocate a methodology where temporary rules are set up, with the desire that a standard will normally develop. An

essential admonition underlies the above definitions and that is how living dialects are, ordinarily, natural. Along these lines, although there is likewise a sensible accord about the term 'normalisation', there is in addition, an implied affirmation that the standard structure is itself liable to change.

Webb and Kembo-Sure (2000:18) likewise characterise normalisation as the procedure by which a definite language body endorses or suggests how a language ought to be composed, how words ought to be spelled, determines which words ought to be acknowledged and what the suitable linguistic developments of the language are. Milroy (2001:535) affirms that normalisation is viewed as socio-political and along these lines subject to etymological examination and signs of an admonition that it can influence semantic structure. Kembo (2000:31) later refines this definition as far as suggested use characterising normalisation as a purposeful exertion that will administer the advancement of a language to a level that fits it for the ideal elements of the network of speakers. Even though expressed unexpectedly, Nfila (2002:18) is in addition in sync with different researchers when he maintains that normalisation is a procedure by which a lingo changes in status, capacity and structure to turn into a norm; the procedure manages semantic viewpoints, for example, morphology, phonology, sentence structure and spelling.

It must be noticed that Mashiyane (2002:105) agrees with researchers, for example, Crystal (1985), Wardhaugh (1998) and Makoni (2003) who allude to normalisation as consistency in articulation, language, orthography and jargon. He additionally keeps up that normalisation will tackle numerous etymological issues inside the Nguni language group. Geeraerts (2003:10) contends that the edified beliefs are not frequently acknowledged and that, truth be told, procedures of normalisation commonly accomplish the converse of what they claim to focus on. To keep away from this, Nfila (2002:10-20) explains the point that normalisation must be painstakingly arranged, i.e., to not minimise different tongues. In any case, Deumert (2004) acquires another measurement by taking note of that during the time spent normalisation there will unavoidably be a division among controllers and adherents.

Thamae (2007:172) asserts that normalisation guarantees consistency which, thus, improves capability in perusing and composing abilities. Mojela (2008:124) expands on Calteaux's meaning

of normalisation as the standard types of the African dialects in South Africa depending on local tongues which are spoken in rustic territories and affirm that normalisation can bring about criticism on the off chance that it centers around cleaning and sanitising the language, keeping the language spotless and unadulterated by filtering second rate and 'sullied and degenerate variants'. The above idea was criticised before by Haugen (1966:334) when he asserts that there are no characteristically disabled dialects.

In any case, Rubin (1977:158) gives a general characterisation of the accompanying parts of the normalisation procedure:

- A reference point or framework is set up or appears; this suggests a standard is separated.
- Value is allocated to the reference point or framework and this suggests judgment is made by a critical gathering of individuals that the reference point is 'acceptable' or 'right' or 'liked' or 'fitting'; and
- The language is made or appears concerning when and for what reason the standard language is utilised.

In outline, from the above conversation, it becomes obvious that language specialists concur that during the normalisation procedure, there ought to be some accord and that this procedure must be as a result for quite a while. From the prior contention, it is noticed that normalisation is where vernaculars change their structure to turn into a standard language. The procedure realises consistency in the semantic perspectives, for example, of a word, language sounds and the structure of sentences.

2.4.2 Defining language standardisation

The Longman Dictionary of Applied Linguistics (Richards, Platt and Platt 1992:351) characterises a standard language in straightforward terms, remembering its application for the language condition. It is in addition called the standard vernacular, standard language, or standard. A standard language is the assortment of a language which has the most elevated status in a network

and which is normally founded on the discourse and composing of instructed local speakers of the language.

A standard assortment is for the most part:

- Utilised in the news media and writing;
- Portrayed in word references and language structures; and
- Instructed in schools and educated to non-local speakers when they gain proficiency with the language as an unknown dialect.

Kamwangamalu (2004: 299) is of the opinion that the language of the tiptop is generally unmistakably seen as right and standard. This language at that point turns into the language of controlling foundations and schools. Composed varieties of language are commonly appraised more profoundly than spoken structures to such a degree, that the composed structure is instructed at school yet never utilised in a standard discussion (Kamwangamalu (2004:302). Moreover, variety in language represents an issue for distributors who profit by an enormous populace having a similar standard (Kamwangamalu, 2004:312). In a perfect world, the communicated in language ought to be on a standard with the composed norm; this has not occurred for most dialects and the composed structure has consistently been the most esteemed (Njogu, 1992:69). For normalisation to be gainful for everyone, normalised structures should be made accessible to as a segment of the populace as could be expected under the circumstances (Njogu, 1992:69).

Beukes (2009:50; 1985:270 includes that language normalisation much of the time goes along with language development because a specific language variety and is refined together with the advancement of writing. Coulmas (2005:530) takes note of the fact that language normalisation is a procedure which includes the renewal of what the speakers pick over some time.

Even though language normalisation includes speakers, Mashiyane (2002:103) and Nforbi (2001:51) concur that language normalisation and advancement must include a language advisory group.

Deumert's (2004:3) concern is that etymologically orientated ways to deal with language normalisation have repeatedly focused on the ID of the local or potentially social vernaculars which structure the phonological, morphological and syntactic premise of a standard language. Mashiyane (2002:102) additionally accentuates that language normalisation is the procedure by which a vernacular in a network turns into the standard language (SL) structure. Be that as it may, Deumert (2004:4) features the point that a similar language normalisation that is viewed as a procedure that diminishes the varieties does not just incorporate intentional mediation by controlling specialists yet besides, it includes the procedure of total smaller scale settlement, levelling and converging vernaculars which are the result of the ordinary etymological exercises of people.

2.4.3 Standard languages

Garvin and Mathiot (1975:365) see standard language as a systematised type of a language that is acknowledged by the discourse networks and which additionally fills in as a model to the network on the loose. Garvin (1993:41) includes that it is an arranged language variety that has either accomplished innovation or wishes to accomplish it and it serves for the social and scholarly correspondence of discourse network. As per Msimang (1989:6), the immediate and intentional intercession by society delivers a standard language. Calteaux (1996:37) and Nfila (2002:14) agree that the standard language alludes to the composed, formal type of the language that are utilised in schools, distributions just as on the radio and TV. Nfila (2002) includes that it is utilised in parliamentary conversations just as in directing meetings.

Van Wyk (1992:26-33) keeps up that coming up next are the qualities of a standard language:
Standard varieties:

- as a rule, are utilised for higher capacities;
- could have sub-varieties;
- are not static but dynamic;
- are not prevalent or better than mother standard assortments;
- are superordinate varieties and are utilised by speakers of various non-standard varieties;
- are not utilised by speakers of a network;

- may by one way or another be the equivalent yet much of the time are dubious and hard to characterise. This implies they are here and there difficult to characterise a standard language.

Nfila (2002:14-15) sees standard dialects as an assortment of a language that is formal or casual and is produced for a particular reason. While summing up Van Wyk's articulations above, Van Huyssteen (2003:28) decides to allude to them as the properties of standard dialects.

A differentiation would thus be able to be made between language normalisation and standard language. In a standard language, elective varieties become standard through casual procedures by experiencing a procedure of normalisation, while as a rule language normalisation is dealt with by the speakers of the language as means for language maintenance and social honesty.

According to Van Huyssteen (2003:30), a language variety is acknowledged as a standard language, since it has experienced certain stages. That is, it has been (a) chosen from the lingos that structure some portion of the language; (b) arranged, implying that the orthography or spelling, punctuation and dictionary of the picked language has been established; and (c) phrasing has been created and archived in word references, wording books just as in glossaries; and afterwards in conclusion (d) the network perceives the tongue that fills in as its national language because the variety is presently acknowledged and received by the general public. What is significant most importantly is that the legislature ought to create and develop the normalised language to make it a helpful informative device in all state organs including the private area.

2.4.4 Standardisation in South Africa

Webb (2010: 168) puts it that in the 19th century, the ‘standardisation’ of Bantu languages in South Africa were handled by missionaries: French missionaries in the case of the Sesotho cluster (from 1833); and German missionaries for Sepedi, Tshivenda and Swiss for Xitsonga (from 1883). These missionaries developed orthographic systems (based on the Roman script of 26 letters and introducing diacritics), wrote grammars, compiled dictionaries, translated the Bible into these languages and taught these languages in the schools they established (Webb, 2010:168).

Webb (2010: 163) persuasively argues that the Bantu languages (Nguni, Sotho, Tsonga and Venda) have also been used as political instruments in South Africa – first by the colonial powers (albeit overtly), leading to the inferiority of the indigenous people of Africa; then through the work of the missionaries, who constructed different languages out of the existing dialect continuance in the 19th century; and, finally, by politicians in the 20th century, to strengthen the separation among these communities as part of the policy of Apartheid. From a dialectal viewpoint, Mojela (2008:122) laments that the missionaries promoted the dialect or dialects in the areas where they first landed and operated.

Based on the above discussion one can conclude that in the linguistic spectrum there is a mutual understanding between linguists that during the process of standardization, there should be a common ground reached and this must be a process happening over time. From this foregoing debate, standardisation will be noted as a process where dialects become standard languages. This process is responsible for uniformity in linguistic aspects such as the form of a word, language sounds and the structure of sentences.

IsiXhosa has had the longest lexicographical advancement of the African dialects in southern Africa. The most punctual composed isiXhosa etymology goes back to 1776 (Nkomo & Wababa, 2013). Around 16 isiXhosa lexicographical works were distributed somewhere in the range of 1776 and 2008. Given the quantity of isiXhosa word references distributed and its long history of etymology, one would expect, however, numerous mistranslations and persuasion issues would persevere (Moropa & Kruger, 2000). There are a few isiXhosa-talking networks in South Africa, gathered by clans, with up to 12 groupings, which are additionally connected with explicit dialects of isiXhosa (Nyamende, 1994). To be able to comprehend isiXhosa more readily as a language, it is essential to address the recorded occasions that prompted what we realise today as normalised isiXhosa. Theodorus van der Kemp was the principal preacher to live with the Xhosa clan individuals in 1799 while they were governed by Chief Ngqika (Nyamende, 1994). Van der Kemp took in the Ngqika vernacular with the Ndlambe and Thembu tongues into the Ngqika dialect. The preachers who succeeded Van der Kemp additionally started to teach the Ngqika dialect in schools. These spearheading forms prompted this vernacular and they turned out to be what is referred to

today as the normalised isiXhosa language. With the further advancement of the composed isiXhosa language, the Ndlambe and Thembu dialects were formed likewise in 1994. The Ngqika, Thembu and Ndlambe dialects are perceived as authoritative, composed and instructed as isiXhosa and appreciate a higher status among isiXhosa speakers (Gxilishe, 1996; Mtsatse, 2018).

Mtsatse (2018) has reflected on Lodge's (1995) framework Language is a sum of its dialects as the official isiXhosa. This contrasts with other dialects, not proper isiXhosa. A diagramme of the standardisation of specific isiXhosa dialects is presented in **Figure 2.2**.

Figure 2.2 shows that the standard isiXhosa comprises of mainly two dialects, namely Ngqika and Thembu. Although not illustrated in the figure, the Ndlambe dialect is also seen to be closely related to these two dialects. Together, these dialects form the official isiXhosa taught in schools and used in government documents and communications in the EC, Western Cape and some parts of KZN. On the right-hand side are dialects that have not been standardised; these dialects are spoken in different parts of EC by communities from different tribes. Even though there are several isiXhosa dialects, the official isiXhosa are spoken in a smaller geographical area (between the Kei and Idutywa-Bashee Rivers) compared to other dialects. The choice of one dialect to be the standardised isiXhosa is a product of colonialism that persists, perhaps to the disadvantage of those who do not speak the officially recognised dialect.

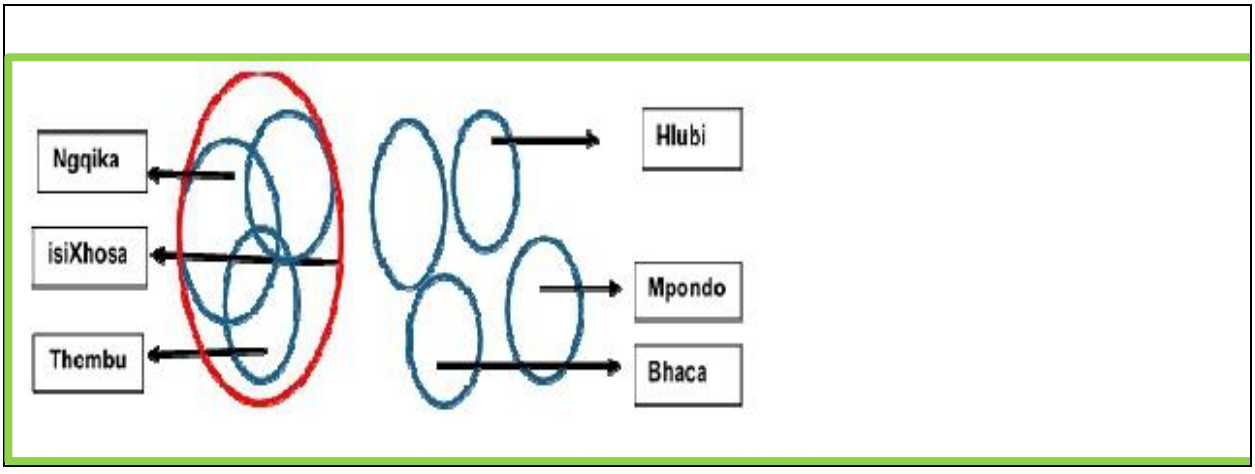


Figure 2.2: A reconstructed figure illustrating dialect issues in isiXhosa (Tsatse, 2018, adapted from Lodge, 1995)

2.4.4.1 IsiXhosa linguistic and dialectal classification (The focus of the current study)

According to Mesthrie (2002: 66), the term Xhosa, originally one group's eponym, has been vigorously promoted as a cover for unifying the various Cape Nguni groups. Da Costa, Dyers and Mheta (2014: 340) posits that IsiXhosa, IsiZulu, isiNdebele and siSwati are regarded as 'daughter' languages that originated from their 'parent' language, Nguni. Da Costa, Dyers and Mheta (2014: 340) confirm that IsiXhosa is one of the 11 official languages in South Africa and that it belongs to the Bantu language family and falls under the Nguni language cluster. According to the 2011 Census, IsiXhosa speakers constitute 16% of South Africa's population (Statistics South Africa, 2011).

As it refers to other languages in South Africa, Mokgokong (1966: 8-9) asserts that the Northern Sotho language consists of around 27 dialects, Cole (1964: 179) also mentions that spoken Setswana is divided into four subgroups each containing various dialects. As for the Sesotho dialects, Snail (2011: 69) mentions that Sesotho also has three dialects which are mainly spoken in three regions in the Free State province. According to Da Costa, Dyers and Mheta (2014: 345), there are 11 dialects which are regarded as varieties of Xitsonga. Da Costa, Dyers and Mheta (2014: 342) further outline that Tshivenda is the smallest of all the indigenous African language groups in South Africa and most of the speakers of this language live in Limpopo.

2.5 Language attrition

Kopke and Schmid (2004:3) define language attrition as the gradual reduction or loss of linguistic knowledge and skills in an individual. It is defined as, "the non-pathological decrease in proficiency in a language that had previously been acquired by an individual" (Kopke & Schmid, 2004:3). This definition accurately captures the meaning of the term as it is currently used in the field and the use of the word "non-pathological" illustrates that the decline in proficiency is caused neither by illness nor by the deterioration of or damage to the brain, but rather by a change in one's contact with the language in question. This definition also makes it clear that the attrition phenomenon takes place in an individual, rather than in groups or speech communities.

Montrul (2016:12) posits that one way to understand language attrition is in terms of language acquisition, which can be described as the process by which one's proficiency in a L1 or L2 increases. In the case of language attrition, lack of contact with a language leads to reduced levels of proficiency in the attritional language. Montrul (2016:19) adds that the person undergoing attrition, the 'attritor', is typically a bilingual or a multilingual individual whose L1 is being replaced by an L2, or whose L2 is being replaced by the L1. It is, of course, possible for monolingual speakers to lose their first and only language in an L1 environment; this can happen as part of normal ageing processes, or as part of an abnormal or pathological case of language deterioration, such as aphasia or agnosia.

However, for the current study, language attrition involving loss of the L1 in an L1 environment will not be included in this entry. Cuza and Perez-Tattam (2016:22) hold a view that, aside from cases of L1 being lost in an L1 environment, there are other circumstances or conditions in which language attrition naturally occurs. These conditions involve a change in the linguistic environment that necessitates contact with another language. A typical example would be the case of a family with a young child moving to a foreign country, where the child quickly starts to acquire the new language spoken in the environment. Given time, the child's native language will slowly be replaced by the ambient language input, which eventually becomes his or her standard variety. In this case, the resulting outcome is L1 attrition in an L2 environment, where the attritional language is the child's mother tongue. This situation as previously defined; language attrition refers to the non-pathological loss of linguistic knowledge and skills in an individual. Currently, language attrition is widely regarded as an independent field of research subsumed under bilingualism and second language acquisition (Schmid & Kopke, 2011).

Chang (2012:6) states that traditionally language attrition was regarded as part of the long-established sociolinguistic practice of research on language contact, language shift and language death. Language shift involves a gradual decline in the use of and competence in a language over generations, which in the most extreme cases can result in language death within a community. The broader traditional scope of language attrition in earlier literature is reflected by the fact that collections on the topic of language attrition published before the 1980s included studies pertaining

primarily to intergenerational change (change between generations) in non-standard varieties, along with studies of aphasia.

Chamorro, Sturt and Soruce (2016:60) assert, at the heart of virtually all research on bilingualism, if not on language in general, is the recognition that the acquisition and knowledge of a L1 occupy a privileged status in the human mind. There is great speculation on why this may be the case: are the reasons biological and, if so, is the difference between L1 and L2 acquisition since the human brain contains something that is specifically equipped to acquire and hold a L1, or do certain biological properties of the brain change in the process of maturation? Is there such a thing as Universal Grammar and, if so, is it (wholly or partly) available to L2 learners? Chamorro, Sturt and Soruce (2016:40) posit that such controversies notwithstanding, is unanimously recognised in linguistic science that the L1 is different in many ways from any other abstract system of knowledge human beings possess and different in specific ways from any language learned later in life.

Bergman (2017), however hold a perspective that for a long time, the differences between L1 and L2 were viewed and researched in a somewhat biased way: L1 was assumed to be the stable and unchanging baseline from which acquisition, knowledge and use of the L2 deviated in some ways. The proficiency of L2 learners was compared to that of native speakers and was perceived to fall short of the target (Bergman, 2017). According to such a perspective, what is of interest to linguistic research is the transfer from L1 that L2 learners and particularly those in the early stages of acquisition, experience on all linguistic levels.

2.6 Language harmonisation

Babane and Chauke (2015:1) indicate that other researchers sometimes interchangeably use the concept; language harmonisation with language unification. The term denotes a particular kind of practice where two or more related languages are combined to form one language. According to Asher and Simpson (1994), language harmonisation refers to a situation whereby two or more different languages are unified to form one language that does not contain contradictory features.

It needs to be mentioned that harmonisation does not necessarily refer to a situation where only languages are unified, but it could be dialects of a language which are harmonised to become one.

Babane and Chauke (2015:4) posit that the issue of language harmonisation was not first suggested regarding South African languages. It has been a thorny issue in countries such as Yugoslavia. In Yugoslavia, three languages, namely Serbs, Croats and Slovenes were unified against Germanization and Magyarization. Through this language harmonisation, a standard language, which was officially called Serbo-Croat or the Central South Slavic Language (CSSL), came into being (Deprez and du Plessis, 2000:159). The reason why these languages were easily unified was that their dividing factor as different nations was not language, but religion and culture.

Deprez and du Plessis (2000:11) aver, "the religious differences were minimized and the differences between the dialects were considered to be no obstacle to the creation of a common language." Obviously, in situations where two related languages are harmonised, there should be some differences here and there. In the case of Serbo-Coat, due to this harmonisation, two different spellings emerged, a Latin and a Cyrillic one. At first, many speakers of these languages accepted the unified Serbo-Coat language. However, as time went on, Duprez and du Plessis (2000:11) noted, "…after the disintegration of Yugoslavia and the creation of several independent states, we speak of four different languages: Bosnian, Croat, Montenegrin and Serb, which all serve as national 'flags." It will be true to say that these four different languages came because of political intolerance amongst the speakers of these languages.

Given this discussion, therefore, the researchers believe that although there might be some problems, politically, socially or culturally, as long as they are not language-related, language harmonisation is possible in a country or countries where the speakers of these related languages have a common interest to do it. By related languages, the researchers mean that these languages are not dialects of other languages but have many common features with each other.

Chiocchetti (2015) in her paper entitled *Harmonising Legal Terminology in Four Languages: The Experience of the Alpine* cites that the linguistic harmonisation carried out within the LexALP project aimed at attaining each term used within the Frame Convention and its Protocols expresses

the same or similar characteristics of the relevant concept. According to her paper, legal terms are strongly embedded in their legal systems of origin because they express a specific organisation of society that are peculiar to each legal system. Kurgat (2014) argues that mutual intelligibility of Kalenjin dialects can be achieved through a harmonised orthography for literacy. In his concluding remarks, Kurgat (2014) points out that the phonological, morphological and lexical aspects need to be focused on in the harmonisation and standardisation of Kalenjin dialects to create a truly harmonised and standardised writing system acceptable to the speakers of Kalenjin language. Kramer (2013) gives some insight on the implications of law and language for the harmonisation of the law, particularly in the EU context and for the cross-border litigation.

According to Kramer (2013), law and language are intertwined in many respects because the law is expressed in linguistic terms and in turn, linguistic terms bear significance for the interpretation of the law. The paper further gives the account about the framework of language and the law against the background of the harmonisation of private law in the EU, the obstacles in cross-border litigation and communication between courts and ways to tackle these, the introduction of English as an optional court language and the protection of language rights in multilingual states. The present thesis mainly focused on the harmonisation of the isiBhaca dialect and isiZulu or isiXhosa in South Africa.

Language harmonisation was not an issue that ended in Yugoslavia and other countries in the West. Africa is one of the continents, which can present a strange phenomenon. It is a divided continent not only politically, but linguistically as well. Its official languages are by large those of its erstwhile colonial masters. Sociolinguists in some African countries, such as South Africa, also took a step in the same direction as the one for Yugoslavia as illustrated above. This was because Africa is sociolinguistically a complex continent with a multiplicity of languages and cultures. According to Crystal (1997:316), in Africa, about 2000 languages are spoken as L1s by more than 480 million people. In South Africa, a politician, Jacob Nhlapo, first proposed the debate on language harmonisation or language unification. This proposal was made in 1944 and revisited by Neville Alexander and C.T. Msimang. Mesthrie (2002:22) says that, “One solution that generated a great deal of debate was a proposal by Neville Alexander (and was made earlier by a politician, Jacob Nhlapo) that a new standardised Nguni language is enhanced, comprising of the ‘cluster’ of

Zulu, Xhosa, Ndebele and Swati, as well as a new Sotho standard based on North Sotho, South Sotho and Tswana." Accordingly, Neville Alexander first proposed that the Nguni languages consisting of IsiZulu, IsiXhosa, siSwati and isiNdebele should be harmonised into one language called Nguni. At times, the idea of language harmonisation comes from the speakers of the languages to be harmonised. This is evidenced by the speakers of the Nguni languages as indicated by Alexander (2002: 67) when he avers, "there have been several calls to 'harmonize' the Nguni languages into a single written standard, the most recent by Alexander (1998)." The reason why these languages were proposed to be harmonised was their linguistic relatedness as shown in the examples below:

Table 2.3: Example of harmonization (Nguni languages)

isiZulu	isiXhosa	Swati	isiNdebele
Abantu	Abantu	Abantu	Abantu (people)
Isandla	Isandla	Tandla	Isandla (hand)
Uyaphi	Uyaphi	Uyaphi	Uyaphi (where to)
Ngiyeza	Ndiyeza	Ngiyeta	Ngiyeza (I am coming)
Izindaba	Iindaba	Tindaba	Iindaba (news)

The pronunciation, spelling and meaning of the words given as examples above are the same or similar for all the languages. Therefore, it is correct to say that the reader of these words who knows one of these languages will get the meaning without great difficulty. Scholars such as Nhlapho, (1945) mention the idea of unified Sotho languages. The suggestion was the unification of the Sotho languages, namely, Northern Sotho, Setswana and Southern Sotho. These languages were to be harmonized to become one language called Sotho language. Hereunder are some of the examples:

Table 2.4: Example of harmonization (Sotho languages)

Northern Sotho	South Sotho	Setswana
Kgomu	Kgomu	Kgomu (cow)
Letswae	Letswae	Lestwae (salt)
Maoto	Maoto	Maoto (feet)
Tlhogo	Tlhoho	Tlhogo (head)

It needs to be mentioned that the promotion of both, Nguni and Sotho languages, was done during the apartheid era with the intention of separate development. Comparatively speaking, although there are challenges from both language clusters, namely, Nguni and Sotho, Finlayson and Slabbert (2002:23) say that the attitudes and linguistic practices of people within the Sotho cluster (Northern Sotho, Southern Sotho and Tswana) make the harmonisation of this language group a better possibility than for the Nguni cluster. Webb and Sure (2000:19) note that this suggestion has since been heatedly debated and rejected by many language workers. The reasons for their rejection were not linguistic, but political. In fact, they fear that the language whose speakers have political powers will dominate their traditions, customs and philosophy of life. Mesthrie (2002:27) says, "When linguists expressed strong doubt about the feasibility of such unification at the spoken level, Alexander stressed the benefits at the written level." Alexander (2002:23) opines, "the hope that in the long-term, at least at the level of writing and publishing, the languages within each cluster could be brought together rather than forced apart."

It has been over one decade, since the South African Constitution made provisions for promotion and use of Indigenous African languages (IALs), yet these languages have not been used as languages of learning and teaching beyond Grade 4 (Heugh, 2002; Makalela, 2005a). One of the factors working against their use is the widespread perception that they are multiple and that they often compete for this pedagogical function. As a result, the status quo where English is used as the medium of learning and teaching through the "sink-or-swim" model of subtractive bilingualism remains in operation in public schools (Makalela, 2005b). Notably, treatment of the IALs as

separate entities has continued since the missionary education system of the mid-1800s (Doke, 1993).

However, a cornucopia of research by the Center for Advanced Studies in African Society has increasingly shown that most of the IALs are variants of the same language form mutually shared languages across a wider spectrum of the current ethnolinguistic divides, with 80% of Africans speaking 1 of 12 major languages either as a L1 or a L2 (Matubatuba, 2002, Nakin, 2002; Prah, 2002). The pedagogy of the IALs has, however, remained differentiated, with the lack of teaching materials often cited as a stumbling block to learning and teaching these languages as L2s and to use them as the media of instruction (Heugh, 2002). To curb this challenge, several studies recommended that language clusters that are mutually intelligible should be unified through their orthographies, which were "cobbled" together by missionary linguists (Makoni, 2003). Against this backdrop, this article reports on an empirical study undertaken among speakers of three related language varieties – Sepedi, Sesotho and Setswana – to assess their degree of mutual intelligibility and discuss the possibility of harmonising them into a common written standard. The current study investigated the degree of mutual comprehension of texts written in the three Sotho varieties and the fourth one written in harmonized Sotho (i.e., mixed vocabulary and spelling systems). This article shows that re-standardisation of these language varieties might have pedagogical value in material production, clustering their teaching and reducing the costs of translations.

Focusing on the above-mentioned facts, it must be noted that isiBhaca, as stated already, is mutually intelligible with isiZulu and isiXhosa respectively and thus language harmonisation may be identified between, isiBhaca, isiZulu and isiXhosa. Due to this harmonisation, more often than not, isiZulu or isiXhosa speakers mostly indicate that the isiBhaca speakers are the ones who have copied most words from them and as such isiBhaca ends up taking a back seat and is further referred to as a secondary language hence the negative attitudes from its speakers and speakers of isiZulu and isiXhosa.

It is the view of the researcher therefore that at times harmonization between two or more languages as in the case between isiBhaca, isiZulu and isiXhosa, speakers of dominant languages tend to use the harmonisation to claim hegemony as their languages are mostly well developed and

are used for official purposes. To the users of the minority languages therefore end up developing a negative attitude towards their language and the language ends up facing attrition due to being neglected even by its users.

2.7 Language, identity and culture

2.7.1 The concept of identity

It is realistic to state that the concept of 'identity' may mean various things to different people. To some people, identity may mean personality and to others, it may mean uniformity, while many people regard it as sameness or uniqueness. Dundes (1984: 149) provides the origin of identity by indicating that the concept of identity derives from the Latin word 'idem' which means 'the same or sameness'. He further reiterates that it is obvious from all the scholarly discussions that identity depends as much upon differences as upon similarities.

Within the context of modern-day South Africa, a country that is characterised by a diversity of languages and dialects, a country with an unpalatable history of linguistic tensions, racial tensions and segregation, a country that used and is still using political power and influence to bring massive decisions to people at the grass-roots level, a language spoken in an area or region is a powerful tool which can be used to unify the speech communities, particularly Umzimkhulu citizens.

Concerning language, culture and identity, the researcher explores how the above-mentioned can have an impact on one's identity. Su Kim (2003:1) is of the view that the relationship between language, culture and identity is a stimulating one, further mentioning that culture is inextricably linked to language, as without language, culture cannot be completely acquired nor can it be effectively expressed and transmitted and that without culture, language cannot exist. Su Kim (2003) further mentions that in the early years of socialisation, both the linguistic and cultural symbolic systems that an individual is raised in will play an instrumental role in socialising individuals and in shaping their perceptions and their identity.

In taking into consideration the work of Su Kim (2003), it is thus clearer that the relationship between language, culture and identity is a distinct one and that the three components are

inseparable. Therefore, these pose a crucial problem which needs to be taken care of, particularly regarding the isiBhaca dialect speech community, namely the current use of two standard languages namely, isiZulu and isiXhosa for official purposes, informative and descriptive documents and in general communication which may result in loss of identity. This is emphasised by Nunan and Choi (2010:6) that in casual conversations with friends, colleagues and even strangers, it is found that language, culture and identity are pervasive but invisible until pointed out, just like a fish is unaware of water until it is pulled from it, so most people are unaware of their language, culture and identity until they are confronted with other cultures and identities.

The researcher agrees with Nunan and Choi (2010), who assert that this may be the case to isiBhaca speech communities; some of the isiBhaca speakers may not even be aware that there are linguistic differences between isiBhaca and isiZulu or isiXhosa and that isiBhaca although a dialect, is distinct from the two. Some also regard themselves as Zulu/Xhosa speakers until they observe cultural differences between them and isiZulu or isiXhosa speakers.

Llaman and Watt (2010:1) hold a similar perspective that the relationship between language and identity is a fundamental element of our experience as being human, since language does not only reflect who we are but actually what we are and its use defines us both directly and indirectly. Furthermore, Llaman and Watt (2010) mention that language is at the centre of life and relates to identity, where we belong and why and how we relate to those around us.

It can thus be assumed based on the work of Llaman and Watt (2010) that language does not only portray our image, but language itself can be regarded as an image of ourselves. This implies that the dominion of isiZulu or isiXhosa over isiBhaca in areas where it is spoken particularly for official purposes may end up resulting in loss of identity to isiBhaca speakers. It is imperative for the isiBhaca speech community to know their roots and why they regard themselves as amaBhaca and why isiBhaca is distinct from isiZulu or isiXhosa and why they are not isiZulu or isiXhosa even though they use isiZulu or isiXhosa for official communication purposes, because failure to comprehend the relationship between language and one's roots may signal some identity loss.

Wright (2004:225) correctly indicates that language is a "robust marker of group membership" and one that is not easily changed and that an outsider cannot decide to join a linguistically distinct group simply by being willing to do it. In essence, what is being stressed here is the fact that one cannot wake up one morning and decide to be 'Zulus or amaZulu'; for example, some elements determine that one is of a particular identity.

Like any other country, South Africa has its own identity (or identities) that can be linked to its people. As a result of the "Bantustan policy" imposed by the Apartheid regime, as South Africans, we now simply ask which province you come from, because, by so doing, we will know which language(s) you speak. As a result, *amaBhaca* are assumed to be isiZulu because they are currently in KZN province which is mostly dominated by isiZulu speaking people. Other people might assume that amaBhaca are Xhosas or amaXhosa because Umzimkhulu which is where the current study predominantly focuses on, was formerly the Transkei and later the EC Province post 1994 and the province is dominated by the isiXhosa speaking province.

Black South African languages (BSALs) are largely mutually intelligible. The Nguni languages can serve as example. These languages, one may argue, are from the same stem, but, because of influences from other languages, they developed away from the standard language. For instance, why would these languages have relatively similar praise poems and praise names, customs and beliefs, surnames and names? The latter brings forth the question of identity. It plays a role in identifying one's ethnicity; however, culture is formed.

Crystal (2000:8) stresses that, on linguistic grounds, two speech systems are considered to be dialects of the same language, if they are (predominantly) mutually intelligible. He uses the example of Cockney and Scouse (dialects of English) and Quechua – a cover-name for over a dozen languages. He adds that, on linguistic considerations alone, they can be "outranked" by socio-political criteria, so that we often encounter speech systems which are mutually intelligible but designated as separate languages.

Groebner (2004) states that *identity* can refer to how one perceives oneself, the classification within a society that appears to be important to oneself or others and the "markers" that one would easily

associate oneself with. This is just like characteristics, i.e., you become what inspires you because you are around it. For example, when one lives around isiZulu people and is inspired one would see oneself as Zulu or umZulu, rather than what they are. As a result of urbanisation, our cultures have evolved, in the sense that one ethnicity observes a practice from another ethnicity which seems better than theirs and copies it. As Wright (2004:227) points out, where there is a language change, there will be identity change.

Whorf (1956, in Wright, 2004:227) underpins his assertion by stating that, "a language carries other aspects of culture in a particular way and makes likely certain ways of being and that a change of language necessarily affects that." Tollefson (1991:12) has clarified this situation by stating that:

Hegemony may be achieved in two ways: firstly, through its 'spontaneous consent' of people to the direction of social life imposed by dominant groups and secondly, through apparatus of state coercive power which enforces discipline on members who do not consent to the 'dominant ideology'. That was the case in South Africa before the democratic dispensation, wherein language policy was imposed on the indigenous citizens of South Africa.

A research study conducted in the United States of America by Utsey, Bolden, Lanier and Williams (2007:60) found that there are strong correlations between language and culture and the development of resilience in minority communities. It further found, "that both traditional and cultural factors were predictors of resilient outcomes (i.e., positive quality of life indicators) for African Americans in [high-risk urban communities]."

The *Western Australian Aboriginal Child Health Survey* found that the loss of language negatively impacts generations directly affected. This can lead to stress and problems with socialisation and communication. It will be difficult to co-exist in the same place as people who belong to a particular culture. Maclean (2004) stresses that children and young people's ethnicities, religions, cultures and languages form part of their identities. The preservation of their backgrounds and cultures helps to create continuity and a secure base.

2.8 Language maintenance and shift

Language shift is defined as "the change from the habitual use of one language to that of another" (Weinreich, 1953:68). Coulmas (2005:168) asserts: "Language shift or maintenance occurs as a result of choices made by individuals in a speech community following their motivations, expectations and goals which they may or may not share with other members."

Fishman (in Ricento, 2006:317) alleges that language shift often occurs under governmental auspices but notes that direct authoritative sponsorship does not always happen. He further stresses that language spreads from area A to area B, maybe due to the economic differences between the two settings. Yes, an economic difference between the two settings is one of the major influences, but, in some instances, it is social reasons, or the immediate community's norm, which would give one a sense of belonging. This often leads to code-switching, which seems to occur mainly in townships (South Africa. For example, it is common in Umzimkhulu for one to speak both isiZulu and isiXhosa, even though it might not be one's L1.)

Language shift does not necessarily require a policy to occur, it may occur, because of the context one finds oneself in. Fishman (in Ricento, 2006:318) notes that when Mexicans migrate to the USA, there is no policy which instructs Mexicans to speak English; they do so because of social and economic reasons. Similarly, when Umzimkhulu citizens went through demarcation, classified under KZN there was no policy which instructed them to use isiZulu for official purposes, hence in other areas such as education, learners still only had an option of choosing isiXhosa as a HL as opposed to isiZulu.

Language shift was one of the means adopted during colonisation in Africa or South Africa for the "divide-and-rule" strategy (Louw, 1992:52). English is still, understandably, considered the Standard variety that anyone should know. Fishman (in Ricento, 2006:318) notes that many languages are fragile and weakened and even "friendly language planning" could topple them to the extent that native speakers cannot even read, write, or speak their HLs correctly, or effectively; it becomes worse when looking at the so-called dialects.

A relevant question, concerning language shift, is: "How do we ensure that a nation does not shift from its original language(s)?" Language maintenance comes into play, in this regard. Languages can be maintained in different ways. Clyne (2003) notes the best place to maintain language is at home and nowhere else, as Fishman (1991) highlights that the parents are the ones who decide on whether their children should learn their mother tongue(s), or not. The researcher is of the view that this is only possible in an event where the mother tongue is a standard language, hence this is not achievable with dialects such as isiBhaca, although parents might want to encourage their children to learn their HL (isiBhaca in this case) they are unable to speak, because it is not recognised.

Several studies have discovered that most children's HL proficiency is affected by the school they attend when it does not support that HL (Majola, 2018; Tse, 2001). A child spends much time at school and with peers; this plays a major role in shaping the child's language background (Portes & Hao, 2002).

Offiong and Ugot (2012) conducted a case study to find out whether minority languages, including Efik (a Nigerian minority language), are prone to experience loss, shift and endangerment and whether there is enough effort to ensure that the Efik language is maintained. In essence, this study (N=120) investigated whether there is language shift among Efik L1 speakers and tried to identify the roles played by them (the L1 speakers) in the shift and maintenance of their language. The study found that 100% of all the respondents, both parents and children, had positive attitudes toward the English language, as against the Efik language. It was revealed that 55% of the children in the study indicated that they were able to understand Efik, but not that well. This is an indication that this language should be spoken at school and at home, to maintain it. Parents prefer a bilingual regime of Efik and English at school and at home. The above-mentioned study is closely related to the current study since isiBhaca is also among languages which may not exist in the future because they are not spoken or used at school, let alone being encouraged at all.

Language death is, sometimes, defined as "language loss", since it is the loss of a language through language shift, as a result of the environment a minority language group finds itself in, or because of the political state of a country. Crystal (2000:1) asserts that language is said to be "dead" when

no one speaks it anymore. “Literature on language death offers abundant information on the grammatical, phonological, lexical and sociolinguistic processes, that a dying speech form can undergo” (Tsitsipis, 1988:61). It would be morally objectionable to kill people, who speak a particular language, to eliminate the language, they speak. In some countries, people are forced to learn and speak a particular language, to ensure that they no longer speak their mother tongues. An example would be in the former Yugloslavia when they banned, “the use of Albanian in education and public administration” (Levy, 2001:374). But in some instances, one stops speaking one’s language, because one is ashamed of it. After all, it seems to be a language of low status, or simply because they are dominated by a particular language in their immediate communities.

It is noticeable, nowadays, that no group of non-standard variety speakers would compromise their language for another indigenous language; they would rather compromise it in favour of an international language, like English. People learn English; because it is the language of international trade because it provides economic opportunities to them (Levy, 2001:374).

Levy (2001) further alludes that, parents in modern-day South Africa prefer to take their children to private schools so that their children can always speak English. Some even communicate with their children in English only. This kind of language shift (probably leading to death) is voluntary and intentional. “Language death occurs in unstable bilingual or multilingual speech communities as a result of language shift from a regressive minority language to a dominant majority language” (Levy, 2001:10).

One might argue that language shift is good for bi- or multilingual countries. Mind you, the language shift does not necessarily imply that one’s language will cease to exist in one’s head. This would be a justifiable argument after all. Moreover, Crystal (2000:35) notes that different languages provide us with “hugely different perspectives on large areas of life.”

Natural disasters, epidemics, wars, genocide, lack of literacy, pride, or prestige are some of the root causes of language death or endangerment. Dorian (1998) also refers to the Western “ideology of contempt.” Mufwene (2003:19) notes that languages or dialects with the most prestige have not prevailed over their competitors often. It does not seem like any of South African languages will

be victims of language death because of other indigenous languages. Of course, there are signs that languages are changing their forms; to be precise, they are being ‘diluted’ every day. English is the main contributor in transforming our indigenous languages, on account of urbanisation.

2.8.1 Language Change

According to Winkler (2007) all living languages can change, particularly in South Africa where some languages are not recognised formally except by their users. If the users of languages change, their languages also tend to change (Crystal, 2010). Literature consulted states that a language can evolve (Aitchison, 2001; Crystal, 2000). However, language changes over time and many new words can be added to vocabularies. For example, grandparents and parents may not have used certain words when they were young nor used certain types of verbal communication, while the next generation may start using them. In this way, some words with a particular sound could change (Finegan, 2008). In the same way, Winkler (2007) and Aitchison (2001) further observe that languages can change in structure and patterns of usage according to the different communication needs of society. The current study was, therefore, interested in comparing the attitudes of the youth and the elderly in the Umzimkhulu area and to check if the youth were still sticking to the vocabulary of the languages or they were borrowing from the standard varieties.

Yoshioka (2010) and Finegan (2008) insist that a language is a tool in its domains of use and its speakers transmit cultural knowledge, political and educational ideas through it. On the other hand, every language practised includes productive activity, such as means of production, social relations, social identity, cultural values and consciousness (Tshotsho, 2006). As such, language plays a key role in defining people and makes them instantly recognisable to other members of their speech community (Dyers, 2008). Thus, Joseph (2006) points out that people read the identity of other people with whom they come into contact through the language they use. The current study sought to assess if amaBhaca identified each other through their language. According to Dyers (2008), social factors and economic power are the factors that influence language to change its form within a community. As articulated by Aitchison (2001), points of interest are how and why the change of language occurs and how or why they are born and dying. Both diachronic and synchronic factors matter occur in language change.

Among the factors influencing a language to change its nature are sociolinguistic factors, linguistic and psycholinguistic factors. To clarify the above, in the level of grammatical structure, one language differs from another in syntax, phonology and lexis (UNESCO, 2003). This means that the standard variety differs from the minority language in sound system, syntax, spelling, punctuation and vocabulary (Adelson, Geva & Fraser, 2014; Tiwale, 2011). Vocabularies help to discover if there are changes in language. Through them, people notice new words coming out into use and old words go out of use. This is a pattern noticed in human beings' knowledge (Crystal, 2010). Vocabularies of standard varieties are technical words used in specific fields of study (Crystal, 2010; UNESCO, 2003), while the non-standard varieties are limited and are used in the private domain (Aitchison, 2001). The current study sought to determine whether the isiBhaca dialect vocabularies were technical or standard when used in the formal context. Furthermore, language change is the result of the minority language users creating negative perceptions or attitudes to other users and the community where the language is used (Crystal, 2010; UNESCO, 2003). This change leads people to abandon or shift their language to the more dominant ones (Crystal, 2010).

2.8.2 Language shift

Language shift is a research subject within Social Sciences, particularly in applied linguistics. Language shift, according to Dwyer (2011), is the method in which the L1 speakers come to use standard varieties within their community. The factors that contribute to the extinction of a minority language are varied and complex (Majidi, 2013; ÓLaoire, 2008; England, 2012; Mufwene, 2006; Brenzinger & De Graaf 2004; UNESCO, 2003). As articulated by Dyers (2008), when the youth of a minority speech community no longer speak the language of their parents but speak a standard variety or a language of a wider community, language shift arises very quickly. Language shift involves a situation where the gradual displacement of one language by another occurs (Hoffman, 2009).

A few studies have been done on the non-standard varieties in South Africa and on the perception of whether there is a shift (Offing & Ugot, 2012; Dyers, 2008; De Klerk, 2000). The shift can take place in many communities of language practice where factors of language shift affect the culture

of people, such that they can abandon their language. In such a way, a language dies but its speakers continue to survive (Crystal, 2000). The current study is to determine whether the amaBhaca people of Umzimkhulu have shifted to the standard varieties that have economic power. In the case of a shift, this could happen through the process of cultural assimilation where the dominant group uses its power over the minority one so that the minority culture suffers (UNESCO, 2003). It is, therefore, difficult to see people with various languages maintain their own culture and language. Thus, Crystal (2000) states that when people have large cultural and language diversity, they may shift to some standard varieties. This situation can lead to the variation in the status of the larger community, where one culture dominates the other (Karanja, 2006). This corresponds with Sallabank's (2010) view that the language factor that is causing language shift is from perspectives of both the speakers of the minority and standard varieties. The current study, therefore, aimed at understanding the various language uses in the Umzimkhulu area and whether both the speakers of the minority and standard varieties are the cause of language endangerment in Umzimkhulu.

Language shift can also arise when children are speaking a language other than the one used in the home domain. However, Fishman (1991) argues that if the language of the parents is not learnt at school or even spoken by the children, it can lose its status. One advantage of shifting a language is that it could improve socio-economic power, while a disadvantage is that non-standard varieties are becoming extinct (Sallabank, 2010). The current study investigated the usage of the isiBhaca dialect to assess if the children in the Umzimkhulu area use isiBhaca as a MOI in the school domain or whether they use the standard varieties.

2.9 Language attitudes

2.9.1 Defining language attitude

As indicated by Ditsele (2014), the basic and best meaning of language mentality can be characterised as negative or positive emotions towards a specific language and the conduct speakers of a specific language have towards that language. Specific social gatherings have a significant job in mentalities individuals may have to a specific language, furthermore the specific

generalisations speakers of the language hold towards it perhaps result to negative language demeanor (Giles, Hewstone & Ball, 1983:82). The current examination tried to research mentalities held by amaBhaca towards isiBhaca.

Bangeni and Kapp, (2007:6) call attention to the fact that it might be valuable to characterise a ‘language disposition’ as far as its referent. This, be that as it may, is not direct. Commencing on a language mentality is a disposition that has language as its referent and Bangeni and Kapp (2007:258) characterise 'language demeanor' as "eligible on who talks what, when and how." In investigating their definition, Zhang and Slaughter-Fefoe (2009:79) contend that it avoids mentalities important to sociolinguistics, for example, perspectives toward sorted out endeavours associated with language arranging, language support, or language move.

Edwards (2009) likewise characterises 'language demeanor' as far as its outcomes; that will be, that disposition which impacts language conduct and conduct toward language. This definition likewise has inadequacies; Zhang and Slaughter-Fefoe (2009) contend that it is excessively expansive and, whenever received, it is not clear how language perspectives could be recognised from different mentalities, since pretty much every demeanour, under the correct conditions, may influence language conduct, or conduct toward language.

Zhang and Slaughter-Fefoe (2009:80) chose to chip away at a definition prefaced on language demeanour being a disposition that has language as its referent, yet they intensified the referent to incorporate language conduct and referents of which language or language conduct is a marker or image. As such, perspectives toward a language (they utilise Hebrew for instance), or toward an element of a language (e.g., a given phonological variation), or toward language use (e.g., the utilization of Hebrew for mainstream purposes), or toward language as a gathering marker (e.g., Hebrew as a language of Jews) – are on the whole instances of language mentalities. Conversely, Zhang and Slaughter-Fefoe contend that mentalities toward Jews, or perspectives toward common spaces, are not language perspectives, even though they may be reflected by language mentalities.

Nong, Gilles and Prinsloo (2002:17), declare that age is additionally one of the significant contributory factor(s) to negative language mentality. Through examination directed it has been

demonstrated through investigations that more youthful respondents appear to be impervious to local language use contrasted with the more seasoned age. Ncube (2005:301) says that opposition of local language-use by the more seasoned age must be identified with the past pilgrim time frames in certain pieces of Africa. In the current investigation, age was utilised to survey various perspectives held by individuals of various age groups concerning isiBhaca.

Ncube (2005:295) posits that language mentality fluctuates from age to age and further says that before one investigates language demeanour, it is essential to likewise comprehend the chronicled semantic foundation of that language being referred to. A sound comprehension of the authentic turn of events and social situation of that specific language is consistently basic (Ncube, 2005:296).

2.9.2 Types of language attitudes

Garrett, (2010:03) calls attention to the fact that demeanour is consists of three sections; it is organised in a psychological, emotional and behavioural way.

> "They are intellectual in that they contain or include convictions about the world for instance, that learning the Welsh language will assist me with showing signs of improvement work in Wales. They are powerful in that they include emotions about a disposition object, for instance, eagerness for verse written in the Welsh language. Also, they are efficiently connected to conduct since they incline us to act with a particular goal in mind" (Garrett, 2010:04).

Agheyisi and Fishman (1970:141) highlight group language perspectives, since they guarantee that, before their work, most examinations identifying with language attitudes barely addressed hypothetical issues, regarding the idea of the articles or ideas which they relate to, but instead endeavoured to manage inquiries of portrayal and investigation. As indicated by Bekker (2002:50), Agheyisi and Fishman were the first to endeavour an arrangement of language disposition examination (and in this manner, by implication, language perspectives in essence), as far as the referent of the attitude in question.

To address a gap that Agheyisi and Fishman (1970:141) had recognised (i.e., not tending to hypothetical issues, regarding the idea of the articles or ideas to which language mentalities pertain), they partitioned language demeanour examination into the accompanying three expansive subjects:

- Examination managing language-situated or language-coordinated perspectives;
- Examination managing network-wide generalised impressions toward specific dialects or language assortments (and, sometimes, their speakers, capacities and so forth.); and,
- Examination worried about the usage of various kinds of language perspectives.

Following Agheyisi and Fishman, different analysts have given their groupings of language perspectives. Schmeid (1991:164) sub-separates the various language attitudes concentrating on three essentials, halfway covering types; that is, perspectives toward:

- Certain dialects, all in all, or language generalisations;
- Explicit sociolinguistic themes, or language convictions; and,
- Specific language varieties.

Zhang and Slaughter-Fefoe (2009:81) recognise that there are different sorts or categorisations of language attitudes and states that the applied distinction between these kinds of perspectives is not anything but difficult to clarify, yet language generalisations are increasingly subliminal and viable and less dependent on judicious clarification rather than language convictions. Language generalisations speak to admired reflections while language convictions are uncovered with regards to handy issues. They further say that the third type presents issues, since it addresses the subject of standards.

Smit (1996:39) deciphers Schmeid's three kinds as follows. He expresses that the primary kind will, in general, inspire uniform attitudes or generalisations, since language, assessed by and large, is viewed as an image of the compared ethnic or social gathering. The subsequent kind covers each one of those examinations that needs to contemplate perspectives towards the language utilised;

that is, the utilisation of explicit varieties for explicit areas. Concerning the third, Smit (1996) states that it is separated from the first, concerning the varieties' connection to a standard or non-standard variety. Put in an unexpected way, the model of separation lies in the way that such language varieties are normally assessed concerning the standard of the individual language while dialects – being a more extensive idea including standard and non-standard varieties – do not have this degree of examination.

Garrett, (2010:11-12) contends that purposes behind contemplating language mentalities rely upon the specific core interest. With that impact, different analysts have concocted numerous classes of language disposition research. Garrett (2010:12), focuses on the accompanying eight centre regions. They comprise attitudes towards:

- language variety, vernacular and discourse style;
- learning another dialect;
- a particular minority language;
- language gatherings, networks and minorities;
- language exercises;
- guardians to language learning;
- the utilisation of explicit language; and,
- language inclination.

Since Agheyisi and Fishman (1970:141) were the first to identify an order of language demeanour research; their classes were utilised to situate this exploration study, just as the language perspectives it tries to decide and explain.

2.9.3 Language variation and language attitudes

Each speaker has both a 'lingo' and a 'highlight'. Edwards (2009:19-20) characterises a 'tongue' as a language variety which contrasts from different varieties, as far as jargon, syntax and articulation are concerned.

As indicated by Jones (1999:118), the term 'complement' alludes to elocution. At the end of the day, the focus is on how a speaker articulates words for each and specific land territory. Moreover, Edwards (2009) expresses that vernaculars are frequently recognised from dialects on the premise that, in contrast to complements, they are commonly clear and he refers to a case of two varieties of English in Great Britain, the Yorkshire and Cockney lingos where speakers of one tongue can comprehend the other. Edwards raises a substantial discussion on the level of common coherence of various varieties; for reasons for the current investigation, however, it is sufficient to accept that lingos of a similar language are typically commonly clear.

As indicated by Jones (1999:118-119), a tongue is regularly connected with a specific emphasis and communicated in a language. In that capacity, a speaker who utilises a provincial tongue will likewise be bound to have comparative local emphasis. Besides, he presents that not all lingos and accents are local. He opines that the standard varieties of English in both Great Britain and the United States are viewed as tongues, although lofty ones. As esteemed lingos, they are social, as opposed to provincial. As such, they are favoured by specific (typically higher) social gatherings and specifically (generally progressively formal) social circumstances.

Jones concludes by referencing that, even though there is a standard tongue in Great Britain, there is certifiably not a standard way to express English. There are, in any case, glory standards, the loftiest highlight being known as RP (Received Pronunciation) which – like standard English – has a social as opposed to provincial appropriation. Concerning the United States, speakers from the Midwest (a locale involving 12 states in the north-focal and north-eastern United States) give a broadly perceived standard.

Edwards (2009:21) recommends that the vernacular has for some time been utilised to signify an unsatisfactory deviation from some renowned variety of standard structure. He, in any case, presents that it is inaccurate to accept that the subordinate status of certain vernaculars has any inborn semantic premise and neither should it be felt that a few varieties are superior to other people or are even more stylishly satisfying. His view corresponds with that of Giles, et al. (2007) who assert that the audience members, who were new to language varieties of French and Greek, did not see non-standard vernaculars as less wonderful than others. Edwards infers that, if innate

semantic and phono-stylish characteristics are precluded as the measures for prevalence or mediocrity of lingos, at that point, doubtlessly, the reason for such ought to be the social esteem and intensity of their speakers.

Chambers (2009:268) concurs with the notion of speakers' capacity and attests that the standard vernacular is not phonetically unrivalled yet is introduced as though it were. Chambers (2009:267) moreover comments that a lingo turns into the standard one since its speakers have the intensity of different varieties – financial, military, political and otherworldly. The styles and customs of the ground-breaking group are quite often copied. For the most part, their habits, values, perspectives, dress, food and entertainment are acknowledged as using the standard variety. Their tongue, indivisible from the other social trappings related to them, additionally turns into the standard. Along these lines, the historical backdrop of semantic normalisation starts with the inconsistent conveyance of intensity and has a similar source as classes' separation. Concerning 'standard language', there is a discussion concerning what it embraces.

Scott (1997:53-62) contends that while individuals might accept the possibility of a standard language; most definitions are solidly established in the understanding that these are legendary and non-existent developments. Most definitions appear to allude to a 'standard language' as one spoken and composed by a specific social class, the informed.

Garrett (2010:7) takes note of that, in standard language belief system, there are solid swarming good judgment sees about which language structures are correct and which are not right. The thought of rightness is strengthened by power. Standard dialects are systematized in word references and language structure books, for instance and spread through instruction frameworks. They are likewise fortified by the granting of notoriety or disgrace to language structures. The cheapening of certain structures prompts a perspective on them as non-standard or inadequate.

Utilizing English for instance, Scott (1997: 53-56) comments that the social space of Standard English has been set up as the language of the informed, specifically, the individuals who have accomplished an elevated level of mastery in the composed language. Jones (1999:118-119) presents that Standard English is regularly compared with 'right English' and, in Great Britain, is

additionally known by terms which mirror its status, for example, 'Sovereign's English' or 'BBC English'.

2.10 Rationale

South Africa is highly regarded by many as a rainbow nation, accommodating people from different walks of life, in terms of racial, cultural and linguistic diversity. This diversity can be seen in many spheres of life as well as in numerous institutions across the country. This includes all pupil in schools and communities such as Umzimkhulu, thus it is important to maintain a linguistic balance, such that people's identities are not threatened, undermined, or obliterated.

Conducting a sociolinguistic study of this nature, which speaks to the linguistic rights of people is thus worthwhile, with a view of determining the extent or the level of accommodation of cultural and linguistic diversity in the country. One of the ways of ensuring a linguistic balance is through the observation of languages used in public places, especially within the academic environment.

Language maintenance and shift, on the other hand, is the least researched sociolinguistics area of study. Many researchers have an increased interest in language in education or higher education or language and dialects in general. Researching this aspect of sociolinguistics, therefore, is likely to increase further inquiry into sociolinguistics, particularly with regards attrition of some languages in South Africa and non-standard varieties such as isiBhaca, as well as reveal gaps concerning inclusiveness with regards language planning and standardisation.

This research, therefore, focuses on language maintenance and shift in the South African context; and in a bid to collect rich data on language maintenance and shift of isiBhaca, the researcher chose to identify knowledgeable citizens concerning the linguistic history of Umzimkhulu as well as those who might be directly affected by the current language controversy in Umzimkhulu. Even though there are amaBhaca found in Mount Frere in the EC, the researcher decided to focus on amaBhaca found in Umzimkhulu since they are the one caught between the official use of two standard languages (isiZulu or isiXhosa) while they speak isiBhaca. The choice of the

Umzimkhulu community was thus dependent on this study's focus which is language maintenance and shift of isiBhaca.

2.11 Summary

This chapter focused on defining and discussing exploring issues relating to language identity and culture and the relationship between the three. It is the researchers view that indeed language and cultural identity are intertwined. When looking at the case of isiBhaca of Umzimkhulu one may conclude that to a certain extent, there needs to be careful consideration by policymakers about the three concepts (language, identity and culture) when deciding on which language should be used in an area, in order to harmonise the three concepts. Language Attitudes was also an important concept, relevant to be discussed in this chapter because, people's attitudes towards a language may be a determining factor to language death and may also determine the level at which the language in question may be maintained, if people have positive attitudes towards a language/dialect, it is easy to discuss ways of revitalizing the language/dialects especially in the case of neglected dialects such as isiBhaca. Language standardisation also came out as an important and possible contributing factor to the attrition of dialects such as isiBhaca, especially if the process of standardization involves people who do not understand the particular language/dialect as there might be contradicting views in terms of language and dialect classification. The next chapter focuses on the theoretical framework and research methodology.

CHAPTER 3

THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

3.1 Introduction

The rationale behind the current study is a critical examination of the issue of language, identity and culture and the phenomena of language maintenance and shift in a multilingual or trilingual society such as Umzimkhulu. The concept of Language maintenance and shift will be explored by examining variables which may influence the language choice among citizens of Umzimkhulu.

Theories that have framed the current study are Language Dominance and Communication Accommodation Theories. The relationship between the two is that, if a dominant group expects to remain dominant, then its members will expect that the subordinate group members will make the necessary linguistic adjustments and will use their language without attempting to converge. Also, if social change for improvement in the society is seen through linguistic competence of the dominant language then subordinate group members can be expected to converge when dealing with the dominant group if the social change seems unlikely.

Accommodation theory handles very well switching motivated by a desire to narrow the social distance between the addressee, such as those choices encoding deference. The two theories will account for language maintenance and shift in Umzimkhulu. The upward accommodation explains the shift from low-status languages such as isiBhaca towards a higher status language, isiZulu or isiXhosa, for both social identity and economic integration. This upward accommodation will help determine if amaBhaca lack loyalty to their traditional language and culture that do not serve them for socio-economic benefit. This type of accommodation will also contextualise the behaviour of the dominant languages such as isiZulu or isiXhosa speakers in KZN and EC who because they are a dominant group in would not try to learn isiBhaca, although expecting amaBhaca to know and learn and know the standard languages (isiZulu and isiXhosa) and speak to them in the latter rather than vice versa. That is, the amaZulu or amaXhosa take advantage of their higher social

status and tend not to bend towards nonstandard languages such as isiBhaca expecting the minority groups to bend towards them.

This chapter will further focus on the methodology of research and it comprises the scope of the current study, qualitative methods, research design, case study design, respondents and sampling procedures. In addition, the chapter also discusses the data collection techniques that were used and how data were analysed. Research principles such as validity and ethical consideration of the research were also discussed.

3.2 Language dominance theory

3.2.1 Standard and non-standard varieties

The initial theory employed by the current study to investigate the status and use of isiBhaca in Umzimkhulu is the Language Dominance Theory (LDT). Much literature consulted on the non-standard and standard varieties reveals that both terms are controversial (Cowan, 2013; Henriksen, 2010). The term Standard variety is introduced by Phillipson (1996), who asserts that Standard variety means linguistic imperialism. Standard variety can be an official language, or a national language used in public domains and for the economy. It is regarded as more important, prestigious, influences economic factors, has control over other non-standard varieties or has a lot of influence over something or somebody (UNESCO, 2003). In the same manner, Suarez (2002) states that a Standard variety is used to offer insight across a variety of aspects of social power relations, which include: the relationship between the social power, the majority languages and minority language or group. Therefore, this current study sought to establish language maintenance and shift of the isiBhaca dialect and how it is dominated by isiZulu or isiXhosa.

3.2.2 Dominant language as a medium of instruction

According to UNESCO (2003), a language of dominance is referred to as a medium of instruction (MOI) in a particular community. Language dominance can be used to dictate or impose authority over other languages in a multilingual or bilingual community. In the case of the current study, the

Standard varieties in Umzimkhulu are the standard languages used for official purposes in Umzimkhulu, which languages are isiZulu and isiXhosa (Majola, 2018; Bokamba, 2011; Didier, 2007; De Rooij, 2000). Interference of a foreign or L2, as observed by scholars such as Messele & Michael (2009), is that it creates difficulties that persist through the accent of the Standard variety. On the other hand, the Standard variety varies in terms of the sound system in terms of the types and numbers of sounds that exist in a language. A sound that is frequently used in a Standard variety may not exist in a minority language (Messele & Michael, 2009). Therefore, the current study seeks to investigate the socio-linguistic nature of isiBhaca dialect with specific purposes of identifying the interference of other languages such as isiZulu or isiXhosa on the language spoken by the people of Umzimkhulu.

3.2.3 Standard variety as a major language

The standard variety is also known as a major language or the language of the wider community because it is the one associated with high levels of linguistic-cultural power and socio-economic power. In the context of economic power or political power, the Standard variety is used to exploit those with less power (UNESCO, 2003; Phillipson, 1996). It is spoken by the majority number of people and influences or endangers other languages (UNESCO, 2003). A lot of resources are found in Standard varieties. In concurring with this, Messele & Michael (2009) observe that socio-economic power is one of the factors that determine language dominance. For example, according to Mumbembe, (2016), in the DRC, a legacy of Belgian colonisation and the post-independence official language, French, has subjected the natives to colonial domination. The French and English languages have socio-economic power and are used as the official languages in many of the African countries like the DRC (Kasanga, 2012; Vigouroux & Mufwene, 2008; Mufwene, 2002; Mputubwele, 2003). This domination subjects the natives as they lose their non-standard varieties and the standard varieties (Johnson, 2009).

3.2.4 Minority languages

A minority language is a weak language that has no socio-economic power. It is spoken by a small number of people (UNESCO, 2003). As articulated by Dorian (1998), members who speak a

Standard variety are often associated with economic power and prestige, amongst other things. They have everything going for them and often impose their domination on those who speak the non-standard varieties. However, that being said, Batibo (2009) states that sometimes a minority community with high economic power can dominate a country because of socioeconomic power. In Umzimkhulu, for instance, the language policy was designed for the majority, being the speakers of standard languages (Zulu/Xhosa people) but had no interest for the speakers of the so-called dialects or non-standard varieties such as isiBhaca. Appel and Muysken (1987:20) According to Suarez, (2002), when the dominant groups create an agreement by convincing the conquered people to accept their rules and usage of their languages, it means that the natives, despite their number, are under other people's rule and that they fail to meet their citizenship rights and they view their failure as being the result of the inadequacy of their language.

As discussed in Chapter 1, according to Soga, (1930:443) isiBhaca is closely related to three Nguni languages, namely: isiXhosa, isiZulu and siSwati (Soga, 1930:443). This suggests that isiBhaca may be dominated by the standard languages around it. This situation has the potential of undermining people's cultures, dignities and values (Yoshioka, 2010). The current study sought, therefore, to determine whether isiBhaca will possibly seize to exist one day due to the dominance of isiZulu and isiXhosa around it.

According to, Erastus, (2013); Callahan & Herring, (2012); Bamgbose, (2011); Pandharipande, (2002), although most people can speak an official language and are also using the official languages, their ethnic languages are diminishing. The speakers of the non-standard varieties usually shift from their language to other languages that favor them culturally, economically and politically (Dyers, 2008; UNESCO, 2003). This has affected the cultures of the people. The current study sought to find out whether or not the isiBhaca had been severely affected by the standard varieties around it, that give its speakers social and economic advantages.

3.2.5 Advantages of using a dominant language

Messele & Michael (2009) and UNESCO (2003) state that this negative move of shifting from a language to the more dominant ones is due to socio-economic pressure of a dominant speech

community. Crystal (2000) points out that if the speakers of the minority language shift to other languages, such non-standard varieties are likely to die. According to Messele & Michael (2009), the advantages of speaking the Standard variety are that the speakers of the minority language will become multilingual or bilingual members and will fit in any communication needs. They benefit from experience and exchange of culture, language, social assets and this will contribute to a community's growth (Brenzinger & De Graaf, 2004). Besides, people are also exposed to different cultures, religious values and different thought structures since different cultures conceptualise worldviews differently. A Standard variety also helps the community to benefit in generating income (Messele & Michael, 2009). The people, who speak English for instance, as a Standard variety, are associated with the positive perceptions or attitudes valued with modernity (Crystal, 2003; England, 2003).

3.2.6 Disadvantages of using a dominant language

Among the disadvantages of a Standard variety, Messele & Michael (2009) note, there is always a communication problem because the Standard variety is always in competition with non-standard varieties as it dominates, endangers and kills these other languages. As a result, some people may develop negative perceptions or attitudes towards their language and other languages. They are bound to cultural domination associated with attitudinal effects, where speakers of a language can be motivated or discouraged to use their language (UNESCO, 2003). The Standard variety can also be seen as a barrier since it is associated with socio-economic fortunes and suppresses all languages that exist in a given country (UNESCO, 2003). It can also be a source of conflict among different ethnolinguistic groups (Messele & Michael, 2009). Hence, linguistic, cultural capital, power, prestige and economic power among others are the main factors of language dominance (UNESCO, 2003). The current study aims to understand how the socio-linguistic nature of the isiBhaca has been dominated by the elevation of the hegemony of isiZulu or isiXhosa languages. It also aims to find out the impact of this domination.

Literature consulted states that the Standard variety offers insight into various aspects of social power relations, relationships of the majority and minority language groups (Suarez, 2002). The study of languages provides an idea on how people can investigate the relations between the

standard and non-standard varieties, where the dominant group secures its power, language and position over others (Suarez, 2002). The current study investigates the power relations between the standard and non-standard varieties to arrive at conclusions on their impact on the way of life of amaBhaca people of the Umzimkhulu area whose language has been dominated over the years.

3.3 Communication Accommodation Theory

Ethnolinguistic vitality (Giles, Bourhis and Taylor 1977) is closely linked to the accommodation theory (Giles and Johnson 1981). The current study helps us to assess the relative Ethnolinguistic Vitality (EV) of isiBhaca to determine the future of isiBhaca because of the ever-increasing ascendancy of isiZulu or isiXhosa in Umzimkhulu. According to Giles et al (1977:20): "Ethnolinguistic vitality focuses on the social, economic and political strength of the ethnic or linguistic group, the idea being that just as socially subordinate individuals display greater accommodation so groups that have low vitality are more likely to adopt accommodative behavior which can be convergent or divergent".

Convergence and divergence are two key ideas in Giles, Willemyns, Gallois, and Anderson (2007) speech accommodation model. Intermingling centers on how people move or change their discourse to take after those that they are interfacing with. Divergence, on the other hand, alludes to manners by which speakers complement discourse and non-verbal contrasts among themselves as well as other people. As indicated by Giles and Coupland (1991:73), the level of the union that a speaker implies relies upon their requirement for increasing another social endorsement. Thanasoulas (1999:1) accepts that:

> "The study of the accommodation theory may, on the one hand, reveal the extent to which language impinges on our lives, resulting in the maintenance or breakdown of human relationships and on the other hand give useful insights into the tendency for different varieties to evoke or trigger different perceptions of speakers".

By examining the attitudes of amaBhaca towards isiBhaca in the Umzimkhulu society the current study intended to determine the vitality of isiBhaca against isiZulu or isiXhosa. High or low EV may be an indicator of language maintenance; language shift or language death.

As indicated by Mann (2000:458), in the late 1970s, one of the more helpful ideas placed in the social brain science of language, as a method for surveying the relative engaging quality and 'level of life' of a language in the public eye and for the most part about ethnic groupings, was that of 'EV' developed by Giles et al. (1977).

Yagmur and Kroon (2006) posit that the vitality of an ethnolinguistic group is what makes the gathering prone to act as an unmistakable and dynamic aggregate element in intergroup circumstances. From this, it is contended that ethnolinguistic minorities that have next to zero group vitality would, in the end, stop to exist as distinctive groups.

The three primary basic factors of EV are status, demography and institutional help (Karahan 2007:80). Karahan (2007) develops the three factors; status – the monetary, social, political and chronicled power yielded by its speakers; demography or segment quality – the quantity of dispersion of speakers of a language; and institutional help – the commitment made to the support of the maintenance of the variety by national, governmental and community bodies.

Surveying EV from the point of view of Anglo-Nigerian Pidgin (ANP) – an endogenous Atlantic pidgin, which developed from contacts between the various ancestral people groups on the beachfront piece of present-day Nigeria – Mann (2000: 465-468) elaborates that the framework that Giles, et al. (1977) use to evaluate phonetic essentialness does not hold in different settings, for example, in southern Nigeria in light of the fact that there, English scores 'high' on status and institutional help, however just 'low-medium' – equivalent to ANP – on segment quality, where, on this variable, it is outperformed by Hausa, Yoruba and Ibo, who scored 'high', 'medium-high' and 'medium', separately.

Among the few individuals who tested EV are Husband and Khan (1982, in Mann 2000:462). They contend that EV is fixated on accepting that social orders are mono-code or mono-social and have

dominant groups. Additionally, they contend that, concerning EV's application to L2 procurement, the three measurements (or factors) of objective vitality are gross and vague, not free of each other and are given no differential weighting. With regards to Giles, et al. (1977), Mann (2000: 461) recognises that they emphasised that they do not consider their investigation of the components associated with essentialness to be, in any sense, comprehensive, or that the individual factors themselves were fundamentally unrelated.

The gist of EV, however, is that the more EV factors an ethnic group has in its favor, the more likely its members would act collectively in pursuing goals of group survival (Karahan, *2007*:75).

3.3.1 Intergenerational Language differences

The young generation of amaBhaca often accommodate people speaking other languages because it is believed that the younger generation are the ones who are more updated with technology and are likely be exposed to other languages including isiZulu or isiXhosa and therefore, they are more pressurised to code-switch and accommodate as opposed to the older generation. The older generation of amaBhaca are the only ones who still use and esteem isiBhaca and this often causes tension between the younger and older age groups with regards to language use.

West and Turner (2017) maintain that ongoing consideration has been paid to the development of new dialect shapes particularly among youngsters, especially regarding new media advancements (e.g., text informing or tweeting). These language structures cannot exclusively conjure the fury of more seasoned grown-ups, however, they are additionally regularly seen as unseemly and scorned when embraced by this last age gathering. These sorts of intergenerational contrasts in language decision exhibit how relational pressures are frequently attached to our modes and styles of correspondence. For the duration of our lives, we are not just confronted with an ever-changing and advancing language and correspondence standards, yet these standards fluctuate over our social and social settings.

As indicated by McGlone and Giles (2011), throughout the years, the hypothesis has been refined to incorporate other verbal and nonverbal correspondence changes and relevant contemplations.

For example, more youthful grown-ups shift the subjects of discussion with peers contrasted with more seasoned grown-up's dependent on the apparent fittingness of the theme to the social setting. Past correspondence, the hypothesis has been invited in other sociology disciplinary handbooks, writings and reference books and, while beginning in the post-positivist convention, has filled in as an interpretive asset in different customs. Further, CAT has been implemented over a scope of between-group examinations (e.g., interethnic correspondence) and applied to different social settings (e.g., family, wellbeing, law authorisation and intercultural communications).

The current study has used CAT to examine the level of accommodation Umzimkhulu has particularly with reference to the youth and reasons why they accommodate others when speaking.

3.3.2 Motivation for accommodativeness

Fiske (2012) declares that the CAT gives a wide-running structure planned for anticipating and clarifying a considerable number of the changes people make to maintain, or decline the social separation in cooperation. This is clear in the isiBhaca language circumstances, since they frequently need to suit other language speakers to keep close social separation and collaboration with speakers of other language gatherings. Fiske further investigates the various manners used to correspond, inspirations for doing that, and focuses on the results. Furthermore, he tends to focus on relational correspondence issues, yet additionally interfaces it with the bigger setting of the intergroup stakes of an experience. As such, some of the time interchanges are driven by our personalities and feelings of having a place.

As indicated by Floyd and Afifi, (2011), accommodation is viewed as one of the primary courses to diminish social or social separation as it upgrades relational similitudes and, in this way lessens vulnerabilities about the other. The impact of meeting toward or "approximating" another has been appeared to build preferring for converters, empowering them to be viewed as increasingly capable and tenable.

Thomson, Murachver, and Green (2001:33) posit that convergence can occur across a wide range of communicative dimensions. These include switching to the other's language or dialect;

assuming the same level of the other's interruptions, speech rate, posture, and so forth; or managing discourse to discuss topics of interest to conversational partners. These adjustments can be labelled as upward or downward when the communicative features have value connotations. "Upward convergence" is when a speaker adopts another's more socially acceptable communication style or preference – for example; shifting toward a more prestigious accent this could be seen by how amaBhacas use the Zulu word "*hamba*" meaning go instead of a Bhaca word "*khamba*" meaning the same. Conversely, "downward convergence" is when a speaker adapts to match another person's more parochial, colloquial, or stigmatised speech pattern – for example, when physicians replace medical jargon with lay words and explanations when speaking with their patients; this can be seen when an isiBhaca speaker decides to use the Zulu word, "*utshwala*" instead of "*ijiki*" which means alcohol. The Zulu word is more general and easily understood by most people as opposed to the isiBhaca word.

Based on the above submission with regards accommodativeness, the people of Umzimkhulu often find themselves having to use standard varieties such as isiZulu or isiXhosa so it accommodates its speakers and try to sound relevant to achieve a sense of belonging in society. As alluded by Floyd and Afifi (2011) most often than not people would want to be credible and competent and for that to be done in a linguistic setting one has to speak to the favourable language of that community. It is important to note that while code-switching, due to accommodativeness might be viewed as a good thing particularly in a multilingual society like South Africa, isiBhaca speakers do not always accommodate other language speakers because for them it means they will appear relevant and correct based on language use as it seems as though their L1 due to its non-standardisation, is a mistake which somehow falls between isiZulu and isiXhosa and they often have to find themselves between the two languages.

3.4 Scope of the research

In this research, the main focus was to draw out, and establish, the attitudes held by isiBhaca L1-speakers towards their L1, in a context of that L1 being one of the many spoken in a multilingual society, South Africa.

3.5 Research methodology

For a broader analysis of data, this research has used both the qualitative and quantitative research methods which are also known as mixed methods, which assisted the researcher in gaining in-depth information as well as getting a total number of respondents. Creswell (2005:181) holds a view that mixed methods are a procedural process of data collection and analysis and further intertwining both the qualitative and quantitative data in a study in the process of research in a particular study to have a clear understanding of the problem in a broader sense.

Leedy and Ormrod (2001:90-93) interpret research design as a complete strategic attack on the central research problem, which involves the process of planning and collecting data. Resmeth (2007:8) asserts that the resolute, accurate and systematic pursuit for new knowledge and skills, attitudes and values, or for re-interpretation of existing data, skills, attitudes and values is known as research. It involves the process of planning and data collection. Therefore, the research design is the approach as well as the method of receiving data. Research becomes research when a written report is made public, thus giving expression to the standpoint of its authors in each context. It is the context in which research is first conducted and finally reported which gives it its real meaning (Leedy & Ormrod, 2001).

Both ‘closed-ended questions’ and ‘open-ended questions’ were chosen and used in the questionnaire designed for this survey. Babbie (2001:240) notes that ‘closed-ended questions’ are very popular in survey research because they provide greater uniformity of responses, and are more easily processed; they will be suitable because it would be easier to collate the data from such questions and analyse them statistically.

The (self-developed) survey questionnaire has three sections: Section 1 (personal information); Section 2 (closed-ended questions); and, Section 3 (open-ended questions). Section 1 has the following personal information about the respondents: gender; age group; mother tongue; place of birth (Village); the language used with friends and family; language proficiency (or competence) in isiBhaca; language proficiency (or competence in (isiZulu or isiXhosa); language (home language) they learnt at school. The Likert-type scale is used in Section 2. There are 15 belief

statements, and the respondents were asked to select one response from the following options: *strongly agree; agree; not sure; disagree; strongly disagree.* Section 3 has five open-ended questions.

The semi-structured interviews were conducted to get in-depth information from the following people; strategic community leaders, strategic leaders of various religious, educationists and language educators, politicians, strategic leaders of cultural groups (which involve, music, poetry etc.), strategic leaders of social groups, and traditional leaders. The reason for this is because the above-mentioned people are most likely experiencing problems with the use of isiZulu or isiXhosa in Umzimkhulu as opposed to isiBhaca since they work with people at different levels; they are also believed to have an in-depth historical understanding of the sociolinguistic controversy in Umzimkhulu.

3.5.1 The scientific value of the mixed-methods research approach

According to McMillan and Schumacher (2010: 25), the use of a mixed-method research design, which combines quantitative and qualitative methods, is becoming increasingly popular, simply because using both approaches can provide a more complete investigation than a single approach. In the context of the current study, the researcher shares a similar perspective with McMillan and Schumacher (2010) in the sense that a complete investigation would profoundly contribute to identifying the extent of language maintenance and shift of the isiBhaca. Furthermore, the chosen method is quite representative, because isiBhaca L1 speakers were surveyed and interviewed about their mother tongue.

This is confirmed by Creswell and Clark (2007) as cited by De Vos, Strydom, Fouche and Delport (2011:435) that the mixing of data is a unique element of mixed-methods research, primarily because it is not enough to simply collect and analyse quantitative and qualitative data; they need to be mixed so that they form a more complete picture of the research problem.

3.5.2 Population and sampling

The term population is used to mean the total number of people, groups or organisations that could be included in a study (Bertram & Christiansen, 2014:59). As for sampling, Kumar (2014:229-300) views it as a process of selecting a few (a sample) from a bigger group as the basis for estimating the prevalence of an unknown piece of information, situation or outcome regarding the bigger group. Therefore, a sample is a subgroup of the population that one is interested in.

3.5.3 Sampling technique

Bernard and Ryan (2010) indicate that there are two main kinds of sampling used to do research, which are probability and non-probability sampling. The current study used the non-probability sampling method. Michael (2008) defines non-probability sampling as a sampling method focusing on different kinds of sampling designs which include convenience, quota, snowball and purposive sampling.

3.5.4 Sampling population of the current study

The quantitative sample population of this current study consisted of **245** respondents, who reside in Umzimkhulu and are considered amaBhaca. Moreover, a large portion of respondents embraced general citizens of Umzimkhulu who self-identify as amaBhaca. A specific group of respondents included the following; strategic community members and leaders, strategic members of religious groups and leaders, language educators, political, traditional leaders, strategic leaders of social groups in different communities.

3.5.5 Methods of data collection and data analysis

In the current study, survey questionnaires and interviews were used as methods of data collection. Data were analysed according to themes that emerged during data analysis. This was because categories and themes become apparent during the individual interviews and questionnaire.

3.6 Research approaches

Based on the researcher's intention of addressing the research questions, for a thorough and broader analysis of data this research employed both the qualitative and quantitative research methods which are also known as mixed methods, which enabled the researcher to gain in-depth information as well as getting a total number of respondents. Creswell (2005:181) holds a view that a mixed method is a procedural process of data collection and analysis, and further intertwining both the qualitative and quantitative data in a study in the process of research in a particular study to have a clear understanding of the problem in a broader sense. In addition, Johnson and Turner (2003:80) state that the combined use of qualitative and quantitative approaches complement each other and paint a clearer picture of the research problem. For purposes of the current study, the researcher has gathered open-ended (or qualitative) data intending to primarily develop themes from the data.

A mixed-methods approach is one which the researcher has based knowledge claims on pragmatic grounds. It employed strategies of inquiry that involve gathering data either simultaneously or sequentially to best understand research problems (Creswell, 2005:23). Data, in this case, were collected using sequential data collection strategy.

3.6.1 Qualitative Research Methodology

The current study adopted the qualitative research methodology to investigate the isiBhaca dialect in the Umzimkhulu area. The qualitative research methodology is a method of inquiry that seeks to understand social, language and cultural aspects of people (Alasuutari, 2010; Golafshani, 2003). This means that qualitative research provides understanding and descriptions of respondents' perceptions of phenomena and it describes rich information as situated and embedded in the local context (Kura, 2012). The current study used the qualitative research method because it was the most relevant approach to answer the research questions on what people's perceptions of isiBhaca were and to determine how it influenced their language choice. Qualitative research is a fundamentally interpretative technique because the researcher has the privilege of collecting data

within the natural setting and the researcher sought to record, transcribe, interpret and describe the data which addresses the meaning of naturally occurring phenomena (Henning, 2004:5).

Further, Kura (2012) also points out that qualitative research focuses on the analysis of the text to discover embedded meanings; how the speakers of the standard and non-standard languages use their languages and cultural symbols to define and construct social practices and to understand the speakers' perceptions, experiences, cultures, attitudes and behaviours (Yeasmin & Rahman, 2012). The current research aims to understand the perceptions of the respondents using interpretation as one of the techniques that can be used in qualitative research. Kura (2012) states that qualitative research methods are used in social sciences and their usage is determined largely by the nature of research phenomena. The current study seeks to understand how isiBhaca, isiZulu and isiXhosa languages function in the Umzimkhulu community.

According to Bowen (2006), qualitative research methodology also sets up research opportunities designed to lead the researcher into the field where they can be able to discover the respondents they are dealing with. Maree (2007) supports the above view and adds that the researcher in qualitative studies usually goes out into the field to investigate people in their natural setting such as families, schools, homes, communities and countries with the sole idea of collecting in-depth information that will help them record, present, analyse, interpret, encode, transcribe and describe data. Kura (2012) confirms that the researcher in qualitative research usually collects data in natural surroundings. Thus, it may be argued that the data and the conclusions are not based on statistical factors, but they are analysed thematically using descriptive analysis.

The researcher interviewed respondents on their attitudes towards isiBhaca, whether they believe isiBhaca is overshadowed by isiZulu and isiXhosa and whether this overshadowing or dominance causes them to shift from their identity and limits them to practice their culture and preserve their language.

Using the qualitative approach also assisted the researcher to collect data which provided a detailed description of events or phenomena (Drobot, 2012). The current research sought to find out the perceptions of the Umzimkhulu isiBhaca-speaking people to solicit data that would provide a

detailed description on the issue of their non-standard variety as isiBhaca in Umzimkhulu to determine if it is dominated by the elevation of other languages (such as isiZulu or isiXhosa) in their community (Austin, 2006). A qualitative research methodology gives room for the researcher to analyse the language factors such as education, media and economic power amongst other factors. It also investigated the relationship between the standard and nonstandard varieties as well as the perceptions or attitudes of people in the community (ACAPS, 2012). The current study aimed at understanding language factors that affected non-standard varieties like isiBhaca, and factors could be analysed qualitatively.

Furthermore, qualitative research methodology often deals with a very limited number of participants but is in-depth and describes complex phenomena (Boyce & Neale, 2006). The complexities of the real world are varied according to different factors such as political, linguistic, socio-economic and cultural factors (Kura, 2012). To clarify this idea, Katalayi (2014) states that sometimes the complexities can be hierarchical in a linguistic situation. This means that the complexities of phenomena are due to language endangerment as well as what transpires within people's lives, their perceptions or attitudes, cultures, languages, political, psychological and economic factors and how people make sense of their world through meaning (Gibbons & Sanderson, 2002).

In qualitative research, interpretive research minimises the weaknesses of the research approach via methodological triangulation of data collection (Yeasmin & Rahman, 2012). Triangulation is a process of verification that increases validity by incorporating several viewpoints and methods (Yeasmin & Rahman, 2012). In the social sciences, the term triangulation is defined by Yeasmin and Rahman (2012) as the combination of two or more theories, data sources and methods in one study of a single phenomenon. According to Creswell (2009), qualitative research methods use different data collection techniques to collect data such as in-depth, semi-structured interviews, documents analysis, focus group discussions and narratives. It assists the researcher to describe the phenomena, actions and events in a more informed manner.

3.6.2 Quantitative Research Methodology

Quantitative research is the technique which is statically used and grants us an opportunity to talk about how likely it is that something is true for a given population in an objective or measurable sense (Gelo, Braakmann, & Benetka, 2008:269). They further present that quantitative research is explained as a phenomenon which is defined by numerical data collection using a mathematically based method(s) and particular statistics.

Johnson and Christensen (2008: 30), define 'quantitative research' as the analysis of occurrences that lead to accurate extent and condition, frequently comprising a laborious and measured plan. They point out that "it involves the systematic collection of numerical information, often under conditions of considerable control, and the analysis of that information, using statistical procedures" (Johnson & Christensen, 2008:30).

Brynard, Hanekom, and Btynard (2014:25) holds the same perspective, describing quantitative research as "one of the scientific ways of obtaining information." Subsequently, questionnaires were managed to involve youth and adults from 10 villages in Umzimkhulu, to establish their attitudes toward the status and use of isiBhaca in their community. The current study also hoped to unravel the feelings and attitudes of the younger generation (youth) with regards to their acceptance of isiBhaca.

3.6.3 The Advantage of Qualitative Research Methodology

The advantage of qualitative research is that the levels of description needed in qualitative research tend to be quite specific. Most qualitative research studies focus only on one particular social phenomenon within a community to understand the phenomena under study (Atieno, 2009). In the current study, the advantage of using the qualitative method was to get in-depth information about isiBhaca spoken in Umzimkhulu in KZN.

3.6.4 The disadvantage of the Qualitative Research Methodology

The disadvantage of using qualitative research methodology is that the researcher spends much time in the field to collect and record data. Transcribing, presenting, analysing, discussing and describing data are also time-consuming (Kura, 2012; Moriarty, 2011). Also, it is difficult to use qualitative methods to handle large sets of data since data analysis is often time-consuming (Kura, 2012; Moriarty, 2011). This was experienced in the current study especially in analysing, transcribing and recording data during interviews.

3.6.5 The Advantage of the Quantitative Research Methodology

The advantage of the quantitative method is that findings are likely to be generalised to a whole population or a sub-population, because they involve the larger sample which is randomly selected (Rasinger, 2013). Besides sampling, data analysis is less time-consuming as it uses statistical software such as Statistical Package for the Social Sciences (SPSS) (Connolly, 2007). In the current study, the advantage of using the qualitative method was to get many people to use as a sample in sourcing their attitudes towards isiBhaca and language situation of Umzimkhulu.

3.6.6 The Disadvantage of Quantitative Research Methodology

The disadvantage of the quantitative research method is that it has tendencies of taking a snapshot of a phenomenon: It measures variables at a specific moment in time and disregards whether the photograph happened to catch one looking one's best or looking unusually disarranged (Schofield, 2007). Therefore, it has not been possible to take information deeply; rather, it has given the overall picture of the variables. This was experienced in the current study because the researcher was not able to get an in-depth understanding of the respondents beyond what was in the questionnaire which could have limited information sourced from respondents.

3.7 Research design

A research design was used to investigate the status of the isiBhaca in Umzimkhulu. A research design, as noted by Creswell (2009), is a research plan. It is a plan that specifies the selection of the research respondents, the data-gathering techniques to be used and the data analysis to be done (Maree, 2007). This is in line with Taylor (2005), who points out that a research design is a plan or a strategy that is developed to seek and discover answers to research questions. It is a systematic arrangement of procedures and methods of research in which the entire process of sampling, data collection, analysis and interpretation of the results are encompassed (Creswell, 2009). The research design adopted in the current study is a case study narrative design as it assisted the researcher to get information of specifically the non-standard variety, which is the isiBhaca in Umzimkhulu.

3.7.1 A Case Study

This research used a case study design. As noted by Hart (2005:354), a case study occurs when the researcher investigates a specific case to answer the specific research question which seeks a range of different kinds of evidence that is there in the natural surroundings. Babbie (2010) further points out that a case study is an in-depth investigation of a single case or particular social phenomenon, which includes the community, family, school, government office, university and country. The choice of the case study narrative design used in this research was meant to understand a particular problem on how the non-standard varieties such as isiBhaca are endangered because of dominant language around them and how this endangerment affects its speakers' culture and identity. Also, a case study design was used in this research to assist the researcher to interact with the respondents in their community and get in-depth and rich information on the issue of the isiBhaca, and what they think about it.

The purpose of a case study, as articulated by Cohen, Manion, and Morrison (2006), is probing deeply and analysing intensively the information on the phenomena that constitutes the cultural history of people, languages and economic power of a people. In the same manner, the current study used a case study design to get a personal narrative story on the status of the usage of isiBhaca

in Umzimkhulu. Maree (2007) confirms that the case study design enables the researcher to get an in-depth and detailed understanding of patterns and trends emerging from interview techniques used within the current study, which in turn gives the researcher appropriate opportunities to better understand the phenomena. Kura (2012) states that sometimes a case study uses multiple data sources such as individual and focus group interviews, and document analysis to improve on internal validity since conclusions that are from different data sources are far stronger than using one data collection method.

A case study focuses on analysing factors such as social groups, that is, the speakers of the standard and non-standard varieties, schools, communities and countries as well as other factors linked to the phenomena (Offiong & Ugot, 2012; Gerring, 2004). On the other hand, Gerring (2004) also states that a case study focuses on primary and secondary data. It is for this reason that Nock, Michel & Photos (2007) confirm that a case study is a study of a single unit. Its data collection is purely qualitative. A case study typically focuses on the unique aspects of the case that helps the researcher to investigate complexities arising from the standard varieties that are influencing the non-standard varieties; in this regard, this is done by investigating the isiBhaca in its speech community, which is Umzimkhulu in Kwa-Zulu Natal South Africa.

3.8 Research respondents and sampling

3.8.1 Respondents

The respondents of the current study were isiBhaca speakers who are born and bred in Umzimkhulu. This is because the community is important in searching for factors such as the language used in different domains and economic factors amongst others. The current study comprised of 205 respondents selected across 10 villages (Residential Areas) which were randomly selected around Umzimkhulu and interviews were conducted from 40 individuals from the following departments or sectors; strategic leaders of social groups, language teachers, strategic community leaders or headmen, politicians and strategic religious or traditional leaders, including 20 males and 20 females. The aim was to understand specific issues related to language, identity and culture.

3.8.2 Sample

The current study used a sample size of Two Hundred and Forty (245) isiBhaca speaking people. A total of 124 of these were female while 121 were male. According to Michael (2008), a sample is a group of people that the researcher uses as the respondents to gain information for their studies. The sample of the current study was the speakers of isiBhaca within their community and it was comprised of five age groups: 18-20 years; 21-30 years; 31-40 years; 41-50 and 51 years and above. With regards survey questionnaire, 205 respondents returned the questionnaires and 40 participated in the individual interviews.

3.8.3 Sampling Procedures

According to Rossouw (2003), sampling is the process of selecting a particular group under the research. Babbie (2010) further states that a group of people that are chosen from the population of respondents who provide the data to be analysed in the research, are known as a sample and the process sampling. Sampling is simply the selection of a part of the population or respondents of the research area that is a representation of the whole population (Michael, 2008). Bernard and Ryan (2010) confirm that there are two main kinds of sampling used to do research, which is probability and non-probability sampling. The current study used the non-probability sampling method. Michael (2008) defines non-probability sampling as a sampling method focusing on different kinds of sampling designs which include convenience, quota, snowball and purposive sampling. In the same vein, Kamwendo (2004) asserts that non-probability sampling consists of five types; which are: convenience sampling, quota sampling, snowball sampling, self-selection sampling, and, purposive sampling. The current study used two types of non-probability sampling: quota sampling, and self-selection. The number of the population being chosen is unknown; those who were available and willing to participate were considered.

Non-probability sampling has the same distribution of respondents with similar characteristics, but it does not seem to have any statistical meaning (Michael, 2008). The current research used non-probability sampling because the amaBhaca were selected purposively as a group of participants

to provide information on their attitudes towards isiBhaca and the status thereof, which is surrounded by two official languages. As noted by Bryman (2012), purposive sampling is simply one of the non-probability sampling methods. It is a method where the researcher selects the participants, they believe to be representative of the group they are investigating. This is because the researcher selects the case to be studied based on their judgment of the typicality (Cohen et al., 2006). In the current study, isiBhaca-speaking people were purposively selected based on their capacity to give the researcher in-depth and rich information on their language identity and culture and attitudes towards isiBhaca.

In support of the above view, Michael (2008) points out that the selection of samples, such as purposive sampling, is often accomplished by applying knowledge of the participant to select in a non-random manner, a sample of elements that represents a cross-section of the respondents. It is for this reason that ACAPS (2012) states that sampling is done by obtaining the original data to answer the research questions. The main objective of the purposive sampling method is to produce a sample that can be considered representative of the population (Michael, 2008). As stated above, the current study used the purposive sampling method by selecting the amaBhaca in the Umzimkhulu community to participate in interviews. The 10 chosen villages by the researcher were selected on the basis that they are not close to each other and therefore findings were not influenced by the fact that they are close to each other. The estimated distance between the 10 villages is at least 10 kilometres.

3.9 Data Collection Procedures and Research Instruments

This section focuses on how data were collected by the researcher for the current study and how the theories of this study have been using for data collection. Data collection involves using the measurement instruction on the sample or the case selected for the study (ACAPS 2012). This is described as a form of generating and recording data (David & Sutton, 2004). The qualitative data collection procedure was used to investigate the socio-linguistic factors that determined language influence on one's identity and culture in the case of isiBhaca. Qualitative data collection answers the questions of why, how, what, where and when (ACAPS, 2012). For example, such questions as the following were asked to participants: "How do people's perceptions about isiBhaca

influence their language choice?"; "What is the relationship between language identity and culture and to what extent does language influence or is influenced by the two?"; and "What motivates the amaBhaca to code-switch between isiBhaca and isiZulu or isiXhosa?"

In qualitative research, the data are most often collected via face-to-face individual or focus group interviews with the speakers of the minority languages in their community. The researcher tried to physically contact the amaBhaca in Umzimkhulu and explain to them the aims of the current study, procedures and processes to be followed when conducting the research. The speakers of isiBhaca were more than willing to participate in the current study as they saw it as an opportunity to talk (Ferreira, 2014; Rocca, 2010) about how they feel about their language situation and how they think the use and recognition of isiZulu or isiXhosa affect them. Therefore, the researcher collected data from the respondents by using relevant tools such as a survey questionnaire, tape recorder, and individual interviews. The researcher met forty amaBhaca in Umzimkhulu where he did personal interviews with ten (10) language educators, ten (10) strategic leaders of social groups, ten (10) strategic community leaders/headmen, five (5) strategic religious/traditional leaders and five (5) politicians.

During each interview, the researcher took notes and recorded the dialogue, with the permission of the research participants. After the individual interviews, the researcher transcribed and typed information. He assured the participants of anonymity and confidentiality by giving them code names (Corneille, Lee, Britton & Barker, 2015; Mafora, 2013). The term code is defined by Wehmeier, Mcntosh, Turnbull, and Ashby (2010) as a word, letter, number or other symbols that represent a person who would have given information for recording information secretly. The participants of the current study were selected purposively because they were the ones who could provide adequate and relevant information about the history of isiBhaca and the amaBhaca living in Umzimkhulu. The data collected provided the researcher with ideas on how non-standard varieties and the identity and culture of isiBhaca speaking were endangered in the face of the standard varieties. Thus, the data were collected by the researcher and an analysis of in-depth interviews was done. Individual interviews and a survey questionnaire were manually incorporated qualitatively and quantitatively.

Instruments to gather data for the current study were as follows:

- Survey Questionnaire
- Individual Interviews.

These are explained in detail in the following sub-sections.

3.9.1 Individual interviews

Individual interviews were utilised in this research. Interviews are defined as a way of asking interviewees, the amaBhaca in this case, oral questions to get answers about their perceptions on the subject of inquiry; in the case of isiBhaca (Moriarty, 2011). According to Bell (2005), an interview is an instrument used as a research technique that is normally considered as one of a range of methods in qualitative research. An interview is viewed as a two-way conversation which is initiated by the interviewer for the specific purpose of obtaining research-relevant information (Creswell, 2007). As noted by Maree (2007), an interview is a method of data collection that helps the researcher to understand participants' knowledge and social reality. In the current study, the speakers of isiBhaca were interviewed so that the researcher could understand their perceptions about their language and language practices in their community. Individual interviews with the amaBhaca were adopted to gather in-depth information on the effect of language on identity and culture. The information was tape-recorded.

According to Gomm (2008), qualitative interviews are used to paint a picture of the participants as people with their ways of understanding the world. The researcher, in the current study, used semi-structured interviews with open-ended questions (Al-Khasawneh, 2010; Sharma, 2010) because participants were bound to have their perceptions with regards to the subject of the effect of language on one's identity and culture in Umzimkhulu.

The interviews were semi-structured. According to Hanock and Algozzine (2006), a semi-structured interview is particularly important in qualitative research. To pose predetermined questions, the researcher used semi-structured interviews to ask questions and follow-up questions to investigate deep issues of interest to the participants (ACAPS, 2012). According to Moriarty

(2011), qualitative interviews are generally described as being both semi-structured and in-depth interviews. Semi-structured interviews focus on open-ended questions that guide the researcher to ask specific questions in different ways to collect data. In the same context, Moriarty (2011) also notes that semi-structured interviews assist the researcher to discover hidden information on the issues that she or he may not have considered. In-depth interviews focus on one or two topics in detail.

The advantages of in-depth interviews are that they provide more detailed information as compared to other data collection methods. They also provide a more relaxed atmosphere in which to collect information, where the participants feel comfortable having a conversation with the researcher (Boyce & Carolyn, 2006). In addition, using the interview is a flexible approach and it can be interpreted differently but can give the same meaning of a phenomenon. One of the disadvantages of using interviews is that it is time-consuming in terms of travelling for fieldwork and time is required for transcribing, presenting, analysing and interpreting data (Drew, Hardman & Hosp 2008). The disadvantage of in-depth interviews is also that probing for information may lead to bias. For example, responses from the community members of the minority language can be biased due to the risk they could face if they provided sensitive information (Boyce & Carolyn, 2006).

During interviews, the researcher tape-recorded the dialogues and took notes. After interviewing the amaBhaca people, the researcher typed and transcribed data (Kerr, Lupafya & Shumba, 2013). Therefore, each of the participants was given a new identification for purposes of anonymity and to easily keep the stories (Li, Fox & Almarza, 2007). As explained above, ten (10) language teachers, ten (10) strategic leaders of social groups, ten (10) strategic community leaders/headmen, five (5) strategic religious/traditional leaders and five (5) politicians were interviewed in the current study because they were useful and were the ones who had and in-depth information on the issue of isiBhaca and the history thereof because of their age, work and position in Umzimkhulu communities.

3.9.2 Research questionnaire

As stated earlier, the (self-developed) survey questionnaire has three sections: Section 1 (personal information); Section 2 (closed-ended questions); and Section 3 (open-ended questions). Section 1 covers the following personal information about the respondents: gender; age group; HL; place of birth (Village); the level of education; language proficiency (or competence) in isiBhaca; language proficiency or competence in the isiZulu or isiXhosa HL they learnt at school. The Likert-type scale was used in Section 2. There are 15 belief statements, and the respondents were asked to select one response from the following options: *strongly agree; agree; not sure; disagree,* and *strongly disagree.* Section 3 will have five open-ended questions (Couper, 2008).

The survey questionnaire aimed to look at the respondents' attitudes towards isiBhaca. The questionnaires were issued to random people across 10 villages in Umzimkhulu who were randomly selected; the researcher aimed to reach respondents in 10 villages to broaden the scope of the research findings.

3.10 Data analysis

In the current study, data were analysed according to themes that emerged during data analysis. This was because categories and themes become apparent during the individual interviews and questionnaire (Tichapondwa, 2013). De Vos et al. (2005:333) define data analysis as a process of bringing order, structure and meaning to a mass of data collected. As noted by Hancock and Algozzine (2006), a qualitative researcher understands the problem under investigation from the respondents' perceptions, for example about their languages.

Survey questionnaires comprised both close-ended and open-ended questions. The researcher used an excel spreadsheet to capture the quantitative data gathered from the close-ended questions and data were therefore analysed numerically and statistically by the professional statistician. Graphs and pie charts were also used to easily show the quantitative figures which were at a later stage accompanied by the qualitative responses. In the case of open-ended questions, the researcher then used descriptive analysis to analyse the collected data.

A study conducted by Lobe, Livingstone, Olafsson and Smões (2013) confirms that researchers in qualitative studies may analyse data by giving each participant a code name in focus group discussions or interviews' responses and are grouped into categories that bring together similar meaning, concepts and themes that emerged from the participants. This is because of the issue of confidentiality and respect for the privacy of the participants (Lobe at al., 2013). Personal and group discussions were done in the current study and each participant was tape-recorded. Spoken and written answers were analysed by the researcher for what they could reveal about their minority language.

As guided by the Language Dominance and Communication Accommodation Theories the study used a survey questionnaire to gather basic information about respondents' feeling towards their mother tongue (isiBhaca) against isiZulu or isiXhosa. The questionnaire was issued to randomly selected people in the following categories, strategic community members and leaders, strategic members of religious groups and leaders, language educators, political, traditional leaders, strategic leaders of social groups in different communities. A total of 125 of these were female while 125 were male were targeted which makes a total of 250 respondents. Questionnaires were answered online through; Google Forms and WhatsApp). Permission for interviewing people such as educators has been obtained and attached.

3.11 Ethical considerations

As explained in Chapter 1, the researcher obtained ethical clearance from the Ethics Committee of the University of the Witwatersrand in Gauteng, South Africa through a letter asking for permission to conduct research in the Umzimkhulu Kwa-Zulu Natal (see **Addendum 13**). The clearance was a written document from the University of the Witwatersrand addressed to the speakers of isiBhaca in Umzimkhulu as well as the education sector in particular.

Many authors have written on the issue of the ethical consideration, for example, Hanock and Algazzine (2006) state that any kind of research that is dealing with people as respondents and

research participants must adhere to legal and ethical requirements. The respondents and participants in that research should not be deceived and should be protected emotionally and mentally, among others, from whatever information they gave the researcher. The current study used amaBhaca in Umzimkhulu as the research respondents and ethical considerations were adhered to by the researcher before the research interviews were conducted with the participants. The researcher explained the objectives of the current study and assured all the participants and respondents that the current study's aim was not to criticise what was going on in Umzimkhulu with regards the general language practice, but the reason was to see how the current study could inform decision-making processes to promote and revitalise neglected dialects such as isiBhaca (Maseko & Moyo, 2013; Sarivaara, Uusiautti & Maatta, 2012).

In supporting the idea above, Olivier (2004) points out that research respondents and participants would want reassurance that they would not be mentioned in the current study and that there would be no way in which the perceptions they expressed could be associated with their names. Therefore, one of the strategies to achieve this was to use code names rather than their real names. This was to ensure that anonymity as a requirement of ethical considerations was addressed. The researcher ensured that the respondents and participants were at ease and they were not forced to take part in the research.

3.11.1 Validity and reliability

Validity and reliability were also ensured by the researcher in the current study. The term validity is defined by Babbie (2010) concerning how accurate instruments reflect the concept to be measured to ensure that the results are meaningful and credible. Validity is the degree to which conclusions of the research are sound. To ensure validity, the researcher used, tried and tested measures to ensure that the results were meaningful, and accurate conclusions could be drawn from results (Babbie, 2010). Validity is important in the study because it informs people on whether an item describes what it should (Maxwell, 2008; Kasenga, 2007). In addition to validity, reliability is also another measuring instrument of concepts and it refers to the degree to which the results are repeatable and consistent in producing similar data (Ayodele, 2012; Cohen, Manion, & Morrison, 2007).

Both reliability and validity factors were paid attention to in the current study since the current study used mixed methods. Also, this was because the researcher recorded and used data that were collected directly from amaBhaca where he conducted personal interviews by listening to their voices and he also used data from written survey questionnaires where respondents answered some questions about their perceptions about isiBhaca to ensure accurate results.

3.11.2 Informed consent

Brynard et al. (2014:96) indicate that the aims of the research investigation should be communicated to the informant as comprehensively as possible. The anticipated consequences of the research should be communicated as comprehensively as possible to the individuals and groups likely to be affected thereby and that all human subjects who are subjected to a research investigation must be informed of any likely occurrences and their signed consent should be obtained, in addition to the permission of the ethics committee. In this case, the respondents were provided with the participant information sheet (see **Addendum 3**) so that they could be able to familiarise themselves with the nature, terms and conditions of the study so that they can be able to make a conscious decision. Thereafter, those who agreed to take part in the current study were requested to sign an informed consent form (see **Addendum 4**) as an indication of agreement to the terms and conditions of the study. More importantly, the signing of an informed consent form will be kept as a legal record that binds both the researcher and the participant's contract should be bridged.

3.11.3 Anonymity and confidentiality

With regards to the concepts of anonymity and confidentiality, Babbie (2014:68) acknowledges that the clearest concern in guarding the subject's interests and well-being is the protection of their identity, especially in survey research. It is worth pointing out that both terms (anonymity and confidentiality) are often confused by both emerging and potential researchers. Anonymity is guaranteed in a research project when neither the researcher nor the readers of the findings can identify a given response with a given respondent while confidentiality is when a research project

guarantees confidentiality when the researcher can identify a given person's responses but promises to do so publicly. In extremely simple terms, the concepts of anonymity and confidentiality concerned themselves with the identity of the respondents and participants. In taking into account the political sensitivity of the onomastic problem under study, it is the responsibility of the researcher to ensure that the biographical information excludes personal information such as surnames and full names. In protecting data during research, the only information given on-record was recorded and processed during the analysis of data. Anything said off-record was dismissed. In protecting data after the completion of the research project, data will be stored on a hard drive which will be password protected. After six years of the completion of the study, data will be destroyed permanently. The reason for this is that a maximum time should be awarded in case an audit of the findings is required. These aspects were all adhered to in the current study.

3.12 Summary

Theories that framed the current study are Language Dominance and Communication Accommodation Theory. There is a close relationship between the above-mentioned theories and the reasons why the two theories were used in the current study are because when people decide to accommodate others by speaking a language they do not regard as their mother tongue; they will do that because of the dominance of the language they decide to use. IsiBhaca speakers accommodate isiZulu and isiZulu speakers because they are dominant languages and regarded as prestigious languages.

This chapter provided the theoretical context for the current study. It located the current study in the field of language dominance and communication accommodation. The chapter highlighted the language factors of the Standard varieties that contribute to the endangerment of isiBhaca in Umzimkhulu. Non-standard varieties need to be situated within the wider context of the language situation in the Umzimkhulu as it is subject to socio-economic, political and socio-linguistics forces that operate within this region or province.

This chapter also aimed at describing the research methods (approaches, respondents, instruments, procedures, data analysis techniques, etc.) employed in the study. It addressed how the current study was conducted, especially in considering the respondents and interview participants and the data that were collected, including the manner of collection and analysis. The chapter also discussed the ethical considerations and other important key features of this study. Data presentation, analysis and interpretation are the focus of the next chapter.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

The central purpose of this chapter is to present, analyse and interpret both the quantitative and qualitative findings of the study. The quantitative data will be presented, analysed and interpreted first and then the qualitative data which consists of Section 1. The respondents' personal information is also included in Section 2 which embraces the 15 Likert-scale statements as both attached in **Addendum 1**. The second section of the data presentation, analysis and interpretation consists of the qualitative data which is Section 3 (open-ended questions) as well as interview questions. It is further equally important to stress that the study employed both quantitative and qualitative approaches as research methods, implementing the mixed-methods approach for the case of data presentation as well as the discussion of the research findings. To be able to thoroughly compare both the quantitative results with the qualitative ones, the researcher then decided to organise data using three different themes; Attitudes towards isiBhaca, Matching isiBhaca against isiZulu and isiXhosa and Motivation for accommodation or code-switching. This was done so that responses could be categorised based on their sameness to match and compare quantitative and qualitative data. A comprehensive discussion of findings will later be done in Chapter 5.

In this study of language maintenance and shift, it needs to be emphasised as earlier indicated in Chapter 1 that the study is more concerned with investigating language maintenance and shift of isiBhaca in Umzimkhulu and the sociocultural contributing factors to the current language controversy in Umzimkhulu. This was after the study was problematised by the official use of both isiZulu and isiXhosa in Umzimkhulu which leads to confusion among amaBhaca, especially concerning language and identity. This chapter, therefore, focuses on both the quantitative and qualitative responses.

The purpose of this research was also to investigate sociolinguistic factors that determined language maintenance and shift of isiBhaca of Umzimkhulu. The main aim of the current study

was to examine the language factors affecting language vitality and endangerment, the attitudes amaBhaca towards isiBhaca and the existence and survival thereof. Therefore, this chapter also discusses findings of this current study.

4.2 Response rate

Response rate has to do with the number of people who participated in the current study or the number of returned questionnaires divided by the total number of the sample selected, and on the other hand, non-responsive rate refers to respondents who did not respond to the questionnaire in the current study. As **Table 5.1** will show, data were gathered from six villages in Umzimkhulu.

Table 4.1: Response rate (Umzimkhulu general citizens')

Village	Questionnaires handed out	Questionnaires returned	Response rate (%)
Village A Gcebeni	35	33	94
Village B Umfulamhle	35	34	97
Village C Chancele	35	35	100
Village D Ndabayilali	35	34	97
Village E Mvolozana	35	35	100
Village F Mfundweni	35	34	97
Total	**210**	**205**	**97.5**

Questionnaires were handed out to respondents identified as general citizens in Umzimkhulu across six selected villages as listed in **Table 4.1** The response rate was satisfactory in all six villages as it was between 94% (at the lowest) and 100% (at the highest), with an average rate of 97%.

The total number of questionnaires handed out to learners were 210 and 205 were returned which is a response rate of 97.5%.

With regards to specifically selected respondents being language teachers, strategic community leaders or headmen, strategic leaders of social groups, strategic religious or traditional leaders and politicians, questionnaires were randomly given to those occupied in the sectors mentioned in **Table 4.2** The response rate was satisfactory at all six villages as it was 100%.

Table 4.2: Response rate (specifically selected respondents)

Sector	Questionnaires handed out	Questionnaires returned	Response rate (%)
Strategic leaders of social groups	10	10	100
Language Teachers	10	10	100
Strategic community leaders/headmen	10	10	100
Politicians	5	5	100
Strategic religious/traditional leaders	5	5	100
Total	**40**	**40**	**100**

A total of 40 questionnaires were handed out to language teachers, members of strategic community leaders/headmen, strategic leaders of social groups, strategic religious/traditional leaders and politicians all 40 (100%) were returned.

4.3 Respondents' profiles

As shown in **Tables 4.1** and **4.2,** data were gathered from 245 respondents, that is, 205 (survey questionnaires) general citizens (representing 83.6% of the total population), and 40 (individual interviews) language teachers, members of strategic community leaders/headmen, strategic leaders of social groups, strategic religious/traditional leaders and politicians (representing 16.3% of the total population).

4.3.1 Survey questionnaire respondents

For the purpose of this study, 205 questionnaires were completed by the L1 speakers of isiBhaca residing in Umzimkhulu. The following qualitative variables: gender; age; location of nurture; mother tongue; African language used at school; language used when speaking with family members, language used when speaking with friends and language proficiency, were taken into consideration in the careful identification and selection of the questionnaire respondents.

The breakdown per variable, of the 205 respondents who were filled in the questionnaire, follows below.

4.3.1.1 Variable 1 (one): Gender Distribution

There was a healthy balance between female (52%) and male (48%) respondents, as illustrated in **Figure 4.1**.

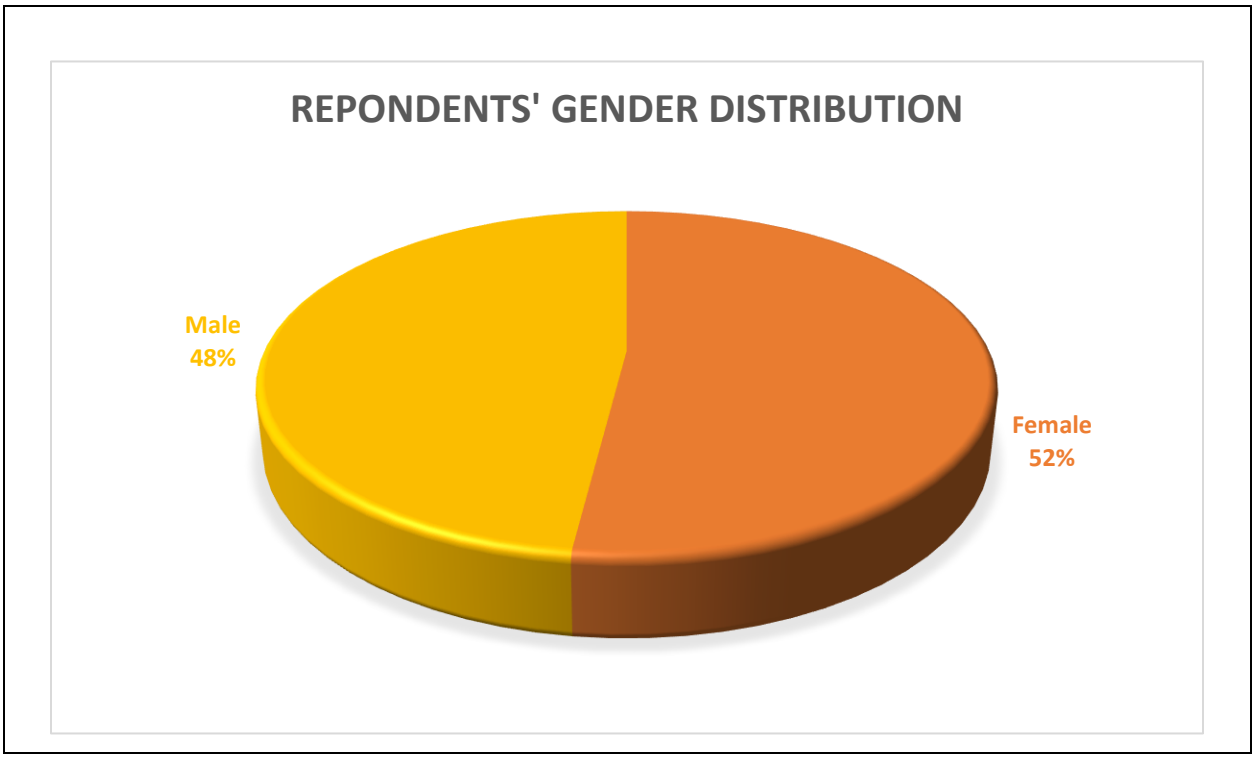


Figure 4.1: Gender Redistribution

4.3.1.2 Variable 2 (two): Age Group

The survey was limited to respondents aged 18 to 80 years. They were split into three groups: 18-20 years; 21-30 years; 31-40 years; 41-50 and 51 years and above. **Figure 4.2** shows that the highest number of the respondents were in the age group 18-20 years (25%), followed by the age group 21-30 years (21%), followed by the age group 31-40 years (19%), followed by the age group 41-50 years (18%). While the age group 51 years (17%) and above shows the lowest number of respondents.

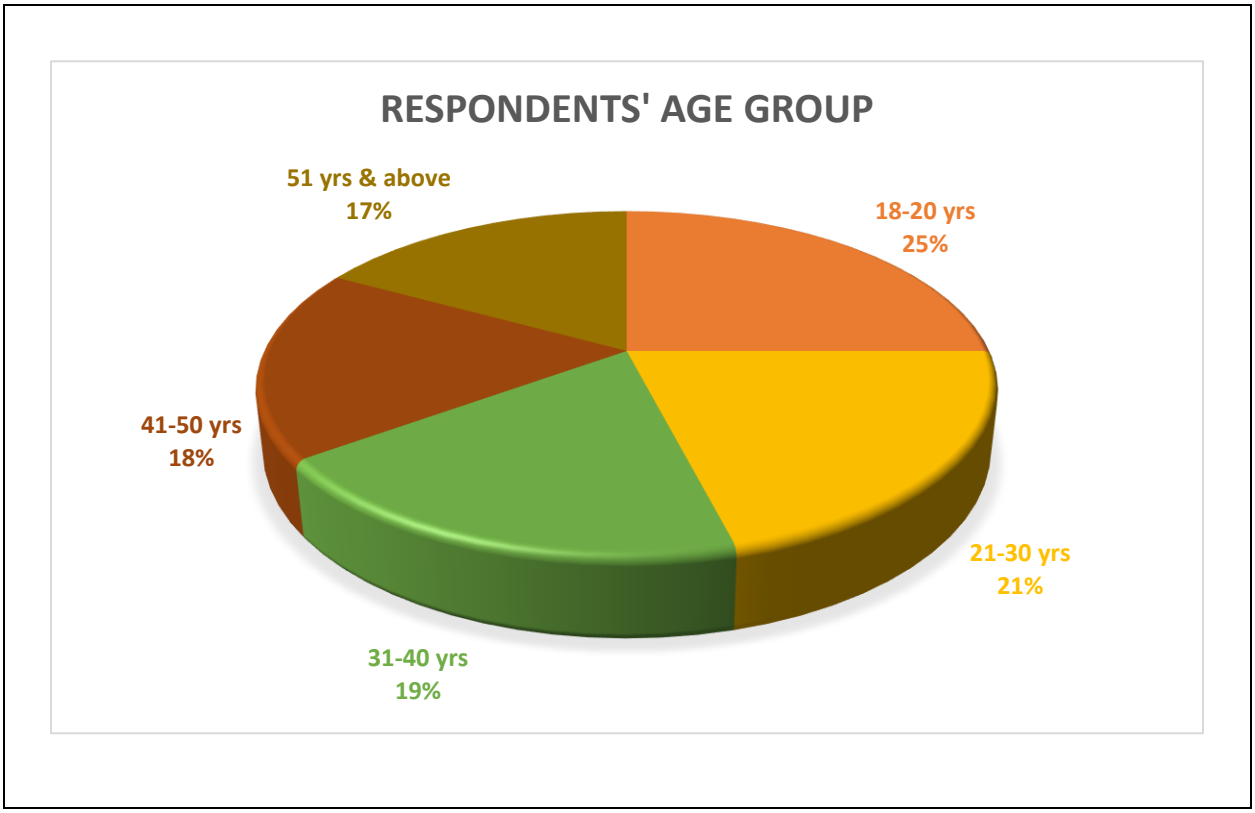


Figure 4.2: Age Group

4.3.1.3 Variable 3 (three): Location of nurture

The majority of the respondents (100%) indicated that their location of nurture is Umzimkhulu as shown in the below **Figure 4.3**.

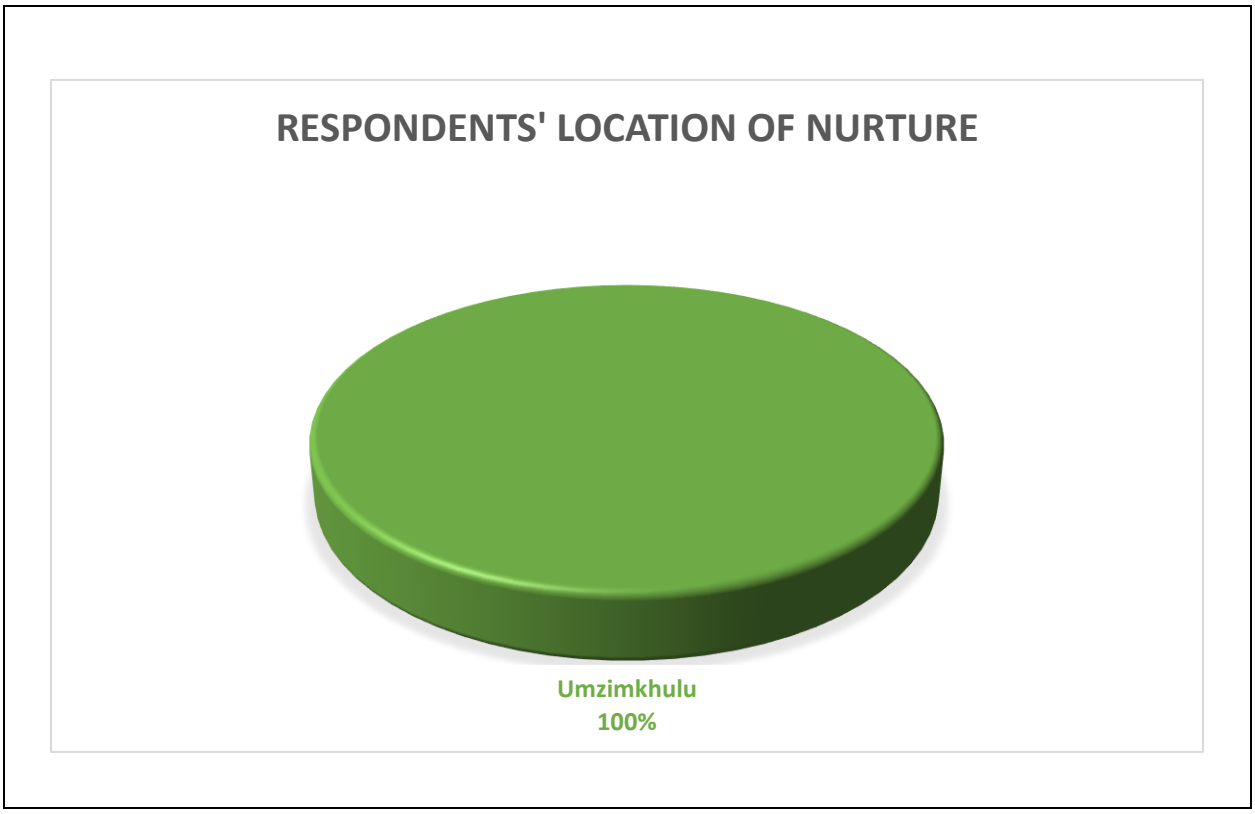


Figure 4.3: Location of nurture

4.3.1.4 Variable 4 (four): mother tongue

Mother tongue as a variable is considered the most important variable in this section. On the basis that the researcher assumed that the respondents would, in this case, indicate which language they can associate with between isiZulu or isiXhosa as opposed to isiBhaca. It should be noted isiBhaca was included as a language with the idea that respondents could identify its status in terms of whether it is a dialect or a language of its own.

The majority of the respondents (95%) indicated that their mother tongue is isiBhaca, followed by (3%) respondents who indicated that their mother tongue is isiZulu and the lowest number was (2%) who indicated that their mother tongue is isiXhosa as shown in the below **Figure 4.4.**

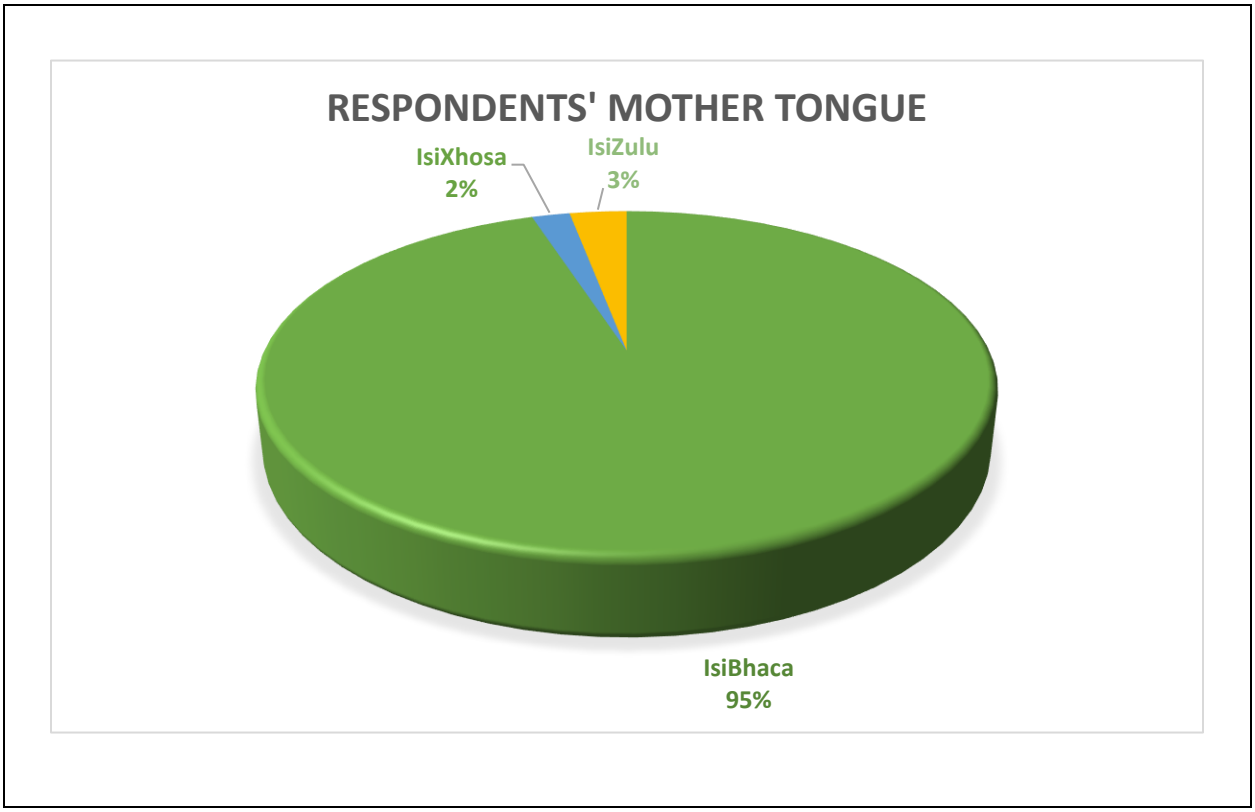


Figure 4.4: Mother tongue

4.3.1.5 Variable 5 (five): African language used/chosen at school

African language used/chosen at school as a variable is also considered as an important variable in this section as it determines which language between isiZulu and isiXhosa would amaBhaca have positive attitudes towards.

The majority of the respondents (95%) indicated that they have done isiXhosa as a HL or first additional language at school, while only (5%) indicated that they have done isiZulu as shown in the below **Figure 4.5**

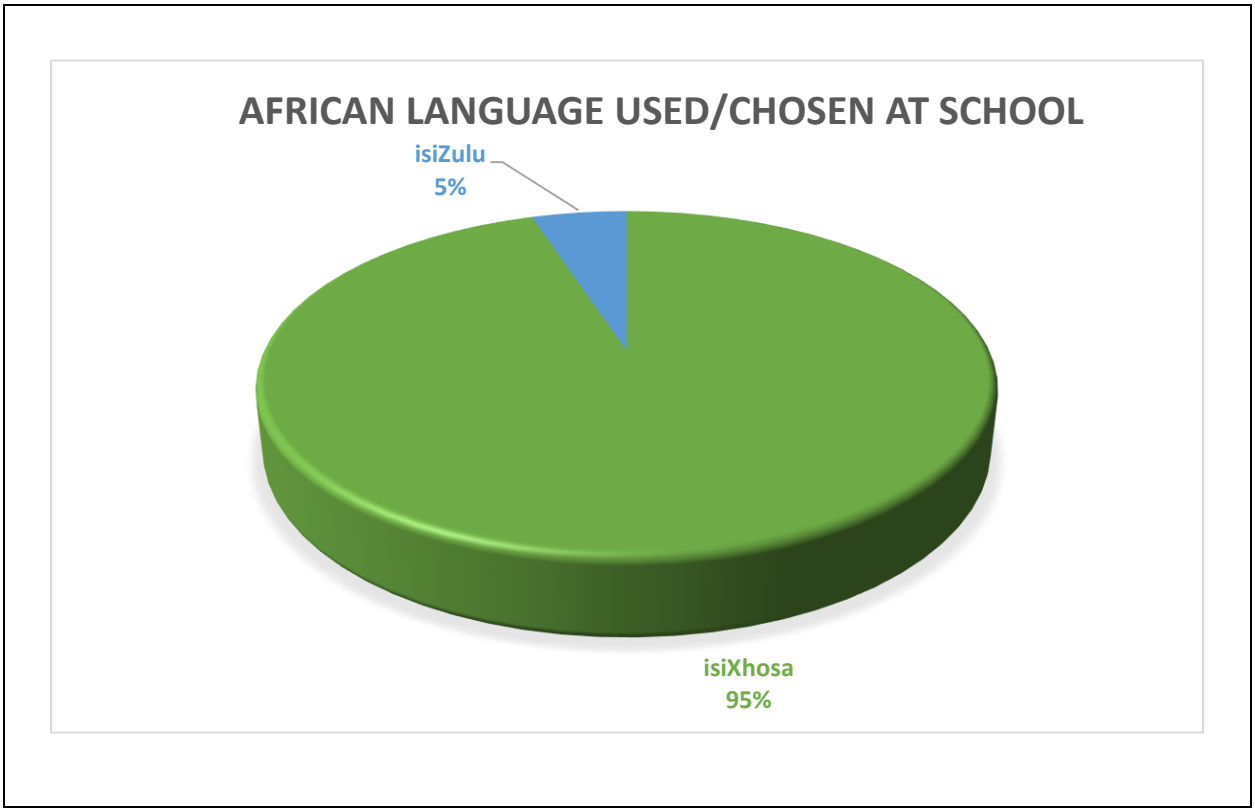


Figure 4.5: Language used/chosen at school

4.3.1.6 Variable 6 (six): Language used when speaking with family members

The majority of the respondents (91%) indicated that they speak isiBhaca with their families, followed by (5%) respondents who speak isiXhosa and lastly (4%) respondents speak isiZulu as shown in the below **Figure 4.6**.

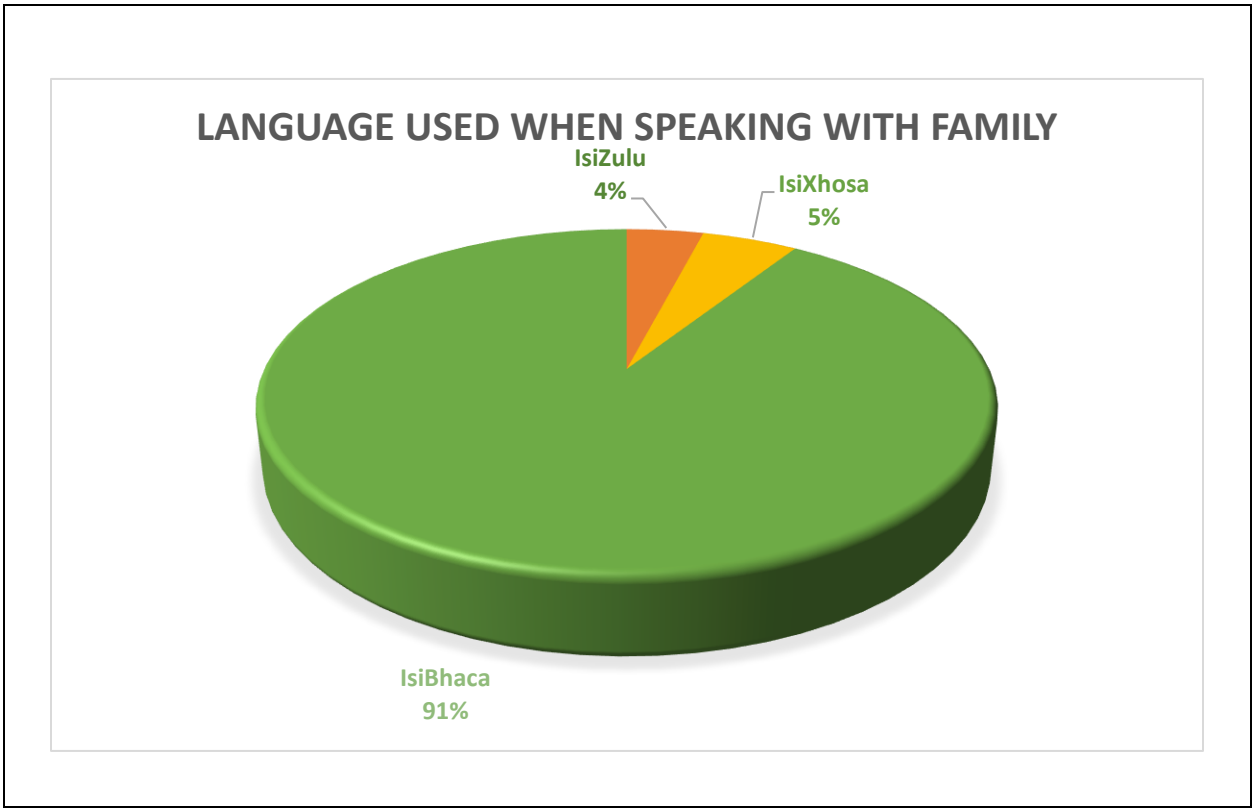


Figure 4.6: Language spoken with family

4.3.1.7 Variable 7 (seven): Language used when speaking with friends

The majority of the respondents (60%) indicated that they speak isiBhaca with their friends, followed by (25%) respondents who indicated that they speak isiZulu with their friends and the lowest number was (15%) who indicated that they speak isiXhosa with their friends as shown in the below **Figure 4.7.**

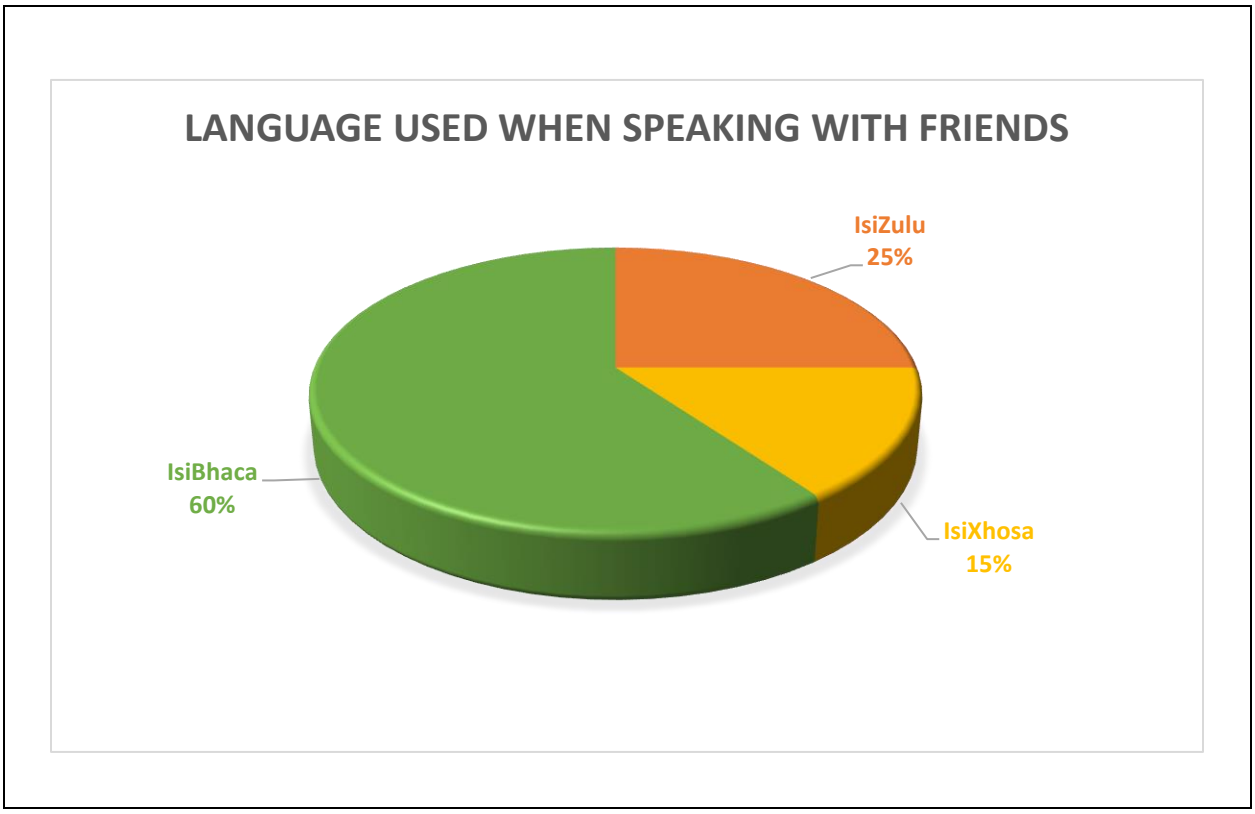


Figure 4.7: Language spoken with friends

4.3.1.8 Variable 8 (eight): Language proficiency

The majority of the respondents (58%) indicated that they speak isiBhaca, isiZulu and isiXhosa, followed by (13%) respondents who indicated that they can only speak isiBhaca and isiXhosa, followed by (12%) who indicated that they can speak isiBhaca and isiZulu, followed by (7%) respondents who indicated that they can speak isiZulu and isiXhosa followed by (5%) who indicated that they can only speak isiBhaca, followed by (3%) respondents who indicated that they can only speak isiZulu, while the lowest number of respondents (2%) indicated that they can only speak isiXhosa as shown in **Figure 4.8**.

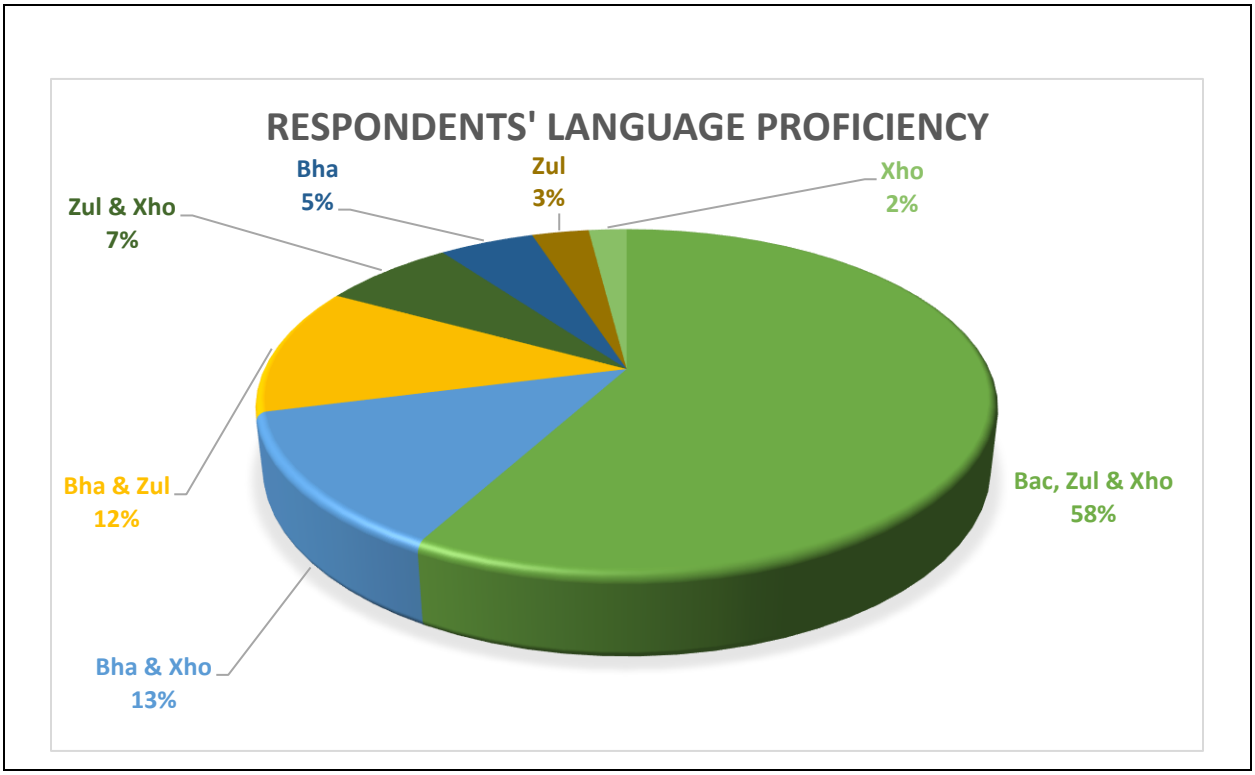


Figure 4.8: Language proficiency

4.3.2 Individual Interview participants

For this study, 40 interviews were conducted by the L1 speakers of isiBhaca residing and working in Umzimkhulu. The following qualitative variables: Mother tongue and sector or occupation, were taken into consideration in the careful identification and selection of the interview participants.

The breakdown per variable, of the 40 participants who were interviewed, follows below.

4.3.2.1 Variable 1 (one): Mother tongue

The majority of the participants (96%) indicated that their mother tongue is isiBhaca, followed by (3%) participants who indicated that their mother tongue is isiZulu, while only (1%) indicated that their mother tongue is isiXhosa as shown in the below **Figure 4.9.**

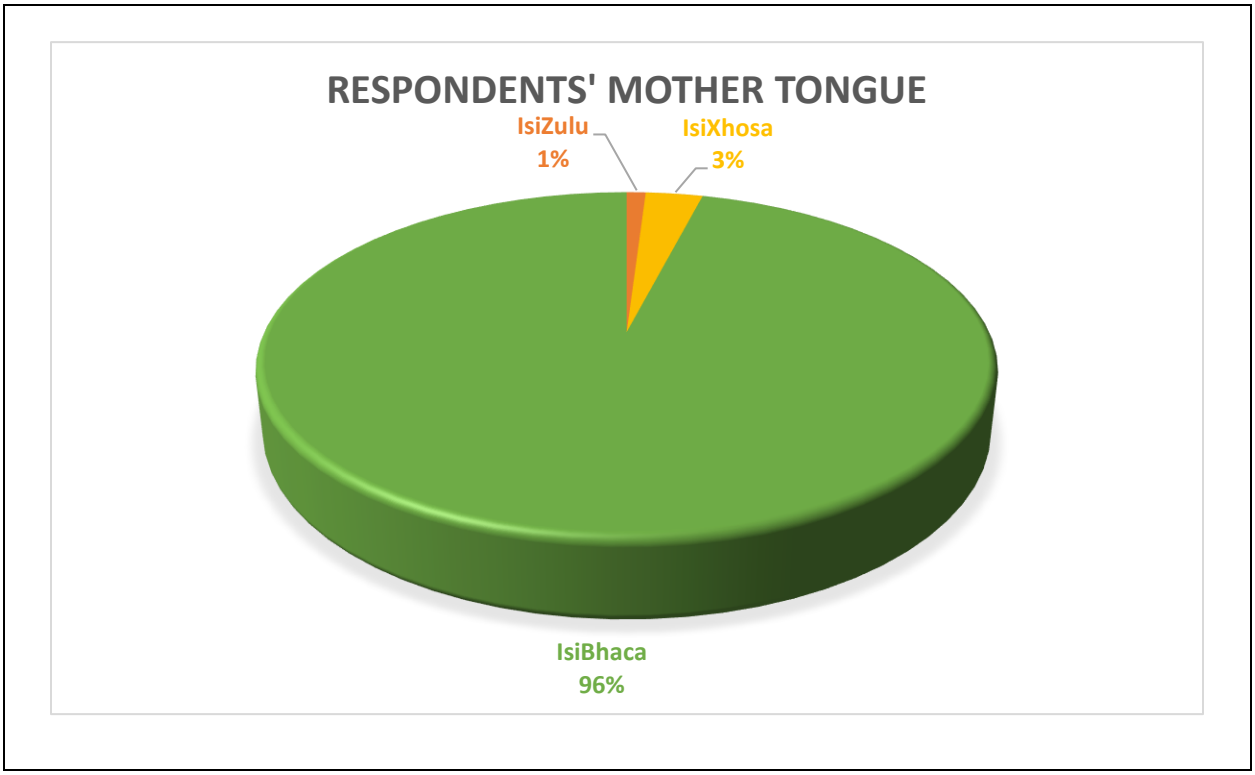


Figure 4.9: Mother tongue

4.3.2.2 Variable 2 (two): Sector/Occupation

The **interviewed participants** were as follows;

Language teachers (25%)

Strategic leaders of social groups (25%)

Strategic community leaders/headmen (25%)

Politicians (12.5%)

Strategic religious/traditional leaders (12.5%) as shown in the below **Figure 4.10**.

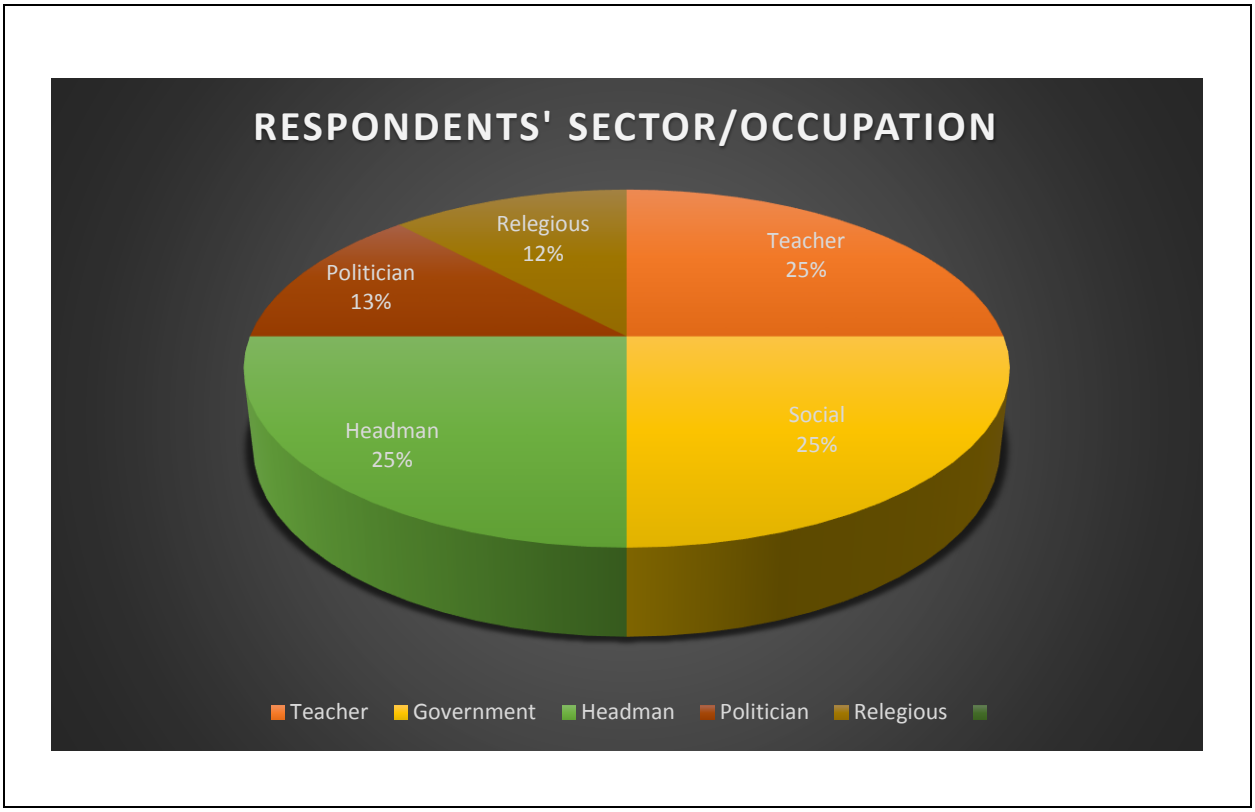


Figure 4.10: Sector/Occupation

4.3.2.3 Variable 3 (three): Gender distribution

Looking at gender, **Figure 4.11** illustrates that there was a healthy spread between males 22 (55%) and females 18 (45%).

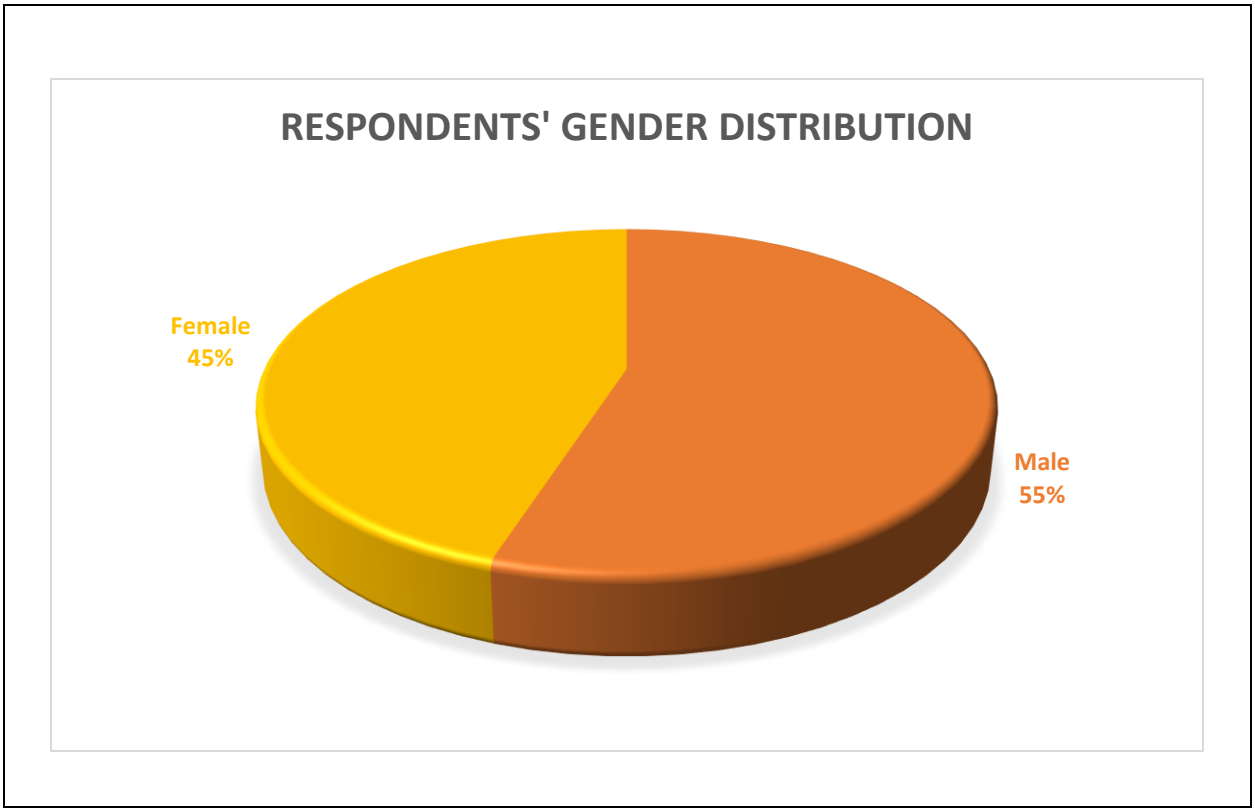


Figure 4.11: Gender Distribution

4.4 Quantitative data (Likert-type scale)

Section 2 of the questionnaire (**see Addendum 1**) sought to establish the attitudes which respondents held towards isiBhaca. A Likert-type scale with 12 Belief Statements was used to gather data from 205 respondents (general citizens). The respondents were asked to choose one answer from the following five options:

1. Strongly agree (SA);
2. Agree (A);
3. Not Sure (NS);
4. Disagree (D); and
5. Strongly disagree (SD).

The following scale was used to determine respondents' aggregate attitudinal tendencies:

- **Strongly Agree (SA)** : 4.50 to 5.00
- **Agree (A)** : 3.50 to 4.49
- **Not Sure (NS)** : 2.50 to 3.49
- **Disagree (D)** : 1.50 to 2.49
- **Strongly disagree (SD)** : 1.00 to 1.49

The 12 Belief Statements were split into three categories as follows:

- Attitudes towards isiBhaca.
- Matching isiBhaca with isiZulu and isiXhosa.
- Motivation for accommodation/code-switching.

4.4.1 Category 1: Attitudes towards isiBhaca

Table 4.3 presents the means and aggregate attitudinal tendencies of Belief Statements 3, 4, 5, 6, 7, 10, and 12.

Table 4.3: Attitudes towards isiBhaca

No	Belief Statement	Mean	Attitudinal tendency
3	IsiBhaca is only relevant for discussing matters such as lobola negotiations and not for any official use.	**2.12**	**D**
4	The younger generation in Umzimkhulu is likely to forget about isiBhaca in the near future.	**4.16**	**A**
5	IsiBhaca only refers to its literal meaning "ukubhaca" and has nothing to do with language, identity and culture.	**2.47**	**D**
6	Dialects such as isiBhaca should be developed and used for official purposes in places where they are spoken.	**4.25**	**A**
7	IsiBhaca is only relevant for older people in Umzimkhulu.	**1.52**	**D**
10	What I speak does not define who I am (my Identity).	**2.48**	**D**
12	Using isiZulu or isiXhosa as an HL/FAL in school informs the negative attitudes towards isiBhaca for learners.	**4.59**	**SA**

Belief statement 3: *IsiBhaca is only relevant for discussing matters such as lobola negotiations and not for any official use.*

An *aggregate mean* score of ***2.12*** shows that all respondents ***disagreed*** that isiBhaca is only relevant for discussing matters such as lobola negotiations and not for any official use. Put differently, they believed that isiBhaca could be used for official in spaces such as education and health. These findings may be explained as follows – respondents saw isiBhaca as a language equal to standard varieties, therefore felt that it could not be subjected for use during cultural or traditional purposes only, but could be used for official purposes.

Female respondents recorded a *mean* (2.22), which means that they *disagreed* with the Belief Statement, while male respondents (*mean* = 1.42) *strongly disagreed* with it. Gender, in this regard, influenced the respondents' level of agreement.

The mean scored by the respondents in group 18-20 years old (*mean* = 4.55) *strongly agreed* with the Belief statement, followed by the groups; 21-30 years old (*mean* = 1.86) and 31-40 years old (*mean* = 1.56) who just *disagreed* with it, followed by the groups 51 years old and above (*mean* = 1.46) and 41-50 years old (*mean* = 1.19) who *strongly disagreed* with it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Village A (*mean* = 1.59) *disagreed* with the Belief Statement, while respondents from Village F (*mean* = 3.50) *agreed* with it, and all the other Villages *strongly disagreed* with it viz.: Village B (*mean = 1.21*), Village C (*mean = 1.36*), Village D (*mean = 1.16*) and Village E (*mean = 1.12*). Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief Statement 4: *The younger generation in Umzimkhulu is likely to forget about isiBhaca in the near future.*

An *aggregate mean* score of **4.16** shows that all the respondents **agreed** that the younger generation in Umzimkhulu is likely going to forget about isiBhaca in the near future. This finding comes as no surprise because it is believed that the younger generation is the one which has negative attitudes towards isiBhaca.

Female respondents recorded a *mean* of *3.51*, which means that they *agreed* with the Belief Statement, while male respondents (*mean = 4.42*) *agreed* with it. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The group 41-50 years old (*mean* = 4.54) *strongly agreed* with the Belief Statement, followed by the groups; 51 years old and above (*mean* = 4.20), 18-21 years old (*mean* = 3.81) and 21-30 years old (*mean* = 3.65) who agreed with it, and lastly the group 31-40 years old (*mean* = 2.61) were *not sure* about it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Village E (*mean = 4.83*) and D (*mean = 4.62*) strongly agreed while respondents from Villages C (*mean = 4.24*), B (*mean = 3.61*) and F (*mean = 3.60*) just agreed and Village A (*mean = 3.30*) was not sure about the Belief statement. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief statement 5: *IsiBhaca only refers to its literal meaning "ukubhaca" and has nothing to do with language, identity and culture.*

An *aggregate mean* score of **2.47** shows that all the respondents **disagreed** that isiBhaca only refers to its literal meaning "ukubhaca" and has nothing to do with language, identity and culture.

Female respondents recorded a *mean* of *2.38*, which means that they disagreed with the Belief Statement, while male respondents (*mean = 1.16*) strongly agreed with it. Gender as a variable, in this regard, influenced the respondents' level of agreement.

The *mean* of the groups; 18-20 years old (*mean* = 2.32) and 21-30 years old (*mean* = 2.30) disagreed with the Belief Statement, followed by the groups 51 years old and above (*mean = 1.46)*, 41-50 (*mean* = 1.*40)* and 31-40 (*mean = 1.16)* who *strongly disagreed with it*. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages A (*mean = 2.43*), E (*mean = 2.40*), and D (*mean = 2.20*) disagreed while respondents from Villages C (*mean = 1.49*), F (*mean = 1.42*) and B (*mean = 1.35*) strongly disagreed with the Belief statement. Village as a variable, in this regard, did not influence the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief statement 6: *Dialects such as isiBhaca should be developed and used for official purposes in places where they are spoken.*

An *aggregate mean* score of all respondents **4.25** shows that they agreed that dialects such as isiBhaca should be developed and used for official purposes in places where they are spoken. This finding comes as no surprise because many people of Umzimkhulu speak isiBhaca – a non-standard variety which is mutually intelligible with both isiZulu and isiXhosa.

Female respondents recorded a *mean* of *4.90*, which means that they strongly agreed with the Belief Statement, while male respondents (*mean* = 4.30) agreed with it. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The *mean* of the group 41-50 years old was 4.86 which means they *strongly agreed* with Belief Statement, while the rest all disagreed with it; group 18-20 years old (*mean = 4.47)*, 21-30 years

old (*mean = 4.38)*, 31-40 (*mean = 4.31)* and 51 years old and above (*mean = 4.12).* Age as a variable, in this regard, influenced the respondents' level of agreement;

Respondents from Villages B (*mean* = 4.67) and E (*mean* = 4.51) *strongly agreed* with the belief Statement, followed by Villages D (*mean* = 4.47), A (*mean = 4.35*), F (*mean* = 4.23) and C (*mean = 4.20*) agreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief statement 7: *IsiBhaca is only relevant for older people in Umzimkhulu.*

An *aggregate mean* score of all respondents **1.52** shows that they **disagreed** that dialects such as isiBhaca should be developed and used for official purposes in places where they are spoken. This finding comes as no surprise because many people of Umzimkhulu speak isiBhaca – a non-standard variety which is mutually intelligible with both isiZulu and isiXhosa.

Female respondents recorded a *mean* of *1.46*, which means that they *strongly disagreed* with the Belief Statement, while male respondents (*mean = 1.82*) *disagreed* with it. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The *mean* of the groups; 21-30 years old was (*mean* = 4.44) and 18-20 years old (*mean* = 3.55) *agreed* with the Belief Statement, followed by the groups; 31-40 years old (*mean* = 2.25) and 51 years old and above (*mean* = 1.29) *disagreed* with it, lastly, the group 41-50 years old (*mean* = 1.15) *strongly disagreed* with it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages C (*mean = 2.41*), B (*mean = 1.57*), F (*mean = 1.53*) and A (*mean = 1.50*) *disagreed* with the statement, while Villages E (*mean = 1.46*) and D (*mean = 1.10*) *strongly*

disagreed with it. Village as a variable, in this regard, did not influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief statement 10: *what I speak (my language) does not define who I am (my Identity).*

An *aggregate mean* score of all respondents **2.48** shows that they **disagreed** that What they speak (their language) does not define who they are (their identity).

Female respondents recorded a *mean* of *2.51*, which means that they were *not sure* with the Belief Statement, while male respondents (mean = 2.45) *disagreed* with it. Gender as a variable, in this regard, influenced the respondents' level of agreement.

The respondents in groups, 21-30 (*mean* = 4.51) and 18-20 (*mean* = 3.53) strongly agreed, followed by groups, 31-40 (*mean* = 2.40) and 51 years old and above (*mean* = 1.50) both disagreed and group 41-50 (*mean* = 1.09) strongly disagreed with the statement. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages E (*mean* = 3.42), B (*mean* = 3.28) and C (*mean* = 2.55) were not sure, while Villages F (*mean* = 2.40) and D (*mean* = 2.36) disagreed with the Belief Statement and lastly Village A (*mean* = 1.05) strongly disagreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief Statement 12: *Using isiZulu or isiXhosa as an HL/FAL in school informs the negative attitudes towards isiBhaca for learners.*

An *aggregate mean* score of all respondents **4.59** shows that they **strongly agreed** that using isiZulu or isiXhosa as an HL/FAL in school informs the negative attitudes towards isiBhaca for learners.

Female respondents recorded a *mean* of 4.57, which means that they strongly *agreed* with the Belief Statement, while male respondents (*mean = 3.60*) *agreed* with it. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The respondents in groups, 51 years old and above (*mean* = 4.64) and 18-20 (*mean* = 2.55) were not sure about the Belief Statement, groups, '31-40' (*mean* = 1.46), 41-50 (*mean* = 1.30) and 51 years old and above (*mean* = 1.00) strongly disagreed. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Village D (*mean* = 3.47) were not sure about the Belief Statement, while Villages, E (*mean*= 1.70), C (*mean* = 1.60) and F (*mean*= 1.58) disagreed with it and lastly Villages, B (*mean* = 1.11) and A (*mean* = 1.05) strongly disagreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

4.4.2 Synthesis of Category 1

From the seven Belief statements under this category, one may conclude that respondents were of the view that isiBhaca should be developed for official use in Umzimkhulu while on the other hand, they felt that isiBhaca does define their identity, differently put they believed that a persons' language does determine their identity and that indeed the language issue of Umzimkhulu does affect them negatively and subsequently results in others losing interest in their language as they refer to it. The respondents further indicated that isiBhaca is not as useless and irrelevant for official use as others think but it should be given an opportunity and even some might have negative attitudes towards isiBhaca, it is relevant for both the youth and the elderly as it represents

both and all age groups of its speakers in Umzimkhulu. In summary, respondents demonstrated positive attitudes towards isiBhaca while they do not have a problem with isiZulu or isiXhosa, they felt that isiBhaca should be equally recognised as it means more than a language to them.

4.4.3 Category 2: Matching isiBhaca against isiZulu and isiXhosa

Table 4.4 presents the means and aggregate attitudinal tendencies of Belief Statements 1, 2, 11, and 14.

Table 4.4: Matching isiBhaca against isiZulu and isiXhosa

No	Belief Statement	Mean	Attitudinal tendency
1	The manner in which *amaBhaca* speak is influenced by the area being in KZN and close to the EC.	**4.71**	**SA**
2	There is no major difference between isiBhaca and isiXhosa.	**1.43**	**SD**
11	There is no major difference between isiBhaca and isiZulu.	**1.02**	**SD**
14	Even if isiBhaca is mutually intelligible with isiZulu or isiXhosa, it should be developed as a separate language.	**4.51**	**SA**

Belief Statement 1: *The manner in which amaBhaca speak is influenced by the area being in KZN and close to the EC.*

An *aggregate mean* score of all respondents **4.71** shows that they **strongly agreed** that *the manner in which amaBhaca speak is influenced by the area being in KZN and close to the EC.*

Female respondents recorded a *mean* of *3.*62, which means that they *agreed* with the Belief Statement, while male respondents (*mean = 3.57*) *agreed* with it. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The respondents in group, 51 years old and above (*mean* = 4.71) strongly agreed with the Belief Statement, followed by groups, 21-30 (*mean* = 4.21) and 41-50 (*mean* = 3.55) agreed, followed by

groups, 31-40 (*mean* = 3.08) and 18-20 (*mean* = 2.51) were not sure about it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages; F (*mean* = 5.00) and D (*mean* = 4.50) strongly agreed with the Belief Statement, followed by Villages; A (*mean* = 4.45), C (*mean* = 4.33), B (mean = 4.32) and E (*mean* = 4.10) all agreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief Statement 2: *There is no major difference between isiBhaca and isiXhosa.*

An *aggregate mean* score of all respondents **1.43** shows that they **strongly disagreed** that there is no major difference between isiBhaca and isiXhosa.

Female respondents recorded a *mean* of *2.45*, which means that they *disagreed* with the Belief Statement, while male respondents (*mean = 1.20*) strongly *disagreed* with it. Gender as a variable, in this regard, influenced the respondents' level of agreement.

The respondents in groups, 21-30 (*mean = 3.00*) and 18-20 (*mean* = 2.55) were not sure about the Belief Statement, groups, '31-40' (*mean* = 1.46), 41-50 (*mean* = 1.30) and 51 years old and above (1.00) strongly disagreed. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Village D (*mean* = 3.47) were not sure about the Belief Statement, while Villages, E (*mean*= 1.70), C (*mean* = 1.60) and F (*mean*= 1.58) disagreed with it and lastly Villages, B (*mean* = 1.11) and A (*mean* = 1.05) strongly disagreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief Statement 11: *There is no major difference between isiBhaca and isiZulu.*

An *aggregate mean* score of all respondents **1.02** shows that they **strongly disagreed** that there is no major difference between isiBhaca and isiXhosa.

Female respondents recorded a *mean* of 1.47, which means that they *strongly disagreed* with the Belief Statement, while male respondents (*mean = 2.25*) *disagreed* with it. Gender as a variable, in this regard, influenced the respondents' level of agreement.

The respondents in group, 19-20 (*mean* = 2.53) were not sure about the Belief Statement, while groups, 41-50 (*mean* = 2.30), 21-30 (*mean* = 2.10) and 31-40 (*mean* = 1.20) disagreed with it and 51 years old and above (*mean* = 1.01) strongly disagreed with it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages, C (*mean* = 1.72), B (*mean* = 1.65), D (*mean* = 1.61) and A (*mean* = 1.56) disagreed with the Belief Statement and lastly Villages, F (*mean* = 1.31) and E (*mean* = 1.15) strongly disagreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

Belief statement 14: *Even if isiBhaca is mutually intelligible with isiZulu or isiXhosa, it should be developed as a separate language.*

An *aggregate mean* score of all respondents **1.02** shows that they **strongly disagreed** that there is no major difference between isiBhaca and isiXhosa.

Female respondents recorded a mean of 1.47, which means that they *strongly disagreed* with the Belief Statement, while male respondents (*mean = 2.25*) *disagreed* with it. Gender as a variable, in this regard, influenced the respondents' level of agreement.

The respondents in group, 19-20 (*mean* = 2.53) were not sure about the Belief Statement, while groups, 41-50 (*mean* = 2.30), 21-30 (*mean* = 2.10) and 31-40 (*mean* = 1.20) disagreed with it and 51 years old and above (*mean* = 1.01) strongly disagreed with it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages, C (*mean* = 1.72), B (*mean* = 1.65), D (*mean* = 1.61) and A (*mean* = 1.56) disagreed with the Belief Statement and lastly Villages, F (*mean* = 1.31) and E (*mean* = 1.15) strongly disagreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that all three variables (viz. 'gender', 'age' and 'village') influenced the respondents' level of agreement with the Belief statement.

4.4.4 Synthesis of Category 2

From the four Belief statements under this category, one may conclude that respondents were of the view that although isiBhaca is mutually intelligible with isiZulu and isiXhosa it is a language of its own and is supposed to be recognised as such. Respondents further revealed that much as there is intelligibility between the three languages, they are all still distinct and deserve special and equal treatment especially when coming to schools. They further acknowledged that the manner in which amaBhaca speak is because of their geographic location and they strongly felt that isiBhaca should be developed in areas where it is spoken.

4.4.5 Category 3: Motivation for accommodation/code-switching

Table 4.5 presents the means and aggregate attitudinal tendencies of Belief Statements 8, 9, 13 and 15.

Table 4.5: Motivation for accommodation or code-switching

No	Belief Statement	Mean	Attitudinal tendency
8	Sometimes I speak isiZulu because I want to accommodate isiZulu speakers.	**4.43**	**A**
9	Sometimes I speak isiXhosa because I want to accommodate isiXhosa speakers.	**4.44**	**A**
13	Sometimes I speak isiZulu or isiXhosa because of its official status in South Africa.	**4.67**	**SA**
15	If amaBhaca continue accommodating other language speakers such as isiZulu or isiXhosa, isiBhaca will fade away.	**4.45**	**A**

Belief statement 8: *Sometimes I speak isiZulu because I want to accommodate isiZulu speakers.*

An *aggregate mean* score of all respondents **4.43** shows that they **agreed** that "Sometimes I speak isiZulu because I want to accommodate isiZulu speakers".

Female respondents recorded a *mean* of *3.54* and male respondents also recorded a *mean* of 3.82 which means that all they agreed with the Belief Statement. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The respondents in groups, 41-50 (*mean* = 4.58) and 51 years old and above (*mean* = 4.52) strongly agreed with the Belief Statement, while groups, 31-40 (*mean* = 4.49), 18-20 (*mean* = 3.80) and 21-30 (*mean* = 3.64) just agreed with it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Village A (*mean* = 4.65) strongly agreed with the Belief Statement while Villages, B (*mean* = 4.40), E (*mean* = 4.25), F (*mean* = 4.11), D (*mean* = 3.55) and C (*mean* = 3.55) agreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that only two of the three variables being; 'age' and 'village' influenced the respondents' level of agreement with the Belief statement.

Belief statement 9: *Sometimes I speak isiXhosa because I want to accommodate isiXhosa speakers.*

An *aggregate mean* score of all respondents **4.44** shows that they **agreed** that "Sometimes I speak isiZulu because I want to accommodate isiXhosa speakers."

Female respondents recorded a *mean* of 4.10 and male respondents scored a *mean* of 3.55 which means they all agreed with the Belief Statement. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The respondents in groups, 51 years old and above (*mean* = 4.52) and 21-30 (*mean* = 4.63) strongly agreed with the Belief Statement, while groups, 31-40 (*mean* = 4.00), 18-20 (*mean* = 4.19) and 41-50 (*mean* = 3.59) just agreed with it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Village E (*mean* = 4.54) strongly agreed with the Belief Statement while Villages, F (*mean* = 4.49), A (*mean* = 4.49), B (*mean* = 4.09), D (*mean* = 4.00) and C (*mean* = 3.57) agreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that only two of the three variables being; 'age' and 'village' influenced the respondents' level of agreement with the Belief statement.

Belief statement 13: *Sometimes I speak isiZulu or isiXhosa because of its official status in South Africa.*

An *aggregate mean* score of all respondents **4.67** shows that they **strongly agreed** that they s*ometimes speak isiZulu or isiXhosa because of its official status in South Africa.*

Female respondents recorded a *mean* of 4.50 while male respondents scored a *mean* of 4.78, which means that they all strongly agreed with the Belief Statement. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The respondents in groups, 21-30 (*mean* = 4.45), 41-50 (*mean* = 4.42) and 31-40 (*mean* = 3.51) agreed with the Belief Statement, while groups, 51 years old and above (*mean* = 2.54) and 18-20 (*mean* = 2.50) were not sure about it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages, C (*mean* = 4.75) and B (*mean* = 4.50), strongly agreed with the Belief Statement, followed by Villages, F (*mean* = 4.41), D (*mean* = 4.30), A (*mean* = 3.55) and E (*mean* = 3.51) agreed with it. Village as a variable, in this regard, influenced the respondents' level of agreement.

This means that only two of the three variables being; 'age' and 'village' influenced the respondents' level of agreement with the Belief statement.

Belief Statement 15: *if amaBhaca continue accommodating other language speakers such as isiZulu or isiXhosa, isiBhaca will fade away.*

An *aggregate mean* score of all respondents **4.45** shows that they **agreed** that If amaBhaca continue accommodating other language speakers such as isiZulu or isiXhosa, isiBhaca will fade away.

Female respondents recorded a *mean* of 4.55 while male respondents recorded a mean of 4.62, which means that they all strongly agreed with the Belief Statement. Gender as a variable, in this regard, did not influence the respondents' level of agreement.

The respondents in groups, 41-50 (*mean* = 4.30), 21-30 (*mean* = 4.12), 51 years old and above (*mean* = 3.58) and 31-40 (*mean* = 3.50) agreed with the Belief Statement, while group, 18-20

(*mean* = 3.10) were not sure about it. Age as a variable, in this regard, influenced the respondents' level of agreement.

Respondents from Villages, F (*mean* = 4.49), D (*mean* = 4.45), B (*mean* = 3.59), C (*mean* = 3.55), E (*mean* = 3.51) and A (*mean* = 3.50) all agreed with the Belief Statement. Village as a variable, in this regard, did not influence the respondents' level of agreement.

This means that only two of the three variables being; 'age' and 'village' influenced the respondents' level of agreement with the Belief statement.

4.4.6 Synthesis of Category 3

From the four Belief statements under this category, one may conclude that respondents were of the view that one of the reasons they decide to code-switch is because they have to accommodate speakers of the standard languages (isiZulu or isiXhosa); they indicated that being an isiBhaca speaker is not as easy due to its status in society, as a result, one has to code-switch because people undermine non-standard varieties as such they have to opt for using languages of high status. They also revealed their fear of the decay of isiBhaca if this accommodation continues because the more one uses a L2 sometimes they end up losing interest in their L1.

4.5 Quantitative and qualitative data (yes/no/motivate questions)

Section 3 of the questionnaire **(see Addendum 1)** sought to go beyond establishing respondents' attitudes towards isiBhaca; it sought to investigate the level to which peoples' identities are influenced by the language they speak and how one ends up adapting to another language because of its official status in society. Data analysed in this section was drawn from 205 respondents who were asked to indicate YES or NO to the ten questions put to them (quantitative data), then give reasons for their choices (qualitative data).

In line with Section 5.4 where three categories were discussed, the ten questions put to respondents will be discussed under the same categories. Data has been presented as follows for all three categories:

- A Table comprising the frequencies and percentages of YES and NO answers;
- Reasons given for YES and NO answers, and the higher the percentage of either of the two, the more the reasons will be provided (number of respondents for the reason given appears within brackets); and
- Synthesis of each category after presenting all questions under them.

4.5.1 Category 1: Attitudes towards isiBhaca

Questions 2, 3, 4 and 5 were posed to respondents under this category.

Question 2: *Do you think that some people have negative attitudes towards isiBhaca because of its' status in society? Explain your answer.*

Table 4.6: Responses to question 2

Response	Frequency	Percentage
Yes	185	90.2
No	20	9.8
Reasons for "Yes"	• *Mostly the youth has negative attitudes towards isiBhaca because of the language confusion of Umzimkhulu.* (55) • *Generally, official languages are the only one which people respect, so speaking a language like isiBhaca causes you not to be taken seriously by speakers of other languages.* (13) • *IsiBhaca is not used in school so it means people might assume that it is unimportant.* (11) • *IsiBhaca is mostly associated with uneducated people or societies.* (9)	

	• *Our own local government does not take isiBhaca seriously because they either use isiXhosa or isiZulu for their official communication. (6)* • *IsiBhaca is by some known to be a language only relevant for the older people so the younger generation, therefore, speakers have wavering attitudes towards isiBhaca. (4)*
Reasons for "No"	• *AmaBhaca are still proud of their language even though it is not known in the rest of the world.* (13) • *I am sure that there are many other languages like isiBhaca which are not official. (3)* • *People love isiBhaca even though it is not official.* (4)
Number of those who did not give reasons	87 (or 42.4%)

Question 3: *Do you think you would have performed better if you had an option of choosing isiBhaca as an HL/FAL in school?*

Table 4.7: Responses to question 3

Response	Frequency	Percentage
Yes	198	96.6
No	7	3.4
Reasons for "Yes"	• *IsiBhaca is my HL and isiXhosa is not.* (82) • *I do not understand isiXhosa so I struggle to do it as an HL and therefore I think doing isiBhaca would have improved my performance.* (12) • *IsiBhaca is a language which we speak at home and therefore regard it as our HL.* (9) • *It is fair to be given an option to choose a language which is not really your mother tongue. (5)*	

Reasons for "No"	• *We were used to isiXhosa and we started learning in isiXhosa, and we ended up being used to it. (3)* • *IsiBhaca is a language only spoken at home not at school. (2)* • *IsiXhosa is an official language and isiBhaca is not. (1)* • *Some learners in Umzimkhulu perform well in isiXhosa (1).*
Number of those who did not give reasons	90 (or 43.9%)

Question 4: *Do you think isiZulu and isiXhosa threaten the existence of IsiBhaca?*

Table 4.8: Responses to question 4

Response	Frequency	Percentage
Yes	176	85.9
No	29	14.1
Reasons for "Yes"	• *IsiBhaca is only used in a spoken form so it is severely under threat.* (45) • *People undermine isiBhaca because it is not an official language in this country.* (9) • *The best way to sustain a language is to use it in books, radios and television so isiBhaca is not used in any of those platforms.* (6)	
Reasons for "No"	• *It is possible to have more than one languages used in one region.* (5)	
Number of those who did not give reasons	140 (or 68.3%)	

Question 5: *Do you think that isiBhaca should be officially recognised in areas where many people speak it, for example in Umzimkhulu?*

Table 4.9: Responses to question 5

Response	Frequency	Percentage
Yes	201	98
No	4	2
Reasons for "Yes"	• *IsiBhaca is a language which we understand and is spoken in some areas in KZN and the EC, so it is fair for it to be introduced for the sake of those who understand and use it as a mother tongue. (72)* • *It's the right of every South African citizen to be allowed to use their mother tongue for any reason and not another language, which they don't know, so isiBhaca speakers should also wish to use and be addressed in their language. (40)* • *The introduction of isiBhaca could increase the chance for the next generation in Umzimkhulu to understand their own mother tongue and use it with pride. (10)* • *It would increase learners pass mark at school. (10)* • *IsiBhaca is clearly different from isiZulu and isiXhosa, so it should be an official language as well. (5)* • *The mutual intelligibility between isiBhaca and isiZulu or isiXhosa is almost the same with the mutual intelligibility between isiZulu and isiXhosa but they are official and isiBhaca is not. (4)*	
Reasons for "No"	• *Some people don't like isiBhaca (1).* • *People will not enjoy using a new language like isiBhaca (1).* • *Many people don't know isiBhaca, but they only know isiXhosa or isiZulu (1).* • *There are very few people who speak isiBhaca in KZN or the EC (1).*	
Number of those who did not give reasons	60 (or 29.3%)	

4.5.2 Synthesis of Category 1

From the four questions under this category, a conclusion could be reached that respondents overwhelmingly indicated that isiBhaca is supposed to be developed as a separate language and they have generally demonstrated positive attitudes towards isiBhaca and at the same time they felt that isiZulu or isiXhosa have negatively influenced the development and existence of isiBhaca especially since isiXhosa is mostly used across Umzimkhulu schools both as a MOI in lower grades and HL/FAL in the upper grades. They further indicated that should isiBhaca be granted official status in Umzimkhulu it could then improve people's attitudes towards it and also improve learners' performance in school.

4.5.3 Category 2: Matching isiBhaca against isiZulu and isiXhosa

Questions 1, 6, 7 and 8 were posed to respondents under this category.

Question 1: *Do you think IsiBhaca is an isiXhosa or isiZulu dialect or a language of its own? Explain your answer.*

Table 4.10: Responses to question 1

Response	Frequency	Percentage
Yes	174	84.9
No	31	15.1
Reasons for "Yes"	• *IsiBhaca is a language on its own because it has its own culture and tradition which differs from that of isiZulu and isiXhosa.* (62) • *IsiBhaca is a language on its own because it is a tribe of its own which has its own chief and way of doing things.* (24) • *IsiBhaca is a language of its own because even though it is mutually intelligible with isiZulu and isiXhosa but the way amaBhaca live and speak is different from the two languages.* (25)	

	• *IsiBhaca is a language on its own because when amaBhaca speak isiZulu to the Zulu people they say we are Xhosa and when we try to speak isiXhosa with the Xhosa people they say we are Zulu, so it is clear that isiBhaca is different but related to isiZulu and isiXhosa.* (34)
Reasons for "No"	• *IsiBhaca is a dialect of isiZulu because it is much closer to isiZulu.* (14) • *IsiBhaca is a dialect of both isiZulu and isiXhosa because amaBhaca and speakers of the two languages all understand each other.* (17)
Number of those who did not give reasons	29 (or 14.1%)

Question 6: *Ethnically speaking, do you consider yourself as uMzulu, uMxhosa or iBhaca?*

Table 4.11: Responses to question 6

Response	Frequency	Percentage
Yes	194	94.6
No	11	5.4
Reasons for "Yes"	• *I was born and bred in Umzimkhulu and people of Umzimkhulu are known as amaBhaca.* (69) • *I have my own culture and heritage which is different from that of Zulu's and Xhosa's, so I am 'ibhaca'.* (15) • *My genealogy is traced from the amaBhaca tribe.* (10) • *I speak isiBhaca, so I am what I speak.* (8)	
Reasons for "No"	• *I descend from the Xhosa tribe. (1)* • *I descend from the Zulu tribe. (2)*	
Number of those who did not give reasons	100 (or 48.9%)	

Question 7: *Do you think that there is a difference between isiBhaca and isiZulu?*

Table 4.12: Responses to question 7

Response	Frequency	Percentage
Yes	196	95.6
No	*9*	4.4
Reasons for "Yes"	• *There is a difference, in isiZulu "walking/going" is "hamba/ukuhamba" but in isiBhaca it is "khamba/ukukhamba" (50)* • *There is a difference, in isiZulu "to walk up" is "ngiyakhuphuka" but in isiBhaca it is "ndiyakhuphuka" (7).* • *There is a difference, in isiZulu "the months of the year are as follows; January-uMasingana, February-uNhlolanja, March-uNdasa, April-uMbasa, May-uNhlaba, June-uNhlangulana, July-Ntulikazi, August-uNcwaba, September-uMandulo, October-uMfumfu, November-uLwezi and December-uZibandlela" but in isiBhaca they are as follows; January-Ntlolanja, February-Ndzata, March-Mbasa, April-Mgudlulwa, May-Ntlangula, June-Ntulikati, July-Ncwaba, August-Mphandula, September-Mfumfu, October-Nzibandela, November-uLweti and December-Ntsinga" (10)* • *There is a difference; in isiZulu "over there" (across) is "ngaphesheya" but in isiBhaca it is "ngesheya" (15).* • *There is a difference, in isiZulu "down there" is "ezansi" but in isiBhaca it is "edasi" (13).* • *There is a difference between the two, especially concerning words and sometimes even if words are the same, the way you say them in isiZulu is different than how you say them in isiBhaca (7).* • *There is a difference between the two, in isiZulu a cousin is "umzala' whereas in isiBhaca we say, "mtala". (9)* • *There is a difference between the two, sister in isiZulu is "udadewethu" whereas in isiBhaca we say, "dzadzewethfu". (6)* • *There is a difference, in isiZulu "I don't know" is "angazi" but in isiBhaca it is "andati" (2).*	
Reasons for "No"	• *IsiZulu and isiBhaca are same somewhere, but not every word (2).* • *IsiZulu and isiBhaca are the same. (1)*	

	• *IsiBhaca is the same with isiZulu they just differ on how words are pronounced. (1)*
Number of those who did not give reasons	82 (or 40%)

Question 8: *Do you think that there is a difference between isiBhaca and isiXhosa?*

Table 4.13: Responses to question 8

Response	Frequency	Percentage
Yes	200	97.6
No	5	2.4
Reasons for "Yes"	• *When saying "you are stupid" in isiXhosa we say "usisibhanxa" but in isiBhaca we say "huyisiphukuphuku". (5)* • *When saying "there" in isiXhosa we say "apho/apha" but in isiBhaca we say "layo/lana". (5)* • *When saying "look" in isiXhosa we say "jonga" but in isiBhaca we say "bheka". (4)* • *When saying "I'm going/leaving" in isiXhosa we say "ndiyahamba" but in isiBhaca we say "ndiyakhamba". (16)* • *It's the way we pronounce words, it's not the same. Sometimes the words are the same, but the way we use and say them is different. (13)* • *When saying "down there" in isiXhosa we say "ezansi" but in isiBhaca we say "edasi". (3)* • *When saying that "a thing" in isiXhosa we say "lanto" but in isiBhaca we say "leyanto". (12)* • *When saying "I'm telling you" in isiXhosa we say "ndiyakuxelela" but in isiBhaca we say "ndiyakutshena". (2)* • *When saying "to finish" in isiXhosa we say "gqiba" but in isiBhaca we say "shuba". (2)* • *When I am with Zulus they say that I'm Xhosa but when I'm with Xhosas they say I'm Zulu. (2)* • *In isiXhosa we say "bekundim" but in isiBhaca we say "bekuhum" which in English means "it was me". (6)*	

	• *IsiBhaca is a mixture of both isiZulu and isiXhosa. (3)* • *"Hurry up" in isiXhosa is "khawuleza" but in isiBhaca it is "tshetsha". (24)* • *When saying "food" in isiXhosa we say "ukutya" but in isiBhaca we say "hukudla". (6)* • *There are different words in isiBhaca compared to isiXhosa (7)* • *When saying "I'm washing" in isiXhosa we say "ndiyahlamba" but isiBhaca we say "ndiyawatsha". (9)* • *The way Bhaca people speak is different to isiXhosa-speaking people and even their cultures are different. (16)* • *When saying "I" in isiXhosa we say "ndi" but in isiBhaca we say "ngi". (5)*
Reasons for "No"	• *IsiBhaca has few words which are different from those of isiXhosa (4)*
Number of those who did not give reasons	100 (Or 48.9%)

4.5.4 Synthesis of Category 2

From the four questions under this category, a conclusion could be reached that respondents overwhelmingly indicated that there were differences between isiBhaca, and isiZulu and isiXhosa. To show the differences, they gave many examples of lexical items which were different in isiBhaca compared to isiZulu and isiXhosa. Respondents also indicated that isiBhaca is neither a dialect of isiZulu nor isiXhosa but a separate language; they further indicated that just because they find themselves having to use isiZulu or isiXhosa for official purposes they do not regard themselves as Xhosas or Zulu but Bhacas and most people assume they are Zulu or Xhosa since they have to use one or both of these languages.

4.5.5 Category 3: Motivation for accommodation/code-switching

Questions 9 and 10 were posed to respondents under this category.

Question 9: *Do you sometimes code-switch between isiBhaca and isiZulu or isiXhosa?*

Table 4.14: Responses to question 9

Response	Frequency	Percentage
Yes	135	65.9
No	70	34.1
Reasons for "Yes"	• *Because at work they do not understand isiBhaca, I decided to speak isiZulu.* (44) • *At school, we use isiXhosa as a HL, so I have to use isiXhosa; for that reason I use isiXhosa at school and isiBhaca at home.* (17) • *I only use isiBhaca at home, when I am not at home I use either isiZulu or isiXhosa.* (15) • *It is not easy to speak isiBhaca with people because it is not a well-known language, so I have to always explain why I speak the way I do.* (14) • Some people laugh at me when I speak isiBhaca. (8)	
Reasons for "No"	• *IsiBhaca is my language so if someone doesn't understand it then they must learn it. (14)* • *If I can accommodate Zulu/Xhosa people, then they will think I am one of them. (17)* • *When I accommodate them they will continue to undermine my language. (3)*	
Number of those who did not give reasons	73 (or 35.6%)	

Question 10: *Do you feel pressure to code-switch to other languages (viz. isiZulu or isiXhosa) because isiBhaca is not an official language in South Africa?*

Table 4.15: Responses to question 10

Response	Frequency	Percentage
Yes	150	73.2
No	55	26.8
Reasons for "Yes"	• *Yes, it's not nice to speak a language which is not recognised like isiBhaca. (12)* • *IsiBhaca is only important to those who speak it; everyone else does not care about it. (10)* • *Everyone else is represented on the constitution of South Africa but amaBhaca are left wanting, so I decide to speak isiZulu or isiXhosa. (5)* • *I struggle to assist my children with their homework, so I feel obliged to learn isiXhosa since it is the language they use at school. (2)*	
Reasons for "No"	• *Even if isiBhaca is not recognised as an official language, it is still my mother tongue. (4)* • *IsiBhaca represents our heritage, so I do not have a problem with its status. (2)*	
Number of those who did not give reasons	100 (82.9%)	

4.5.6 Synthesis of Category 3

From the two questions under this category, a conclusion could be reached that respondents felt that they indeed mostly find themselves in a position where they should code-switch to accommodate speakers of other languages, in this case, being isiZulu and isiXhosa and they further outlined that behind this code-switching and accommodation is the pressure of other people not knowing and respecting their language and therefore they find themselves having to accommodate others to also be accepted in society in which these major languages are spoken.

4.6 Qualitative data (interviews)

Interviews were conducted with 40 language teachers, strategic leaders of social groups, strategic community leaders/headmen, politicians and strategic religious/traditional leaders using 10 semi-structured interview questions. This was done to establish their positions with regards to isiBhaca, their attitudes towards isiBhaca and the extent to which isiBhaca could be recognised officially.

In line with **Sections 4.4 and 4.5** where three categories were discussed, the 40 interview questions put to participants will be discussed under the same categories. Data were represented as follows for all three categories:

- A table comprising the frequencies and percentages of "agreement" or "disagreement" with the sentiments of questions;
- Reasons given for "agreement" and "disagreement" with the sentiments of questions, and the higher the percentage of either of the two, the more the reasons will be provided (number of participants for the reason given appears within brackets); and
- Synthesis of each category after presenting all questions under them.

Generic codes for the participants have been presented to describe the participants (their numbers appear within brackets):

- **MLT**-1 to **MLT**-4 (Male Language Teacher – 4 participants);
- **FLT**-1 to **FLT**-6 (Female Language Teacher – 6 respondents);
- **FSL**-1 to **FSL**-10 (Female Social Leader – 10 participants);
- **MCL**-1 to **MCL**-10 (Male Community Leader – 10 participants);
- **MP**-1 to **MP**-3 (Male Politician – 3 participants);
- **FP**-1 to **FP**-2 (Female Politician – 2 participants);
- **MRL**-1 to **MRL**-2 (Male Religious Leader – 2 participants); and
- **MTL**-1 to **MTL**-3 (Male Traditional Leader – 3 participants)

4.6.1 Category 1: Attitudes towards isiBhaca

Questions 1, 2, 4 and 8 were posed to participants under this category.

Interview Question 1: *In my opinion, younger generations speak less of isiBhaca than older ones, and this may lead to the death of isiBhaca within a few generations to come. Does this put isiBhaca under threat, if yes, what should be done?*

Table 4.16: Responses to interview question 1

Response	Frequency	Percentage
Young people speak less of isiBhaca and it is under threat. IsiBhaca should be revived.	28	70 %
Young people do not speak less of isiBhaca and it is not under threat. IsiBhaca should not be revived.	12	30%
Motivation for reviving isiBhaca.	• **Eighteen (18) participants** said that they believed that indeed the younger generation was speaking less of isiBhaca and if this would continue isiBhaca would become extinct soon and therefore it should be developed and be used for official purposes. • Direct quote from FLT-2: *"Yes, I am worried about our language, isiBhaca because our children are no longer speaking like us and if this continues, the next generation will never know about a language called isiBhaca. Local radio stations and the municipality should be encouraged to use isiBhaca to preserve it."* • **Seven (7) participants** indicated that it is not only the younger generation which does not speak isiBhaca but most people who either go to school or work, this is because the official languages used in Umzimkhulu are always	

	encouraged and sometimes they are made to believe that isiBhaca is not good for use in any formal environment. • Direct quote from MLT-1 *"It is not only the young ones who go through this torture of being forced to use and be good in isiXhosa but we as educators as well. I speak isiBhaca but because the district only caters for isiXhosa I have to teach it even though I do not understand it, I would prefer isiZulu to isiXhosa. The use of isiBhaca must start in schools so that we can save both our learners and our language."* • **Three (3) participants** indicated that the issue of decline in the number of people who still speak isiBhaca is because of the government, which was not clear on which language should be used in Umzimkhulu. • Direct quote from MP-2 *"Our problems started when we were shifted from the EC to be part of KZN. When you go to school they use isiXhosa as a MOI across Umzimkhulu schools but when you go to hospitals they use isiZulu for their posters, so as people we are confused and some even see isiBhaca as a useless language and lose interest in it."*
Motivation for "Not reviving isiBhaca"	• **Nine (9) participants** pointed out that many people speak more than one languages and it does not mean there is a problem with their mother tongue, so even if the youth of Umzimkhulu do not regularly speak isiBhaca it does not mean something is wrong with it. • Direct quote from MCL-5: *"South Africa is a multilingual country so anyone is allowed to speak a language of their choice, the fact that Umzimkhulu citizens speak many languages is an advantage."* • **Three (3) participants** felt that isiBhaca did not need to be revived because developing a language is not easy and people in Umzimkhulu are used to isiXhosa. • Direct quote from FLT-4: *"I think where we are now, there is no way we can say we are developing or reviving isiBhaca; this would cost the government a lot of money. Umzimkhulu people are already used to*

	isiXhosa and have no problem with using it for official purposes, because they did it at school."

The majority (28 out of 40 which is 70%) of the interviewees shared a similar perspective that indeed the use of isiZulu or isiXhosa for official purposes in Umzimkhulu poses a threat on the existence and development of isiBhaca and as a result, the younger generation has distanced themselves from isiBhaca due to it having a low-status language. Many interviewees indicated that for isiBhaca to be revived and developed it had to be used even in sectors such as education and health because these are the areas where its speakers are found.

On the other hand, a minority (12 out of 40 which is 30%) of the interviewees held a different view; they argued that the fact that isiBhaca exists among other languages was not a bad thing since it allows people to be multilingual and will have a broader linguistic knowledge. They further argued that Umzimkhulu was not the only place where more than one languages were used, citing places like Gauteng as an example, where several languages are spoken and people still never lose the understanding of their L1.

A critical analysis of the above-quoted submissions revealed that although several people from Umzimkhulu might believe that isiBhaca is under threat and that there is a possibility that it may either be extinct or shift from its original use; others felt that it is a good thing that isiBhaca has other languages around it because South Africa is a multilingual country and therefore people of Umzimkhulu should not see the use of isiZulu and isiXhosa for official purposes as a threat to the existence of isiBhaca. It is important to note that among others the existence of two or more languages in one society does have a potential threat to the language of that society in that it is influenced and may lead to language shift. The use of isiBhaca for official purposes might be the best way to protect and maintain isiBhaca while also allowing the use of isiZulu or isiXhosa to allow language diversity.

Interview Question 2: *Identity and language are intertwined, how do you think the the language situation in Umzimkhulu has affected your identity?*

Table 4.17: Responses to interview question 2

Response	Frequency	Percentage
The language situation affected my identity.	36	90%
The language situation did not affect my identity.	4	10%
Motivation on how the language situation affected my identity.	• **Twenty-five (25) participants** said that the language situation in Umzimkhulu affects their identity as they are always thought to either be Zulu or Xhosa speakers. • Direct quote from FSL-3: *"I always feel like I don't know who I am because when I see Xhosa people I try to speak isiXhosa to fit in and I do the same when I am with the Zulu speakers."* • **Six participants** felt that the language situation Umzimkhulu causes people of other places not to take them seriously because it is as if they do not know who they are. • Direct quote from MTL-2 *"When we attend political conferences we are always claimed by both people of the EC and those of KZN as one of them and as much as we are in the KZN province but we are not Zulu and this is the mistake most people make. We are proudly Bhaca."* • **Five (5) participants** felt that their identity is in tutus and also pointed out that they fear for the future generation. • Direct quote from MCL-1: *"Our children are the ones who will suffer because of this because their identity is tied with their language and once they lose their language then they will lose their identity and they will never know who they are and where they come from."*	
Motivation on how the language situation does not affect my identity.	• **Four (4) participants** pointed out that they still felt strongly that they are amaBhacas ethnically even though they were not always in a position to use isiBhaca, especially for official purposes.	

	• Direct quote from FTL-2: *"I will never forget who I am because I do not use my mother tongue as often as I might want to. Many people are not English ethnically, but they still use English more than their mother tongue."*

An overwhelming majority (36 out of 40 which is 90%) of the interviewees shared a similar perspective that indeed there is an entanglement between language and identity and that indeed the language situation in Umzimkhulu has severely affected their identity and sense of belonging. These participants indicated that their identity and that of their children and grandchildren is at risk when considering the language situation of Umzimkhulu because everywhere they go people always associate them with either the isiZulu ethnic group or the Xhosa ethnic group. They further indicated that several people did not take isiBhaca seriously, let alone its speakers, because isiBhaca was abandoned even by those who identify as amaBhaca.

On the other hand, a small minority (4 out of 40 which is 10%) of the interviewees held a different view; they argued that the fact that isiBhaca is not used for official purposes in Umzimkhulu does not mean that it will extinct or shift towards isiZulu or isiXhosa. They indicated that even if they speak isiZulu or isiXhosa at times but they strongly identified with isiBhaca and that their identity was not at risk at all.

A critical analysis of the above-quoted submissions revealed it may seem that they are contradictory, but attitudes held by both the majority and minority are linked because even though the majority believe that the language situation of Umzimkhulu affects their identity, they still demonstrated love for isiBhaca which is something in common with the minority which although believing that the language situation of Umzimkhulu does not affect their identity, they also demonstrated love for isiBhaca. There is an indication that language and identity are intertwined and that one informs and expresses oneself through the other, which is the reason why the majority of interviewees felt strongly that something should be done about the language situation in Umzimkhulu to protect the cultural identity of the future generation of amaBhaca.

Interview Question 4: *How much do you think learning isiZulu or isiXhosa at school/and using it for official purposes as an L1 affected your attitude towards isiBhaca?*

Table 4.18: Responses to interview question 4

Response	Frequency	Percentage
Learning isiZulu or isiXhosa affected my attitude toward isiBhaca.	29	72.5%
Learning isiZulu or isiXhosa has not affected my attitude toward isiBhaca.	11	27.5%
Motivation for "Learning isiZulu or isiXhosa affected my attitude towards isiBhaca.	• **Nineteen** (19) said that their understanding of isiBhaca would have been better had they been allowed to do it as a HL in school. • Direct quote from MLT-2: *"Today I understand isiXhosa the same way I understand isiBhaca because isiXhosa is the only language I was taught in back in my school days and I also teach it today; I was and am still denied an opportunity to learn/teach my mother tongue."* • **Ten (10) participants** felt that indeed having isiXhosa as a MOI or HL in schools has made learners develop negative attitudes towards isiBhaca. • Direct quote from FP-1 *"Learners see isiBhaca as a language only useful for uneducated people and that once you become educated you should enhance your knowledge only on official languages because it will help you to be able to network with the broader society."*	
Motivation for "Learning isiZulu or isiXhosa has not affected my attitude towards isiBhaca."	• **Six (6) participants** pointed out that even though they learned isiXhosa they still strongly felt that isiBhaca was their language and they love it nonetheless. • Direct quote from FSL-7: *"I struggled to learn isiXhosa in school because I didn't speak it as a HL but even though I learnt isiXhosa I still love and speak isiBhaca fluently and I ensure that my children learn isiBhaca."*	

	• **Five (5) participants** felt that although isiBhaca is not offered as one of the languages taught in school, it does not mean that choosing isiZulu or isiXhosa must be discouraged. • Direct quote from FLT-8: *"Doing isiXhosa is a good opportunity for learners to be multilingual and therefore what the government could do is to add isiBhaca as one of the options for learners in Umzimkhulu but must not remove isiXhosa because as educators we already understand it."*

The majority (29 out of 40 which is 72.5%) of the interviewees shared a similar perspective that learning isiZulu or isiXhosa as a HL of FAL in school has affected their attitudes towards isiBhaca. They indicated unmatched love for isiBhaca, yet they still believed that it is difficult to be confident of isiBhaca because it is only good for being used by herd boys and good enough to be used at home. Indeed, there is an entanglement between language and identity and that indeed the language situation in Umzimkhulu has severely affected their identity and sense of belonging. These participants indicated that learning a language includes learning its culture. They further indicated that it is not easy to learn a culture of one language using another, citing that since isiZulu and isiXhosa are used in schools, it was difficult for learners to learn and understand the culture of amaBhaca while using isiZulu or isiXhosa because some terms found in isiBhaca are neither found in isiZulu nor in isiXhosa.

On the other hand, the minority (11 out of 40 which is 27.5%) of the interviewees held a different view, as they argued that even though they did not do isiBhaca as a LoLT they still held very positive attitudes towards isiBhaca and believed that all languages do eventually shift and therefore learners should not be limited, but instead should be allowed to either choose between isiZulu, isiXhosa and isiBhaca because maybe some people are already familiar with isiZulu or isiXhosa especially the language educators

A critical analysis of the above-quoted submissions indicates that the language situation in Umzimkhulu schools is not accommodative and those learners who might feel that they do not understand isiZulu or isiXhosa that well are at risk of performing badly whereas those who are L1 speakers of either isiZulu or isiXhosa are at an advantage because they have a strong foundation

of the language from their homes whereas the ones who speak isiBhaca in their homes might be confused and disadvantaged and might subsequently not perform well.

Interview Question 8: *Do you think the influence and power of politics played a role in the sociolinguistic controversy in Umzimkhulu? If so, how can such influence help in resolving the problem, particularly in schools?*

Table 4.19: Responses to interview question 8

Response	Frequency	Percentage
Politics played a role in the language issue in Umzimkhulu.	38	95%
Politics did not play a role in the issue of language in Umzimkhulu.	2	5%
Reasons for "Politics played a role in the issue of language in Umzimkhulu."	• **Fifteen (15) participants** said that politicians in Umzimkhulu did not entertain the language issue of Umzimkhulu even when it was raised with them. • Direct quote from MRL-2: *"If our political leaders cared about us, they would have done something about the language controversy in Umzimkhulu. There is no place where people are not sure what their mother tongue is because there are two languages used in one place and both of them are not even their mother tongue."* • **Twelve (12) participants** felt that although it is not the current politicians' fault previous political leaders are the one who compromised the people of Umzimkhulu. • Direct quote from FP-2 *"We were not going to be going through this if our former leaders didn't compromise. When we transferred to KZN from EC it was a perfect opportunity for our leaders to also raise the language issue but they didn't."*	

	• **Ten participants** felt that the language controversy in Umzimkhulu had politics at the helm and unfortunately such politics do not involve normal citizens but is about a selected few. • Direct quote from MTL-1 *"I doubt that our political leaders are not aware of the current language problems in Umzimkhulu, especially in schools. Our children have to choose isiXhosa even though they are struggling with it. If our leaders fail to introduce isiBhaca for teaching and learning they must at least introduce isiZulu."*
Reasons for "Politics have not played a role in the issue of language in Umzimkhulu."	• **Two participants** pointed out that the issues of language in Umzimkhulu are beyond politicians since such problems are not only limited to Umzimkhulu. • Direct quote from FLT-3: *"The issue of language in Umzimkhulu is beyond politics, especially when it comes to education if you can check other places around the EC are also going through the same problems of language because learners are struggling with isiXhosa since it is not their mother tongue."*

An overwhelming majority (38 out of 40 which is 95%) of the interviewees shared a similar perspective that indeed at the centre of the sociolinguistic controversy in Umzimkhulu is politics, especially with regards the situation in schools. They indicated that their complaints about the language situation fell on deaf ears and that the government seemed to have forgotten about the ethnicity of amaBhaca and that even though they were shifted to KZN, this does not mean that they are Zulus or amaZulu. Many interviewees felt that although the language situation of Umzimkhulu was influenced by politics, people who are to be blamed for this are those who held political positions at the time of the transition from EC to KZN.

On the other hand, a small minority (2 out of 40 which is 5%) of the interviewees held a different view; they argued that the language situation in Umzimkhulu was beyond politics, and they further provided an example of the EC province where several people speak dialects, but when going to school they have to adapt to and accommodate isiXhosa and its speakers. They indicated that

among other things the low pass rate in the EC could be influenced by the language issue, since it is a province with many dialects and cultures but may only choose either isiXhosa or Afrikaans in school.

A critical analysis of the above-quoted submissions revealed that although several issues are surrounding the sociolinguistic controversy in Umzimkhulu, politics seem to be one of the factors the interviewees believed were at the forefront, which makes sense because politicians are mostly dominant when it comes to socio-economic and educational factors in communities. The issue of language in Umzimkhulu, therefore, could have been solved if it were well understood; it may not be wrong to have two or more languages in one community, but the problem is when those languages which are used are not accepted as a L1 by people of those communities, it poses a threat to people's cultural identity.

4.6.2 Category 2: Matching isiBhaca against isiZulu and isiXhosa

Questions 3, 5, 6 and 7 were posed to participants under this category.

Interview Question 3: *Some say isiBhaca is a dialect of isiZulu, some say it is a dialect of isiXhosa and some say it is a language of its own. What is your view of this?*

Table 4.20: Responses to interview question 3

Response	Frequency	Percentage
IsiBhaca is a language of its own.	38	95%
IsiBhaca is a dialect of either isiZulu or isiXhosa.	2	5%
Reasons for suggesting that isiBhaca is a language of its own.	• **Seventeen participants** said that isiBhaca is a language on its own because it is different from any other language spoken.	

	• Direct quote from MTL-2: *"IsiBhaca is different from any other language, including isiZulu or isiXhosa, yes there are similarities but there are differences as well."* • **Seven participants** indicated that the reason they believed that isiBhaca is a language on its own was because of its distinct culture and history. • Direct quote from MTL-1 *"As amaBhaca we have our own culture, which is different from the isiZulu and isiXhosa people, even when we look into history you will realise that as amaBhaca we have our own history and although we relate to isiXhosa and isiZulu we have now developed as a nation."* • **Nine (9) participants** indicated that the reason they believed that isiBhaca was a language of its own was because of a lot of words and surnames are distinct from isiZulu and isiXhosa. • Direct quote from MLT-4 *"AmaBhaca have different words which although related but are different from the isiZulu and Xhosa languages, even if you can look the surnames of those who identify as amaBhaca you will realise that there is a difference. For example, Dzanibe, Khwatshube, Sondzaba, etc."* • **Five participants** indicated that the reason they believe that isiBhaca was a language of its own was that the way amaBhaca speak is different from both Zulu and Xhosa people. • Direct quote from MCL-7 *"IsiBhaca is different from isiZulu and isiXhosa because when amaBhaca speak you can identify that they are neither Zulu nor Xhosa, even if the word is the same as that of Zulu or Xhosa language but the way amaBhaca pronounce is different."*
Reasons for suggesting that isiBhaca is a dialect of either isiZulu or isiXhosa.	• **One (1) respondent** pointed isiBhaca is a dialect of isiXhosa because some words from isiBhaca are the same as those of isiXhosa.

	• Direct quote from FSL-2: *"IsiBhaca is a dialect of isiXhosa because the way amaBhaca speak is not too different from how amaXhosa speak that is why we understand each other."* • **One (1) respondent** pointed out that isiBhaca is a dialect of isiZulu because Xhosa people identify amaBhaca as Zulu because of how they speak. • Direct quote from MRL-2: *"People of Umzimkhulu are the same with Zulus, the reason why their language sounds different is that it was influenced by isiXhosa. But the difference is not that much, just like people in Durban speak differently to the people in Vryheid, but they all speak isiZulu."*

An overwhelming majority (38 out of 40 which is 95%) of the interviewees shared a similar perspective that isiBhaca is a language of its own, even though it was not recognised by the constitution of South Africa, they further indicated that this is the reason why many people have opinions about whether isiBhaca is a dialect of isiZulu or isiXhosa. While this group of participants acknowledged the fact that isiBhaca is mutually intelligible with both isiZulu and isiXhosa, it is somewhat distinct from the two. They further indicated that those who classified isiBhaca as a dialect are those who undermine it and its speakers and ignore the fact that isiBhaca has a very rich history and culture which are also different from both isiZulu.

On the other hand, a minority (2 out of 40 which is 5%) of the interviewees held a different view, as they argued that even though isiBhaca is slightly different from isiZulu and isiXhosa, it is not a language on its own, because when one speaks isiZulu or isiXhosa amaBhaca can hear that person. Some argued that isiBhaca is a language in between both isiZulu and isiXhosa and that was the reason why it was not given an official status, also indicating that isiBhaca could be a dialect of isiZulu which was largely influenced by isiXhosa, especially when Umzimkhulu was under the jurisdiction of the Eastern Cape (EC) Province.

Studying the critical analysis of the above-quoted submissions, it may be deduced that isiBhaca is mutually intelligible with both isiZulu and isiXhosa and although classified as a dialect of isiXhosa, it is much closer to isiZulu. It is important to note that amaBhaca over the years have

developed isiBhaca and have become a tribe which is very significant among other dialects under isiXhosa. The government could investigate incorporating dialects into the syllabus, especially dialects like isiBhaca which have a culture and a kingdom of its own.

Interview Question 5: *Do you think isiBhaca is closely related to isiZulu or isiXhosa? Elaborate.*

Table 4.21: Responses to interview question 5

Response	Frequency	Percentage
IsiBhaca is closer to isiZulu.	30	75%
IsiBhaca is closer to isiXhosa.	10	25%
Reasons for suggesting that isiBhaca is closer to isiZulu.	• **Eleven (11) participants** said that isiBhaca is closer to isiZulu because they relate more with the isiZulu speakers than the isiXhosa speakers. • Direct quote from MLT-2: *"Whenever isiZulu people hear us as amaBhaca speak they can relate with us, but the isiXhosa people always say that we are isiZulu speakers."* • **Seven (7) participants** indicated that learners at their school prefer isiZulu as opposed to isiXhosa which they do in school. • Direct quote from FLT-5 *"Most of my learners always say isiXhosa is difficult for them and when they are asked which language they would prefer they say isiZulu is much better."* • **Four participants** indicated that the reason they believed that isiBhaca is closer to isiZulu because that is why the government decided to transfer Umzimkhulu from EC to KZN. • Direct quote from FP-2 *"One of the reasons why the government decided to transfer Umzimkhulu is that their language is closer to isiZulu than isiXhosa even though the main reason for this transfer was a geographical one."*	

	• **Four (4) participants** indicated that the reason they believed that isiBhaca is closer to isiZulu is that most people in Umzimkhulu prefer to be addressed in isiZulu. • Direct quote from FSL-5 *"Whenever I assist citizens of the Umzimkhulu community I find that it is always easier when you speak isiZulu than isiXhosa, even when you ask them, they always say that they prefer isiBhaca or isiZulu."* • **Four (4) participants** pointed out that although isiBhaca is related to both isiZulu and isiXhosa it is closer to isiXhosa and this is also seen in the cultures in the two languages. • Direct quote from MCL-7: *"For someone who is not a speaker of any of the Nguni languages, isiBhaca is similar to both Zulu and Xhosa but when you observe traditions you will realise that amaBhaca are closer to the Zulus as compared to the Xhosas, for instance, the Xhosa people do not practise virginity testing for young girls but amaBhaca and amaZulu do practice it."*
Reasons for suggesting that isiBhaca is closer to isiXhosa.	• **Four participants** pointed isiBhaca is closer to isiXhosa because isiZulu speakers always classify isiBhaca speakers as Xhosas. • Direct quote from FSL-3: *"Most Zulu people I have come across always say that I am Xhosa or umXhosa and when I ask them why they say my isiZulu accent is not similar to that of other isiZulu speakers."* • **Three (3) participants** pointed out that isiBhaca is closer to isiXhosa, and that is why isiXhosa is the language still used in schools in the Umzimkhulu district. • Direct quote from MLT-3: "The majority of educators in Umzimkhulu can teach isiXhosa and learners are also able to perform well in isiXhosa which suggests that isiXhosa and isiBhaca are more related." • **Three participants** pointed out that isiBhaca is closer to isiXhosa because mostly isiXhosa is used and understood by Umzimkhulu citizens.

	• Direct quote from MP-2: *"The majority of citizens in Umzimkhulu understand and speak isiXhosa very well, so this means they find isiXhosa better than isiZulu."*

The majority (30 out of 40 which is 75%) of the interviewees shared a similar perspective that isiBhaca is indeed closer to isiZulu, citing that it is easier to hear isiZulu speakers than isiXhosa speakers; they further indicated that although they have become familiar with isiXhosa, since it has been used in schools and since Umzimkhulu was under EC for a long time, it was easier for them to understand and speak isiZulu. Some of the interviewees in this category indicated that most of the times when they come across isiXhosa speakers, they are always mistaken to be amaZulu based on the language they speak, however, a minority indicated that some of the isiZulu speakers mostly mistake them for being amaXhosa. Educators indicated that learners are always complaining about how difficult it is to understand, write and speak isiXhosa in the classroom and they always say that they would relate better to isiZulu.

On the other hand, a minority (10 out of 40 which is 25%) of the interviewees held a different view, that isiBhaca is closer to isiXhosa rather than it is to isiZulu. They added that people always assumed that they are amaXhosa speakers, even when they tried to explain that they are amaBhaca. Other educators indicated that from their experience in schools, they added that even general citizens of Umzimkhulu speak and understand isiXhosa very well.

A critical analysis of the above-quoted submissions revealed that isiBhaca has been closer to and influenced by isiXhosa, especially when Umzimkhulu was under the ECP because isiXhosa was used as a MOI in many government departments and other formal settings in Umzimkhulu. However, there is also evidence from the interviewees that there has been another language shift of isiBhaca towards isiZulu since Umzimkhulu was classified under KZN. The attitude held by most interviewees is that KZN should rather be dominated by isiZulu than isiXhosa, since the majority of citizens in KZN are Zulu speaking, however, others indicated that the fact that Umzimkhulu is in KZN, does not mean that Umzimkhulu people are amaZulu.

Interview Question 6: *IsiBhaca is not an official language in South Africa. Do you think the use of isiZulu and isiXhosa in formal settings such as school and court threatens the existence of isiBhaca? Elaborate.*

Table 4.22: Responses to interview question 6

Response	Frequency	Percentage
The use of isiBhaca does threaten isiBhaca.	37	92.5%
The use of isiBhaca does not threaten isiBhaca.	3	7.5%
Reasons for suggesting that the use of isiBhaca does threaten isiBhaca.	• **Fifteen (15) participants** said that the use of isiZulu or isiXhosa for official purposes in Umzimkhulu is detrimental to the growth and existence of isiBhaca. • Direct quote from MLT-3: *"The reason why our language (isiBhaca) is not taken seriously today is that the government does not take it seriously hence it is not used in government departments or even the Umzimkhulu municipalities."* • **Twelve (12) participants** felt that indeed isiBhaca was threatened by the use of isiZulu or isiXhosa in Umzimkhulu because now people always assume that people of Umzimkhulu are Zulu ethnically. • Direct quote from MRL-2 *"I even decided to say I am isiZulu because people don't understand isiBhaca and its history so isiBhaca is already threatened because some people do not want to be associated with it because it is not an official language."* • **Ten (10) participants** outlined that isiBhaca has always been threatened by the use of isiZulu and isiXhosa and this has negatively affected isiBhaca because people now have negative attitudes towards their language (isiBhaca). • Direct quote from FLT-5 *"It is not easy to continue to have hope on a language that is not used at school. I love isiBhaca but now I feel that it is*	

	not going anywhere and no matter how we can try to fight for it, it will fall on deaf ears, no one cares what happens to us here in Umzimkhulu."
Reasons for suggesting that the use of isiBhaca does not threaten isiBhaca.	• **Three participants** pointed out that isiBhaca was not threatened by isiZulu or isiXhosa because there are many places where more than one language is spoken and they never threaten each other. • Direct quote from FP-1: *"In Gauteng people speak many different languages, but they never feel that their language is under threat by other languages spoken there but they get to learn many different languages which is a good thing."*

An overwhelming majority (37 out of 40 which is 92.5%) of the interviewees shared a similar perspective that isiBhaca is highly threatened by the existence and use of isiZulu and isiXhosa in Umzimkhulu, and they added that Umzimkhulu citizens are denied the right to freely use their mother tongue like mother-tongue speakers of isiZulu and isiXhosa. They cited the education sector as one of the areas in which the use of isiZulu and isiXhosa is threatening isiBhaca because it is not easy to teach a specific culture using a different language. Furthermore, they said that learners in Umzimkhulu schools end up having to be taught about the history of amaZulu or amaXhosa as if they do not have a history of their own, and even the books that are used speak about the culture and history of the isiZulu and isiXhosa people. They indicate that the use and existence of isiZulu and isiXhosa is not only a threat to the existence of amaBhaca but also a threat to their cultural identity. Others added that even in courts you find that a hired interpreter speaks isiZulu or isiXhosa, yet they are interpreting for someone whose L1 is isiBhaca, which is challenging as it might be difficult for the isiBhaca L1 speaker to hear and understand what is being said.

On the other hand, a small minority (3 out of 40 which is 7.5%) of the interviewees held a different view, they argued that even though isiBhaca is not often used as isiZulu and isiXhosa, they still

felt that it was not under threat because everyone is allowed to speak whatever language they feel like speaking. They indicated that the existence and use of more than two languages in one community was not something new, as it is happening in several places such as Gauteng and Cape Town, therefore, the people of Umzimkhulu should see this as an opportunity for them to be more multilingual and not as a threat.

A critical analysis of the above-quoted submissions it may be deduced that the majority of the people in Umzimkhulu are not happy about the language situation in Umzimkhulu and wish that isiBhaca may be allowed to be used for official purposes as is with any other language in South Africa. It is also clear that some of the participants do not necessarily have an issue with isiZulu or isiXhosa as languages, but they just feel that as it stands there is no fairness with regards language right for amaBhaca. More language education in the form of discussion forums which will include amaBhaca may help amaBhaca to voice their concerns to those in power will help. It may also help those in power to share what informs their decisions and what they have done so far with regards the language situation in Umzimkhulu.

Interview Question 7: *If isiBhaca was to be developed to be a language adequate to be used for official purposes, would you support the idea that it should then replace isiZulu and isiXhosa at Umzimkhulu for example in places like; school, hospital, court, etc.?*

Table 4.23: Responses to interview question 7

Response	Frequency	Percentage
Replace isiZulu and isiXhosa.	35	87.5%
Do not replace isiZulu and isiXhosa.	5	12.5%
Motivation for suggesting to replace isiZulu and isiXhosa.	• **Twenty-one (21) participants** said that it was a good idea that isiBhaca should be developed and replace isiZulu and isiXhosa in all formal spaces in Umzimkhulu.	

	• Direct quote from MLT-2: *"Yes, I support the idea that it should replace isiZulu or isiXhosa in the sense that at Umzimkhulu and other areas where it [isiBhaca] is spoken, in this regard Umzimkhulu people will realise and understand their historical background as the Bhaca people because amaBhaca do not know their history because their language is undermined especially in the education sector."* • **Fourteen (14) participants** felt that indeed isiBhaca should replace isiZulu and isiXhosa in Umzimkhulu because besides the fact that educators in Umzimkhulu learnt isiZulu or isiXhosa, they do not understand it to the extent of teaching it either as a HL or using it as MOI in the lower grades. • Direct quote from MLT-3 *"I think it should replace isiZulu and isiXhosa especially in Umzimkhulu because as educators we have no deep understanding of isiZulu and isiXhosa."*
Motivation for "Do not replace isiZulu and isiXhosa".	• **Three (3) participants** pointed out that they do not support the idea that isiBhaca should replace isiZulu or isiXhosa on the basis that both these languages (isiZulu and isiXhosa) are official and are already entrenched; much work would still be needed to be done to get isiBhaca to that level. • Direct quote from FP-2: *"IsiZulu and isiXhosa have become so entrenched as languages and forced gravitation towards isiBhaca could be resisted by the people. While people should be the ones who determine which language should be official; I feel that the status quo in Umzimkhulu schools should remain."* • **Two (2) participants** felt that although isiBhaca could be recognised or developed, it should not replace isiZulu or isiXhosa but should be a third option for learners to choose from. • Direct quote from FLT-3: *"While I agree that isiBhaca should be developed as a language, but I think learners should still be given a chance to choose which language is suitable for them between isiBhaca, isiZulu or isiXhosa."*

An overwhelming majority (35 out of 40 which is 85.5%) of the interviewees shared a similar perspective that isiBhaca is highly overshadowed by isiZulu and isiXhosa especially when coming

to the official language use in Umzimkhulu, they added that Umzimkhulu citizens are denied the right to freely use their mother tongue like mother-tongue speakers of isiZulu and isiXhosa. They strongly felt that isiBhaca should replace isiZulu and isiXhosa in Umzimkhulu as there was no other place where people had to use a language which is not their L1 among themselves, and they indicated that the only time when people use a L2 for official purposes is when they want to accommodate speakers of other languages and in the case of Umzimkhulu amaBhaca are forced to speak isiZulu or isiXhosa among themselves.

On the other hand, a small minority (5 out of 40 which is 12.5%) of the interviewees held a different view, as they argued that even though isiBhaca is not used as often as isiZulu and isiXhosa, they still felt that it was not under threat because everyone is allowed to speak whatever language they feel like speaking. They indicated that the existence and use of isiZulu and isiXhosa in Umzimkhulu was a sign of language diversity and it indicated that the people of Umzimkhulu are multilingual. The participants in this category indicated that even though people of Umzimkhulu identify as amaBhaca, isiZulu and isiXhosa should not be replaced by isiBhaca because the latter has been entrenched in Umzimkhulu and a language change at this stage will cause confusion and distraction, especially for learners. They suggested that isiBhaca should rather be added as a second language in schools which use either isiZulu or isiXhosa and a third language in schools which use both, they added that in Gauteng there are schools where learners are allowed to choose between 2-4 African languages and that this should be considered in Umzimkhulu.

A critical analysis of the above-quoted submissions it may be deduced that the majority of the people in Umzimkhulu do wish to see the development and official use of isiBhaca in Umzimkhulu and the subsequent removal of isiZulu and isiXhosa whereas some feel that even though isiBhaca may be introduced and developed for official use in Umzimkhulu, it does not have to replace isiZulu or isiXhosa as they may be in harmony to accommodate those who might not be comfortable with isiBhaca.

4.6.3 Category 3: Motivation for accommodation/code-switching

Questions 9 and 10 were posed to participants in this category.

Interview Question 9: *Many people in Umzimkhulu are multilingual, in that they speak and understand at least three languages (viz. isiBhaca, isiZulu and isiXhosa), what do you think are the reasons for this multilingualism?*

Table 4.24: Responses to interview question 9

Response	Frequency	Percentage
Umzimkhulu citizens are multilingual.	38	95%
Umzimkhulu citizens are not multilingual.	2	5%
Motivation for suggesting that Umzimkhulu citizens are multilingual.	• **Twenty-five (25) participants** said that indeed most people of Umzimkhulu understand the three languages and the reason is that these the most popular languages in the area. • Direct quote from FSL-4: *"IsiZulu, isiXhosa and isiBhaca are the most famous languages in Umzimkhulu and it is a must that everyone who resides in Umzimkhulu because these are the three languages spoken in Umzimkhulu."* • **Six (6) participants** felt that indeed Umzimkhulu citizens are multilingual and they further indicated that it was not the citizens' choice, but the situation forced them. • Direct quote from MCL-5 *"Yes we are multilingual, but this is not our choice, isiZulu and isiXhosa are the languages used for official communication so the knowledge we have of isiBhaca will not assist us to carry on with our daily business, whether it be at school or work because it is not official, so we have to be multilingual."*	

	• **Five (5) participants** indicated that indeed they are multilingual and this is because the language they used at school is different from their mother tongue. • Direct quote from FLT-8: *"I agree that we are multilingual I think in my case it is because when I am at school, I have to teach isiXhosa and I have also done isiXhosa as a HL in school and isiZulu is a language mostly used as an official language in KZN, hence I know and understand isiBhaca, isiZulu and isiXhosa."* • **Two (2) participants** indicated that indeed they are multilingual and this is because the language they learnt at school and currently used at work. • Direct quote from FSL-3 *"The reason why I am multilingual is that I have learnt isiXhosa in my entire school career and when I got employed as a nurse, I learnt that at my workplace they use isiZulu so I had to learn it too because it was important for my job, while I can speak and understand isiZulu and isiXhosa."*
Motivation for suggesting that Umzimkhulu citizens are not multilingual.	• **Two (2) participants** pointed out that they are not multilingual and this is because their focus has been on the language used for official communication. • Direct quote from FSL-2: *"Since isiBhaca is not recognised I do not understand why people still believe and feel that isiBhaca is a language, I think a person who is multilingual is one who speaks two or more different languages, not someone who speaks a language and its dialect."*

An overwhelming majority (38 out of 40 which is 95%) of the interviewees shared a similar perspective that they are indeed multilingual speaking at least isiBhaca, isiZulu and isiXhosa and this was a good thing because they can express themselves to both amaZulu and amaXhosa even though they identify as amaBhaca. Other participants indicated that although it is a good thing to be multilingual it was not their choice because, if you live in Umzimkhulu you must at least know isiZulu or isiXhosa especially if you want to work in Umzimkhulu. After all, most departments use either isiZulu or isiXhosa as a secondary language, English being the first. They further

indicated that one's knowledge or ability in isiBhaca was of no importance and this shows how isiBhaca is undermined. Other educators indicated that they were forced to be multilingual because at school they must teach isiXhosa.

On the other hand, a small minority (2 out of 40 which is 5%) of the interviewees held a different view, as they indicated that they are not multilingual in that they only can speak and understand either isiZulu or isiXhosa, because those were the languages used as official languages where they work. In addition, they also demonstrated a negative attitude towards isiBhaca, labelling it as a language which is only used informally and may not find expression for use in formal settings like school.

A critical analysis of the above-quoted submissions revealed that amaBhaca are mostly multilingual, speaking at least isiBhaca, isiXhosa, isiZulu and English and much as some say this was not their choice. It was helpful especially when they have to seek employment, as most employers are interested in one's language proficiency in either isiZulu and isiXhosa since those are the dominant languages. This proves that at the centre of the language choice of most amaBhaca is accommodation; they mostly decide to learn or speak either isiZulu or isiXhosa because of the status the two languages hold in South Africa and because of their dominance.

Interview Question 10: *Is there consistency (in terms of the language used) in your working environment. Motivate your answer.*

Table 4.25: Responses to interview question 10

Response	Frequency	Percentage
There is inconsistency.	34	85%
There is consistency.	6	15%
Motivation for suggesting that there is inconsistency.	• **Twenty (20) participants** said that there is no consistency in terms of language but instead any language is used in Umzimkhulu. • Direct quote from MP-2: *"Everyone in Umzimkhulu is confused when it comes to language; everyone uses a language they deem fit, when you are in some places you use isiXhosa and when you are in other places you use*	

	isiZulu and the problem is that none of the two is my HL. It all depends on the customer I am dealing with." • **Seven (7) participants** felt that indeed there was no consistency in terms of language use in schools. • Direct quote from MLT-2 *"In the school where I work, I can say there is no consistency because the information which is sent from the DBE is mostly in isiZulu since it's the main language in KZN but when it comes to teaching we use isiXhosa."* • **Four (4) participants** felt that indeed there was no consistency in terms of language use in churches and the religious sector. • Direct quote from MRL-2 *"It becomes so difficult for us to use the same language when ministering because our people are divided about language; some prefer isiZulu and some isiXhosa Bibles that is why as a group of pastors in Umzimkhulu we are busy with the translation of a Bible to be written in isiBhaca so that we can accommodate most of the citizens and also unite the people of Umzimkhulu."* • **Three (3) participants** felt that indeed there was no consistency in terms of language use in the municipality. • Direct quote from FP-2, "Our municipality has resolved on using isiZulu as a MOI especially when it comes to communication in society and this has its challenges as some do not understand it while other prefer that we use isiXhosa and or isiBhaca and as a result, we are forced to use any appropriate language based on our audience.
Motivation for suggesting that there is consistency.	• **Six participants** pointed out that they were consistent in how they use language in their case as their language was isiBhaca and they saw no reason why they should mix it with other languages. • Direct quote from MCL-6: *"As a community leader I support and stand behind my people, and they love and believe that isiBhaca should be used in our communities hence we use it as much as we can, unfortunately, we*

	do not receive support from anyone especially our government concerning this issue."

An overwhelming majority (34 out of 40 which is 85%) of the interviewees shared a similar perspective that indeed there was much confusion with regards to language and identity in Umzimkhulu. Several interviewees indicated that they were among those who were confused on which language to use because when they speak isiXhosa, amaXhosa say that they sound like amaZulu and vice versa. Moreover, this caused a major confusion, and it means that amaBhaca were not comfortable especially because they are always confused to be something they are not. Some participants in the religious sector indicated that they also come across several linguistic challenges, where they must decide which Bible translation they should use between isiZulu or isiXhosa Bible translations, because in some villages people prefer isiZulu, in some isiXhosa while some prefer isiBhaca. The participants feared that such confusion would cause problems especially for the younger generation, because as it stands that isiBhaca is slowly being influenced and overpowered by isiZulu and isiXhosa.

On the other hand, a small minority (6 out of 40 which is 15%) of the interviewees held a different view, as they argued that even though isiBhaca was not officially recognised, they used it and encouraged everyone who regards it as a L1, because the government is not going to respect amaBhaca if they do not respect themselves and the government will not afford isiBhaca an opportunity for official use if not spoken by anyone.

Studying a critical analysis of the above-quoted submissions, it can be deduced that although the participants held different views about the consistency of the use of isiBhaca, they equally demonstrated unconditional love for isiBhaca and further indicated that they will continue using it with the hope that someday the government or anyone concerned will hear their cry and intervene. Much as there are possible language shifts of isiBhaca due to the contact between isiBhaca, isiZulu and isiXhosa in one place, amaBhaca are confident that their language will be maintained, and they are willing to continue creating awareness in Umzimkhulu communities to ensure that people know that being an isiBhaca speaker born in Umzimkhulu does not necessarily cause an identity crisis.

4.6.4 Synthesis of interviews and links with other data sets

In synthesising the interviews' findings, comparisons will be made for the findings made in Likert-type scale and YES/NO/Motivate questions. This is meant to consolidate the findings from the three data sets.

With regards to Category 1 (Attitudes towards isiBhaca), the response to the interview questions posed under this category shows concurrence with **Sections 4.4.1 and 4.5.1** in that the majority of interviewees had positive attitudes towards isiBhaca because they were of the view that isiBhaca is the only language which represents them as a tribe and it is through isiBhaca that they may express themselves, however a smaller number of participants displayed negative attitudes towards isiBhaca because they felt that it may no longer be revived and is therefore useless. Respondents further indicated that if nothing is done about isiBhaca then it is possible that it may be endangered and may die in the process.

In as far as Category 2 (Matching isiBhaca against isiZulu and isiXhosa) is concerned, the response to the interview questions posed under this category shows concurrence with **Sections 4.4.3 and 4.5.3** as the majority of interviewees believed that isiBhaca is different from both isiZulu and isiXhosa but felt that when compared with the two isiBhaca is much closer to isiZulu as opposed to isiXhosa and therefore if isiBhaca is not given official status then it should rather be classified a dialect under isiZulu as opposed to one under isiXhosa. Respondents further indicated that isiBhaca should be given official recognition at least in the provinces of KZN and the EC where it has L1 speakers.

In a study conducted by Romaine (2002:17), it emerged that the case of isiBhaca and that of Irish, a language is recognised based on a demographic foundation. Legislative policies in favour of the Irish have been the reason for language shift. About 18% of the population has been reported to be Irish speaking in 1926, which was after the foundation of the Irish linguistic state.

When a new government was elected in 1922, policies which were directed at altering the linguistic market were promoted to enhance the social and legal status of Irish by declaring it the national language, to maintain it where it was spoken, and to extend its use to areas like education (Romaine, 2002:18).

Looking at Category 3 (Motivation for accommodation/code-switching), the response to the interview posed under this category shows concurrence with **Sections 4.4.4 and 4.5.5** because the majority of interviewees indicated that the reason for code-switching between isiBhaca, isiZulu and isiXhosa is because they mostly have to accommodate speakers of both isiZulu and isiXhosa and they also have to save their employment. Another group of interviewees indicated that they code-switch because they want to have a sense of belonging and they do not want to feel left out especially when speaking in places outside of Umzimkhulu.

4.7 The sociolinguistic nature of isiBhaca

This section focuses on isiBhaca as a minority language, pidgin, creole or mother tongue and an endangered language. The section also focuses on the native speakers of isiBhaca and their community. In addition, the section focuses on mutual intelligibility between the isiBhaca and isiZulu or isiXhosa.

4.7.1 IsiBhaca as a minority language

The current study established that isiBhaca is a dialect spoken by the minority group found in KZN and therefore when compared to the majority language of KZN (isiZulu) isiBhaca is a minority language. The researcher also acknowledges that there are other areas which have amaBhaca, such as Matatiele, Harding, Kokstad, Ixopo, Mount Frere and others, however, the focus of the current study was on the amaBhaca of Umzimkhulu. The literature indicated that a minority language refers to a language that has low status or is not recognised as either an official or national language (Crystal, 2010). According to Enaikele (2014), non-standard varieties are increasingly becoming endangered because the mother tongue appears to be acquired by a few young people whose parents are from the minority community. This implies that isiBhaca is indeed endangered since

only the older generation seems to understand it better than the younger generation in Umzimkhulu KZN. The researcher agrees with some of the respondents who indicated that to revive isiBhaca, its speakers should be proud of being amaBhaca and should use isiBhaca as much as it is possible. Relevant departments should host awareness campaigns, aimed at promoting the isiBhaca culture and language via the arts and cultural gatherings and isiBhaca speakers should be allowed to study the language at a higher level such as at tertiary institutions so that new writers can be trained to narrate stories and information in isiBhaca.

4.7.2 IsiBhaca as a Pidgin

Data revealed that isiBhaca could be viewed as a pidgin variety of both standard isiZulu and isiXhosa because it is a mixture of other languages although it has been regarded as a language of its own by its speakers. The current study findings revealed that amaBhaca find it easy to understand isiZulu and isiXhosa even though they do not perform well in any of the two when looking into the school context. The findings of the current study correspond with research studies done by Finegan (2008), Onyeche (2002) and Aitchison (2001), who state that a pidgin language is a contact variety of many languages spoken by the community members when they do not have a common language, hence another language is presented in the area to satisfy their communication needs. This implies that isiBhaca was formed as a result of a mixture of other languages such as isiZulu, isiXhosa and siSwati. Hence isiBhaca is mutually intelligible with the above-mentioned languages.

It was established from data analysis in this chapter above that isiBhaca is a mixture of mainly three languages being isiZulu, isiXhosa and siSwati because many of the dominant languages' words, for instance, "Angazi/angazi/angati" which is "andati"; "dadewethu/dzadzewetfu" which is "dzadzewethu"; "ukuhamba" which is "ukukhamba" and "lapho/apho" which is "layo", and many other words are adapted and incorporated in isiBhaca.

The current study found that the amaBhaca code-switched because speaking isiBhaca is confusing for most people to whom isiBhaca is not their mother tongue and because at times they feel the pressure of speaking dominant and powerful languages which makes them feel accepted in society.

Moreover, the younger generation could use more than one language per day for both formal and informal purposes as compared to the elderly. Bokamba (2011) in support of the above, points out that people sometimes abandon their language and prefer to use the dominant colonial languages. In this case, people in Umzimkhulu choose to use isiZulu or isiXhosa due to their dominance and status in society which to a certain extent threatens the existence of their language. This has resulted in language shift involving a situation where there is a gradual displacement of one language by another (Mesthrie, 2002).

4.7.3 IsiBhaca as a Creole or Mother Tongue

Information received from the respondents of this current study showed that isiBhaca is a creole variety of isiZulu and isiXhosa which are predominantly spoken in KZN and EC Provinces. From the literature used in the current study, a creole language was referred by Balogun (2013), Finegan (2008) and Aitchison (2001) as a former pidgin language that has been acquired as a mother tongue of a particular group.

The findings of the current study echoes that of a study by Khati (2011), who views that a mother tongue is a language learnt by people before any other languages have been learnt. The minority people use mother tongue or L1 automatically and naturally from the elderly and parents around them in the community. Umzimkhulu is thus a multilingual community whereby people use isiBhaca, isiZulu and isiXhosa all for different purposes. Furthermore, the above results are in line with the theory of the current study, which suggests that sometimes people accommodate others because their mother tongue is a language of a lower status or a non-standard language.

4.7.4 IsiBhaca as dialect

Information received from the respondents of this current study showed that isiBhaca is closely related to isiZulu as opposed to isiXhosa. Respondents strongly felt that isiBhaca is not a dialect of any language but a language on its own. From the literature used in the current study, the issue of dialect is a crucial and ambiguous one, as noted by Britain (2009) who asserts it is dependent on who defines it. Britain (2009) further posits that for some people a dialect is certainly no more

than a local non-prestigious (powerless) variety of a real language. Scholars, by contrast, have difficulty in deciding which term to use in certain situations.

4.7.5 The endangerment of isiBhaca

The current study revealed that isiBhaca is endangered in the Umzimkhulu because the younger generation does not speak isiBhaca and they feel that it is a useless language, since it does not have a recognized status in South Africa and since the constitution does not make provision for isiBhaca and other similar non-standard varieties. The theories of Language Dominance and Communication Accommodation used in the current study indicate that people shift from their language to accommodate speakers of other languages that favour them culturally, economically and politically (UNESCO, 2003) and such languages are regarded as dominant languages and to a certain extent pose a threat to languages such as isiBhaca. Therefore, it can be concluded that amaBhaca are moving to isiZulu and or isiXhosa, which gives them social and economic advantages, and that has impacted isiBhaca as a mother tongue of most citizens in Umzimkhulu.

The current study also found that isiBhaca is endangered because the dominant languages (isiZulu or isiXhosa) are used for official communication, isiXhosa in the education system where people are taught and learn how to read and write and isiZulu in Municipal offices and public places such as hospitals and clinics. This is in line with Phillipson's (1996) theory of language dominance, where the dominant languages are known as the official national languages and are used as the MOI in public sectors such as schools or universities and for the economic activities of the country.

4.7.6 The Native Speakers of isiBhaca and their Community (Umzimkhulu)

This section discusses the results of the current study on the native speakers of isiBhaca in Umzimkhulu.

Data elicited from individual and focus group interviews revealed that amaBhaca of Umzimkhulu are the native speakers of isiBhaca. The current study also established that there are also people found in Mount Frere who regard themselves as amaBhaca, but they do not speak the same

language variety as the amaBhaca of Umzimkhulu which was the focus of the current study. Related literature concurs that the amaBhaca like most of the tribes in the EC such as amaMpondo fled during the Zulu wars and camped in the cape which is where they developed a tribe of their own and subsequently a language of their own. The literature further also established that amaBhaca are closely associated with other dominant groups such as amaXhosa and amaZulu (Didier; 2007; Bokamba, 2011).

4.7.6.1 Mutual Intelligibility among isiBhaca, isiZulu and isiXhosa

The current study revealed that there was mutual intelligibility between speakers of isiBhaca and those of standard isiZulu and isiXhosa. Another study shows that mutual intelligibility means that two people who speak different languages can understand each other (Sallabank, 2010). The results of the current study revealed that there was a significant similarity between isiBhaca and isiZulu or isiXhosa. This was because isiBhaca is a variety of isiXhosa and shares certain words (Shardama & Magaji, 2014). Therefore, it can be concluded that in Umzimkhulu, people can communicate in isiBhaca, isiZulu and isiXhosa and understand each other in the above-mentioned languages.

The current study also revealed that although isiBhaca is related to both isiZulu and isiXhosa it is closer related to isiZulu than to isiXhosa. This was because Umzimkhulu was transferred to KZN as of 2006 and therefore the provincial language of Kwa-Zulu Natal, isiZulu has also influenced isiBhaca. Thus, the current study identified major differences between isiBhaca spoken in Umzimkhulu and isiXhosa.

4.8 The language factors affecting isiBhaca in Umzimkhulu

4.8.1 Impact of the South African Language Policy

The study established that one of the factors affecting the status of isiBhaca as a non-standard variety was the elevation of the dominant languages, which were used in public sectors. This finding is in line with the theories of the language used in the current study, which revealed that the dominant languages are the official and national languages used as the mediums of instruction

and also used in public domains (Phillipson, 1996). It was noted that since the dominant languages were used in public areas, non-standard varieties such as isiBhaca are endangered. Related literature also confirms that when dominant languages are elevated, standard varieties are endangered, these are languages considered a minority and are used for private activities and they do not have a high status (Kasanga, 2012; Romaine, 2006; Mputubwele, 2003).

4.8.2 High Status of the Dominant Languages

The study also revealed that the dominant languages had a high status in the Umzimkhulu community as compared to isiBhaca which is a HL of the majority speakers in this community. According to Bokamba (2011), when a language has a high status, that language is officially recognised, it is spoken by many people, and it has economic power and linguistic resources. For instance, in South Africa, Afrikaans, English, isiZulu and isiXhosa have a high status; they are recognised officially while isiBhaca has a low status and is not recognised as an official language (Kasanga, 2012; Bokamba, 2011). Therefore, it can be concluded that because isiZulu and isiXhosa have a high status and prestige they are used for official purposes even if it means that schoolchildren suffer because they have to learn other people's HL as their HL and as a result perform poorly because their language has a low status and is not promoted or used as an official language according to the language policy of South Africa.

4.8.3 Vitality of isiBhaca

The current study found that the dominant foreign languages have prestige in Umzimkhulu when compared to the minority or non-standard language. A foreign language is defined by Ouane and Glanz (2010) as a language being learnt after the L1 or mother tongue. It is a language that people master at a later stage. IsiZulu and isiXhosa are both L2s for the majority of citizens in Umzimkhulu and isiBhaca is a common language in the community but both isiZulu and isiXhosa enjoy prestige and at the same time affects the vitality of isiBhaca in Umzimkhulu. Therefore, it can be concluded that isiBhaca is affected because of isiZulu and isiXhosa, which are considered foreign by speakers of isiBhaca because by being forced to speak them they are also forced to learn

their cultures and their children are taught foreign traditions and subsequently lose their identity in the process.

4.8.4 The dominance of isiZulu and isiXhosa in Umzimkhulu

It was also established from the current study that the dominance of isiZulu and isiXhosa was one of the language factors affecting the status of isiBhaca in Umzimkhulu. Phillipson (1996) refers to a theory of language dominance which analyses how the power of the dominant languages influences other languages, that is the way isiZulu or isiXhosa has power over isiBhaca. It was noted that the dominant languages are also used to impose authority on the minority language so that the dominant language remains the official national language (Bisong, 1995).

Furthermore, the above results are in line with the literature of the current study which indicates that the impact of the dominant languages was like double-edged knives as they influence other languages in negative ways (Karanja, 2006; Hoffer, 2005). Related literature also confirms that the impact of the dominant languages is often associated with power, economy and resources (Vigouroux & Mufwene, 2008; Crystal, 2003).

4.8.5 Education domain in Umzimkhulu

The current study revealed that education was another language factor affecting amaBhaca since isiXhosa is still used as a MOI in schools and subsequently learners in Umzimkhulu schools only have a choice to do isiXhosa as an African language added to the English language. This means that isiXhosa is the only language used in schools even though learners feel that it is not easy for them to understand isiXhosa, but instead they would prefer that isiBhaca is not promoted. This further contributes to language death and endangerment of isiBhaca as a non-standard or minority language (UNESCO, 2003). Studies conducted by UNESCO (2003) and Phillipson (1996) suggest that in a multilingual community, education should be used in both the minority and the dominant languages as the MOI. That way, the minority language can be protected and cannot be negatively affected. Unfortunately, this is not the case for isiBhaca as the results of the current study pointed

to the fact that isiBhaca was sidelined as a MOI even in lower grades where the South African constitution suggests that learners should be taught in their mother tongue.

4.8.6 Language change

The current study established that the changes in the language of amaBhaca were due to the contact between the speakers of isiBhaca as well as those of isiZulu and isiXhosa. The collected data revealed that the contact between the three languages spoken in Umzimkhulu influence the identity of the language speakers especially that of isiBhaca as it has a lower status. The results of the current study are in line with De Man (1986), who explains that the changes appear to be common in many multilingual communities such as in Umzimkhulu where standard languages compete with non-standard languages for use in public areas. The current study also found that in Umzimkhulu, isiZulu and isiXhosa have the power to dominate or affect isiBhaca to become extinct.

4.8.7 Shifts in domains of language use

The current study established that amaBhaca shifted from their language because they were forced to use the dominant/standard languages as the official national language. It also established that many people valued isiBhaca and wished to see it promoted while others do not care if isiBhaca is lost as they prefer to use the dominant languages such as isiZulu or isiXhosa (Oshodi, 2014). These findings imply that some people in Umzimkhulu do not care about isiBhaca because they have shifted to using the dominant languages. Studies done by Batibo (2009), UNESCO (2003) and Phillipson (1996) argue that the dominant languages have socio-economic and social power that may force the speakers of the minority language to abandon their language and use them in important activities.

4.9 Attitudes of amaBhaca towards isiBhaca

4.9.1 Language of Communication in Public Sectors in Umzimkhulu

This section discusses the results of the current study on the sectors in which isiBhaca is or is not used in Umzimkhulu, which included public sectors such as the media, government, work and religion.

4.9.1.1 Media

The current study established that isiBhaca was not used in any media platform including a local radio station which recently emerged in Umzimkhulu (Harry Gwala region). The theory adopted in the current study revealed that the effect of the dominant language on mainstream media is in the form of dominant languages being used on the television, radio and print media (Hoffmann, 2009). Other studies say that the media is a reflection of the political and socio-economic power where the dominant languages are used in fields such as television, radio and newspaper rather than the minority languages (Kasanga, 2012; Kabemba, 2005).

The above findings are supported by the studies conducted by Mohamed and Hashim (2012), who point out that the use of dominant languages is closely related to the development of electronic media. The existence of the internet, television, radio and electronic communication enables the community members to enjoy a more modern lifestyle. Bamgbose (2011) states that any country that ignores ICT services in the modern period will be living in the past. More so, the fact that the media have millions of subscribers means that it also plays a role in the lack of contribution to the use of minority languages in the media. Therefore, in Umzimkhulu, the dominant languages dominate electronic media and the people of Umzimkhulu make use of radio and television programmes in the dominant/standard languages (Kasanga, 2012).

4.9.1.2 Government sector

Data elicited from both survey questionnaires and individual interviews revealed that in government offices, mainly two languages are used, being isiXhosa in other cases and isiZulu in other cases. It also meant that although amaBhaca sometimes use isiBhaca with government officials they still replied in either isiZulu or isiXhosa and the MOI in the government departments is not isiBhaca but either isiZulu or isiXhosa. The literature has revealed that the issue of the

language use in government services is concerned with the South African Language Policy because the policymakers are the ones who determine rules on languages used in public sectors and the policy does not promote minority languages (Bokamba, 2011; Mputubwele, 2003). Therefore, isiBhaca is not an official language and therefore is not used in schools, government offices and departments but isiZulu or isiXhosa are used. IsiBhaca is not seen as a useful resource to use in public areas.

4.9.1.3 Working environment

The current study also found that in the workplace, the languages that were mostly used were isiZulu and isiXhosa even though some workers indicated that their mother tongue is isiBhaca. It also meant that people of Umzimkhulu communicate with other staff members or workers in either isiZulu or isiXhosa because that is the language of communication in those working environments. Related literature concurs that the dominant languages have been associated with jobs.

Kasanga (2012) and Muthwii (2002) confirmed that even educated families wanted their children to use the dominant languages for social advantages as compared to benefits associated with minority languages. It can be concluded that in the Umzimkhulu community, different jobs were controlled by the isiZulu or isiXhosa.

4.9.1.4 Religious sector

It was also established from the data collected that both isiZulu and isiXhosa were mostly used in the religious sector. There is however a group of religious leaders who have embarked on a process of translating the Holy Bible into isiBhaca which is spoken by the majority in Umzimkhulu, the respondents revealed that the reason for them to do this was because they witnessed many challenges and divisions caused by the language controversy in Umzimkhulu. It may be concluded that isiZulu and isiXhosa are used on all the important platforms and places where many people congregate.

4.9.2 Language of Communication in Private Fields in Umzimkhulu

This section discusses the results of the current study on the fields in which isiBhaca is used, which include the home and marketplace.

4.9.2.1 The use of isiBhaca at home

The findings of the current study revealed that home was the first private place where isiBhaca is used. The private field or sector is referred to by Erastus (2013) and Dyers (2008) as home, markets and 'on the street'. This result is in line with the literature, which confirmed that isiBhaca as a pidgin is typically used for specific purposes and it can help to meet special community needs at home (Finegan, 2008; Onyeche, 2002). For example, a home is a place where parents and elders transfer cultural knowledge to the youth and family members; transmission takes place and language is likely to be maintained. This also means that people communicate using their mother tongue or creole or pidgin language at home (Balogun, 2013; Erastus, 2013; Dyers, 2008).

4.9.2.2 Market place

The current study also found that the marketplace was one of the private fields where isiBhaca is spoken. It was further established that in the shops and other places where people work and, on the streets, they use isiBhaca and if the person they are speaking to is either Xhosa or Zulu speakers then they may switch to isiZulu or isiXhosa to accommodate them. According to Polomé (1982), the issue of language use in the marketplace can be used to maintain the status of the minority language. The current study found that amaBhaca feel that the fact that they only use isiBhaca in informal settings pain them as they feel that they are not well represented, and they further indicated that the fact that there are two official languages used in Umzimkhulu is stressful because it confuses citizens even more.

4.9.3 The future of isiBhaca

The current study found that isiBhaca would survive in future if its speakers would continue to use it and if government would cater for non-standard languages such as isiBhaca in society. Even if isiBhaca is not the national official status, it is used in areas where it is spoken. However, some of the speakers of the language were not sure whether the minority language would survive or become extinct (Mohamed & Hashim, 2012; Perlin, 2009).

The respondents mentioned that there should be books and plays that are established to teach and learn isiBhaca so that people can revitalise it. The finding of the current study is also in line with Saarikivi and Marten (2012) and Mumbembe, (2016), who state that when languages are used in public fields and control the resources in an area, these are efforts made to protect their language.

4.10 Summary

The purpose of this chapter was to present the data obtained from questionnaires and interviews on language maintenance and shift of isiBhaca and possible causes for such language maintenance or shift. An effort was made to present the data collected as factually as possible, mostly using verbatim statements captured from questionnaires and interviews to enhance validity.

The research questions of the study discussed in Chapter 1 of this study guided the format of the questionnaire and interviews so that the objectives of the study were achieved. The chapter also presented data on language maintenance and shift of isiBhaca as well as people's perceptions towards isiBhaca, isiZulu and isiXhosa as languages predominantly used in Umzimkhulu. Data revealed that the dominant languages (isiZulu and isiXhosa) are recognised officially and are used in public spaces in Umzimkhulu while isiBhaca is mostly used in private spaces when speaking to family and friends. The data also revealed that there is a possible shift of isiBhaca towards isiXhosa due to the formal use of isiXhosa in schools, although there was evidence of maintenance of isiBhaca particularly among the older people. The findings of the research are discussed in the next chapter.

This chapter also entailed a discussion section that detailed the findings of the current study on issues raised in the collection and analysis of data on the socio-linguistic nature of isiBhaca in Umzimkhulu and related it to the theories and literature. What emerged in this chapter as findings were key issues, which included to understand the nature of isiBhaca, establish attitudes held by its speakers as well as the reasons why they accommodate speakers of isiZulu and isiXhosa. Furthermore, to establish how the language controversy in Umzimkhulu affects the people of Umzimkhulu's identity, language shift and language resistance were the main issues that emerged in this chapter. The next chapter will focus on the general conclusion and recommendations of the current study.

CHAPTER 5

GENERAL CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The main aim of this chapter is to provide a brief overview of the major findings of the current study as well as recommendations on the issue of isiBhaca. The current study was done to draw out, and establish, the attitudes held by isiBhaca L1 speakers toward isiBhaca, in a context of isiBhaca being one of many languages spoken in a multilingual society, South Africa. It is pleasing to mention that the literature conducted in the current study, the quantitative data and qualitative data presented in Chapter 4 corresponded. Ditsele (2014:256) in this regard proposes that if quantitative and qualitative data provide mutual confirmation, the researcher's claim for the validity of his conclusions is enhanced. It can, therefore, be claimed that the findings of the current study are valid and reliable.

5.2 Achieving the aims and objectives of the current study

The current study concerned itself with providing a sociolinguistic perspective on the language situation of Umzimkhulu, particularly locating isiBhaca and its use in the area. This was after it was thoroughly observed that people in Umzimkhulu are firstly confused about whether to use isiZulu or isiXhosa for communication and to know when and how to use the above-mentioned languages but also to categories isiBhaca in terms of whether it is a language or dialect and whether it should be used further or viewed as irrelevant. A mixed-methods research approach was employed in the current study to collect data from general citizens and selected respondents in certain fields as a form of survey questionnaires and face-to-face semi-structured interviews. As highlighted in Chapter 1, the current study sought to answer the following research questions and address the following research objectives emanating from a sociolinguistic point of view.

5.2.1 Research question one and objective one (1)

The objective was to investigate how people's perception of isiBhaca influence their language choice in Umzimkhulu.

To address and execute this objective, respondents were asked in different ways. The aim was to identify how their perceptions of isiBhaca influence their language choice. It was explicit from the findings that the majority of the respondents had positive attitudes towards isiBhaca although it was also evident that they do use isiZulu or isiXhosa in certain instances and this had nothing to do with their perceptions towards isiBhaca but rather the fact that isiBhaca is not a standard language and therefore speaking it sometimes causes problems of language barriers to other people, especially those who are not native speakers of isiBhaca.

This observation was both elicited from quantitative and qualitative data of the current study. The current study, therefore, concludes that the language choice of amaBhaca is not influenced by their perceptions towards isiBhaca but rather by the dominance of isiZulu and isiXhosa in Umzimkhulu hence they sometimes decide to use the two languages as opposed to isiBhaca.

5.2.2 Research question two and objective two (2)

The objective was to explore the extent to which learning isiZulu or isiXhosa in schools affects the identity of amaBhaca in Umzimkhulu.

To address and execute this objective, the respondents were asked how they think learning isiZulu or isiXhosa in schools as opposed to isiBhaca, which is their HL, has affected their identity. An overwhelming majority of respondents indicated that they believe that they would have performed better if they had an opportunity to learn isiBhaca in school and had they been allowed to choose isiBhaca as a FAL or HL. This comes as no surprise because scholars such as Cekiso (2014) found that learners perform better when education is provided in a language they know better which is mostly their mother tongue.

Respondents further indicated that it is challenging that sometimes when they are taught or pursue other language-related jobs, they are shortlisted based on the fact that they speak isiXhosa and upon arrival, they struggle to speak like other isiXhosa speakers; they sometimes even get the job because real isiXhosa speakers claim that amaBhaca are isiZulu, based on how they speak, and isiZulu speakers claim that amaBhaca are Xhosa. This proves how difficult it is to be in Umzimkhulu especially learning isiXhosa at school. Respondents indicated that this might cause problems for the rest of the speakers' lives where they are rejected even when the certificates prove that they as applicant, passed isiXhosa.

Based on the above submissions it means learners in Umzimkhulu who are only allowed to choose isiXhosa as an African language, are affected as their identity and their future career may be impacted. It will especially pose challenges if these speakers want to go into the language industry as based on paper it will be revealed that one has passed one language as a HL and in terms of proficiency one can speak a different language.

5.2.3 Research question three and objective three (3)

The objective was to examine to what extent the speakers' language affects identity.

It is evident from the findings of the current study that the language one speaks affects identity; in the case of the current study people of Umzimkhulu indicated that their identity is affected because the younger generation always finds it difficult to keep using isiBhaca which they indicated as their mother tongue because it is not recognised in South Africa. Because of the statistics of isiBhaca in society, people do not take it seriously nor do they think it is regarded by others as a mother tongue. Most respondents indicated that they always face problems when speaking to speakers of either isiZulu or isiXhosa because they are always confused to belong to any of the two language groups and therefore also regarded as Zulus or Xhosas and this is detrimental to their identity as people end up losing their identity of being amaBhaca due to the peer pressure of wanting to belong to a more dominant language.

Another aspect of loss of identity concerns schooling; several respondents indicated that because at school they use isiXhosa they have challenges to understand. It becomes difficult for them to learn some of the traditions of amaBhaca, because culture and tradition are closely linked to language, therefore it is most likely that they learn traditions of the isiXhosa people, hence they also read and use books written by Xhosa people in the Xhosa language which has no representation of amaBhaca whatsoever.

5.2.4 Research question four and objective four (4)

The objective was to examine the reasons why amaBhaca code-switch or accommodate speakers of isiZulu or isiXhosa.

It is evident from the findings of the current study that there are numerous reasons why different speakers of isiBhaca code-switch to accommodate speakers of other languages. The first group of respondents indicated that the reason why they accommodate is because of the pressure in their workplaces; some educators indicated that in their schools they only have an option of doing teaching isiXhosa and therefore whenever they are in an isiXhosa classroom, they should speak isiXhosa even though they regarded themselves as isiBhaca speakers. Another group of respondents indicated that the reason why they had to code-switch to accommodate isiZulu or isiXhosa speakers is that isiBhaca confuses many people in their working environment and every time they spoke isiBhaca they were turned into a laughing stock and people would ask what language that is and they furthermore indicated that they do not understand the language. The last group was the younger ones which indicated that the reason why they code-switched to accommodate speakers of other languages was because of the status isiBhaca has in society. They added that when one speaks a language as minor as isiBhaca one is never going to be taken seriously because isiBhaca is basically respected by its speakers but not by everyone else including government officials.

5.2.5 Research question five and objective five (5)

The objective was to examine to what extent speakers of isiBhaca find isiBhaca threatened by the existence of isiZulu or isiXhosa in Umzimkhulu.

It is evident from the findings of the current study that amaBhaca have in numerous ways indicated they fear the loss of their language (isiBhaca) at the expense of isiZulu or isiXhosa. Among other reasons respondents pointed out that isiBhaca was not given a chance even when it comes to entertainment such as radio and television. IsiZulu or isiXhosa is used in all platforms such as education, health, government and religion, which leaves isiBhaca to only be used in informal settings such as in homes, markets, and on the streets because there are no regulations of how and which languages should be used on such platforms.

The threat to isiBhaca has already been evident because there is a general assumption that the younger generation has lost interest in isiBhaca and further developed negative attitudes towards isiBhaca because they feel that it is better to associate with more dominant languages in this case isiZulu and isiXhosa. Several respondents suggested that isiBhaca may still be revived but the government and other key isiBhaca speakers should be lobbied to be part of the initiative to preserve isiBhaca and ensure that educators teach this generation for the next generation.

5.3 Hypotheses

The first hypothesis has been rejected because the majority of respondents displayed positive attitudes towards isiBhaca even though they indicated that they acknowledge the fact that it is under threat, but they still maintained that isiBhaca is a language and they believe it should be given a chance and further be developed in areas where necessary. The respondents who had negative attitudes towards isiBhaca were the few who believed that it may not be revived and given if it is revived it will be a complete waste of time because people are already used to isiZulu or isiXhosa.

The second hypothesis was proven to be true because respondents indicated that isiBhaca is indeed limiting for them and it becomes difficult for its speakers to use it because it is a non-official language in South Africa. They, however, indicated that they believe that isiBhaca can be developed for further use in formal settings such as education, health, radio and other sectors which would allow them to use it and preserve it for the future generations.

5.4 Suggestions for future research

IsiBhaca is among many other languages in South Africa which do not have official status, largely because they are regarded as dialects of languages with official status. There is a need to conduct research on these non-official languages as well and establish how their speakers view and relate to them.

5.5 Recommendations

- Recommendations follow next:
- The researcher recommends that the government and relevant stakeholders revisit the issue of language Standardisation and Language Planning in South as a whole to properly align the so-called dialects and also confirm which languages should be standard and which ones should not be standard.

- There seems to be a major confusion in Umzimkhulu with regards language use; the government and relevant stakeholders should provide clarity for the people of Umzimkhulu to ensure that only one language as a language of Umzimkhulu instead of two languages is used in different sectors.

- IsiBhaca should be used as the LoLT in schools in areas where the majority of the speakers speak isiBhaca. In that way teachers will be able to assist the learner transition from isiBhaca to isiXhosa, hence it can enjoy its rightful status as the standard language used in education in Umzimkhulu. This will curb learner confusion between isiZulu and isiXhosa.

- Teachers should be trained to understand isiBhaca especially in the Foundation Phase since language acquisition is directly linked with learning language in the mother tongue before embarking to acquire other languages (Cekiso, 2014:4).

- Umzimkhulu citizens should be allowed to decide whether they want to be use isiBhaca, isiZulu or isiXhosa whether it be at school or work so that everyone is accommodated.

- Language awareness campaigns should be held, promoting the isiBhaca culture and language via the arts and cultural gatherings.

- IsiBhaca speakers should be allowed to study the language at a higher level such as at tertiary institutions so that new writers can be trained to narrate stories and information in isiBhaca. If the isiBhaca corpus of literature can grow, it can influence the promotion of the unique language.

5.6 Conclusion

This chapter covered the main findings of the current study. Equally, important, recommendations on language maintenance and shift of isiBhaca in Umzimkhulu were suggested. Suggestions on what should be done from now on were also shared in chronological order in ensuring that those scholars who have interest in conducting a similar study like the current one may at least have a clear way forward on how the research can be executed.

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ADDENDUM 1

SURVEY QUESTIONNAIRE FOR RESEARCH PARTICIPANTS

Preamble



Dear Prospective Participant

My name is Yanga Lusanda Praiseworth Majola and I am a PhD student at the University of the Witwatersrand, Johannesburg conducting research under the supervision of Dr EB Zungu, a senior lecturer in the Department of African Languages affiliated to the School of Literature Language and Media. I am inviting you to participate in a study entitled 'Language, identity and culture: a study of language maintenance and shift among people who self-identify as amaBhaca raised in Umzimkhulu, KwaZulu Natal'. I would like you to take your time to complete the attached survey questionnaire. The researcher assures you that your responses will be treated as confidential all the time. You are also not required to provide your surname and full names. All the data provided will be handled confidentially and kept in a safe place and be accessible only to the researcher and the study promoter. Your participation in this survey and response to a questionnaire will be highly appreciated. Should you have any further questions, you can contact the primary researcher at any time at email: 386484@students.wits.ac.za. Alternatively, you can also contact my study leader/supervisor Dr Boni Zungu during office hours on the email: boni.zungu@wits.ac.za for further information.

Researcher's name: _____ (Please print)

Researcher's signature: _____

Date: _____

Supervisor's name: _____ (Please print)

Supervisor's signature: _____

Date: _____

SECTION A: PERSONAL INFORMATION

1. Gender: **Fem** ☐ **M** ☐

2. Age: 18 – 20 yrs ☐ 21-30 yrs ☐ 31-40 yrs ☐ 41-50 yrs ☐

51 yrs and above

3. Place of birth: _____

4. Current residential area: _____

5. What is the location of the school you attended: _____

6. Mother tongue: IsiZulu ☐ IsiXhosa ☐ IsiBhaca ☐ Other ☐ (specify) _____

7. Which African language did you do/choose as home/first additional language at school?

IsiZulu ☐ IsiXhosa ☐ Afrikaans ☐ Other (specify) ☐ _____

8. Which language do you use when speaking with your family?

IsiBhaca ☐ IsiZulu ☐ IsiXhosa ☐ Other (specify) _____

9. Which language do you use when speaking with your friends?

IsiBhaca ☐ IsiXhosa ☐ IsiZulu ☐ Other (specify) ☐ _____

10. Language proficiency

Please tick (√) to indicate your skills in using the language for communication:

	Speaking	Reading	Writing
IsiZulu			
IsiXhosa			
IsiBhaca			

SECTION B: A LIKERT SCALE QUESTIONNAIRE

Instruction: For each Belief Statement below, please use a tick (√) to select the heading that best represents your opinion.

*(Please note: For each Belief Statement, the respondents chose one of the following five options: (1) strongly agree; (2); agree; (3) not sure; (4) disagree; or (5) strongly disagree. The choices of the total sample size of 247 respondents were collated and expressed as **means** and **attitudinal positional tendencies** as shown below.)*

	Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
1	The manner in which amaBhaca speak is influenced by the area being in KwaZulu-Natal and close to the Eastern Cape.					
2	There is no major difference between isiBhaca and isiXhosa.					
3	IsiBhaca is only relevant for discussing matters such as lobola negotiations and not for any official use.					
4	The younger generation in Umzimkhulu is likely to forget about isiBhaca in the near future.					
5	IsiBhaca only refers to its literal meaning “ukubhaca” and has nothing to do with language, identity and culture.					
6	Dialects such as isiBhaca should be developed and used for official purposes in places where they are spoken.					
7	IsiBhaca is only relevant for older people in Umzimkhulu.					
8	Sometimes I speak isiZulu because I want to accommodate isiZulu speakers.					

9	Sometimes I speak isiXhosa because I want to accommodate isiXhosa speakers.					
10	What I speak does not define who I am (my identity).					
11	There is no major difference between isiBhaca and isiZulu.					
12	Using isiZulu or isiXhosa as an HL/FAL in school informs the negative attitudes towards isiBhaca for learners.					
13	Sometimes I speak isiZulu or isiXhosa because of its official status in South Africa.					
14	Even if isiBhaca is mutually intelligible with isiZulu or isiXhosa, it should be developed as a separate language.					
15	If amaBhaca continue accomodating other language speakers such as isiZulu or isiXhosa, isiBhaca will fade away.					

SECTION C – OPEN-ENDED QUESTIONS

3.1 Do you think IsiBhaca is a Xhosa/Zulu dialect? Yes ☐ **No** ☐

Explain your answer.

_____

_____

_____

_____

_____

3.2 Do you think that some people have negative attitudes towards isiBhaca because of its status in society? Yes ☐ **No** ☐

Explain your answer.

_____

_____

_____

_____

_____

3.3 Do you think you would have performed better if you had an option of choosing isiBhaca as an HL/FAL in school? Yes ☐ No ☐

Explain your answer.

_____

_____

_____

_____

_____

3.4 Do you think isiZulu and isiXhosa threaten the existence of IsiBhaca? Yes ☐ No ☐

Explain your answer.

_____

_____

_____

_____

_____

3.5 Do you think that isiBhaca should be officially recognised in areas where many people speak it, for example in the provinces of KwaZulu-Natal and the Eastern Cape? Yes ☐ ☐

Explain your answer.

_____

_____

_____

_____

_____

3.6 Ethnically speaking, do you consider yourself as *uMzulu, uMxhosa* or *iBhaca*?

umZulu ☐ **umXhosa** ☐ **iBhaca** ☐

Explain your answer.

_____

_____

_____

_____

_____

3.7 Do you think that there is a difference between isiBhaca and isiZulu?

Yes ☐ **No** ☐

Explain your answer.

_____

_____

_____

_____

_____

3.8 Do you think that there is a difference between isiBhaca and isiXhosa?

Yes ☐ **No** ☐

Explain your answer.

_____

_____

_____

_____

_____

3.9 Do you sometimes code-switch between isiBhaca and isiZulu or isiXhosa to accommodate speakers of other languages? Yes ☐ No ☐

Explain your answer.

_____

_____

_____

_____

_____

3.10 Do you feel pressure to code-switch to other languages (viz. isiZulu or isiXhosa) because isiBhaca is not an official language in South Africa? Yes ☐ No ☐

Explain your answer.

_____

_____

_____

_____

_____

ADDENDUM 2

D. INDIVIDUAL INTERVIEW QUESTIONS (QUALITATIVE DATA).

• In my opinion, younger generations speak less of isiBhaca than older ones, and this may lead to the death of isiBhaca within a few generations to come. Does this put isiBhaca under threat, if yes, what should be done?
• Identity and language are intertwined; how do you think the language situation in Umzimkhulu has affected your identity?
• Some say isiBhaca is a dialect of isiZulu, some say it is a dialect of isiXhosa and some say it is a language of its own. What is your view of this?
• How much do you think learning isiZulu or isiXhosa at school/and using it for official purposes as an L1 affected your attitude towards isiBhaca?
• Do you think isiBhaca is closely related to isiZulu or isiXhosa? Elaborate.
• IsiBhaca is not an official language in South Africa. Do you think the use of isiZulu and isiXhosa in formal environments such as school and court threatens the existence of isiBhaca? Elaborate.
• If isiBhaca was to be developed to be a language adequate to be used for official purposes, would you support the idea that it should then replace isiZulu and isiXhosa at Umzimkhulu for example in places like; school, hospital, court, etc.?
• Do you think the influence and power of politics played a role in the sociolinguistic controversy in Umzimkhulu? If so, how can such influence help in resolving the problem, particularly in schools?
• Many people in Umzimkhulu are multilingual, in that they speak and understand at least three languages (viz. isiBhaca, isiZulu and isiXhosa). What do you think are the reasons for this multilingualism?
• Is there consistency (in terms of the language used) in your working environment? Motivate your answer.

ADDENDUM 3

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

FACULTY OF HUMANITIES

SCHOOL OF LITERATURE LANGUAGE AND MEDIA

PARTICIPANT INFORMATION SHEET

Dear Sir/Madam

My name is **Yanga Lusanda Praiseworth Majola** and I am a PhD student in the Department of African Languages and Linguistics, in the School of Literature Language and Media, at the University of the Witwatersrand, Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating language maintenance and shift among people who self-identify as amaBhaca raised in Umzimkhulu, KwaZulu-Natal under the supervision of Dr EB Zungu. This research project aims to gain an understanding of the importance of language to the cultural identity of amaBhaca and to also discover if isiBhaca is or can be maintained if there is a possible shift towards isiZulu or isiXhosa.

As part of this project, I would like to invite you to take part in the completion of an online questionnaire consisting of three sections. The first section consists of ten (10) biographical/personal information, the second section consists of fifteen (15) Likert scale statements and the third and last section consists of ten (10) open-ended questions. Completing the survey questionnaire will take around 30 minutes. However, those who will be selected to participate in an interview, there will be an extra ten questions for them.

There will be no personal costs to you if you participate in this project, you will not receive any direct benefits from participation but there are no disadvantages or penalties if you do not choose to participate or if you withdraw from the study. You may withdraw at any time or not answer any question if you do not want to. Your participation in this research project will be completely confidential and anonymous as I will not be asking for your name or any identifying information,

and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time and concerning the survey questionnaire, you may discontinue.

If you have questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you. The data collected from this research project will be stored in a drive whereby my supervisor and I have access to it, as it requires a password of which I am the only person who knows it and will be kept for five years. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za

Yours Sincerely,

Researcher:

Yanga Lusanda Praiseworth Majola, 386484@students.wits.ac.za, +27(0) 51 507 3329.

Supervisor:

Dr EB Zungu, boni.zungu@wits.ac.za, +27(0) 11 717 4172.

ADDENDUM 4



UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

FACULTY OF HUMANITIES

SCHOOL OF LITERATURE LANGUAGE AND MEDIA

Informed consent form

PROJECT TITLE: LANGUAGE, IDENTITY AND CULTURE: A STUDY OF LANGUAGE MAINTENANCE AND SHIFT AMONG PEOPLE WHO SELF IDENTIFY AS AMABHACA RAISED IN UMZIMKHULU, KWAZULU NATAL.

PRIMARY RESEARCHER: Mr Yanga Lusanda Praiseworth Majola

I, ……..…… agree to participate in this research project. The research has been explained to me and I understand what my participation will involve. I agree to the following:

(Please tick the relevant options below).

I agree that my participation will remain anonymous	YES	☐	NO	☐
I agree that the researcher may use anonymous quotes in his / her research report	YES	☐	NO	☐
I agree that the interview may be audio recorded	YES	☐	NO	☐

I agree that the information I provide may be used anonymously after this project has ended, for academic purposes by other researchers, subject to their own ethics clearance being obtained.

YES ☐ NO ☐

…… (signature)

…… (name of participant)

…… (date)

…… (signature)

…… (name of the person seeking consent)

…… (date)

ADDENDUM 5

UHLELO LWEMIBUZO YOPHENYO LWABAZOBAMBA IQHAZA(ISIZULU)

Isingeniso



Mdlali wendima othandekayo

Igama lami ngingu-Yanga Lusanda Praiseworth wakwa-Majola futhi ngingumfundi owenza izifundo zobudokotela "PhD" eNyuvesi yase-Witwatersrand, eGoli owenza ucwaningo ngaphansi kuka-Dkt EB Zungu, nonguSolwazi eMnyangweni wezilimu zase-Afrika ongaphansi Esikoleni Semibhalo yezincwadi, ulimi kanye nezezindaba. Ngiyakumema ukuba ubambe iqhaza ocwaningweni olusihloko sithi 'Ulimi ubunikazi kanye namasiko: isifundo ngokugcinwa kolimi kanye nokushintsha phakathi kwabantu abazibona njengamaBhaca akhulele eMzimkhulu, KwaZulu Natal'. Ngingajabula uma ungase uthathe isikhathi sakho ukuze ukwazi ukugcwalisa lelifomu locwaningo elingezansi. Umcwaningi uyakuqinisekisa ukuthi izimpendulo zakho zizophathwa ziyimfihlo ngaso sonke isikhathi. Akudingekile futhi ukuthi unikeze isibongo sakho namagama aphelele. Yonke imininingwane enikeziwe izophathwa ngokuyimfihlo futhi igcinwe endaweni ephephile futhi izotholakala kuphela kumcwaningi nomphathi. Ukubamba iqhaza kwakho kulolu cwaningo kanye nempendulo ephepheni lemibuzo kuzokwaziswa kakhulu. Uma kwenzeka uneminye imibuzo, ungaxhumana nomcwaningi ophambili nganoma yisiphi isikhathi nge-imeyili: 386484@students.wits.ac.za. Ngenye indlela, ungathinta umphathi wami wokufunda uDkt EB Zungu ngezikhathi zomsebenzi ehhovisi nge-imeyili: boni.zungu@wits.ac.za ukuthola eminye imininingwane.

Igama lomcwaningi: _____ (uyacelwa ukuba ubhale ngamagama amakhulu)

Isiginesha yomcwaningi: _____

Usuku: _____

Igama lomhathi wokufunda: _____(uyacelwa ukuba ubhale ngamagama amakhulu)

Isiginesha yomphathi wokufunda: _____

Usuku: _____

ISIGABA A: IMININGWANE EMAYELANA NAWE

1. Ubulili: Owesifazane ☐ **Owesilisa** ☐

2. Iminyaka: 18-20 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51 nangaphezulu ☐

3. Indawo yokuzalwa: _____

4. Indawo ohlala kuyo njengamanje: _____

5. Ikuphi indawo yesikole owawufunda kuso: _____

6. Ulwimi lwebele: IsiZulu ☐ IsiXhosa ☐ IsiBhaca ☐ Okunye(Chaza) ☐ _____

7. Yiluphi ulimi lwase-Afrika olwenzile / olukhethile njengolimi lwasekhaya / lokuqala olwengeziwe esikoleni?

IsiZulu ☐ IsiXhosa ☐ Afrikaans ☐ Okunye (Chaza) ☐ _____

8. Yiluphi ulwimi olukhulumayo mangabe ukhuluma nomndeni wakho?

IsiBhaca ☐ IsiZulu ☐ IsiXhosa ☐ Okunye (Chaza) ☐ _____

9. Yiluphi ulwimi olukhulumayo mangabe ukhuluma nabangani bakho?

IsiBhaca ☐ IsiXhosa ☐ IsiZulu ☐ Okunye (Chaza) ☐ _____

10. Ubuchule Bolimi

Uyacelwa ukuthi ubeke uphawu (√) ukukhombisa amakhono akho ekusebenziseni ulimi kwezokuxhumana:

	Ukukhuluma	**Ukufunda**	**Ukubhala**
IsiZulu			
IsiXhosa			
IsiBhaca			

ISIGABA B: IMIBUZO YE-LIKERT SCALE

Umlayezo: Ngokwesitatimende ngasinye senkolelo engezansi, sicela usebenzise uphawu (√) ukukhetha isihloko esibonisa umbono wakho.

(Uyacelwa ukuba uqaphele: Isitatimende ngasinye Senkolelo, abaphendulayo bakhethe okukodwa kulokhu okuhlanu okulandelayo: (1) Ngiyavumelana ngokuphelele; (2); ngiyavumelana; (3) angiqinisekile; (4) ngiyaphika; noma (5) mgiphika ngokuhelele)

	Isitatimende	**Ngiyavumelana ngokuphelele**	**Ngiyavumelana**	**Angiqinisekanga**	**Ngiyaphika**	**Ngiphika ngokuphelele**
1	Indlela akhuluma ngayo amaBhaca ibangwa yindawo akuyo okuyiKwaZulu-Natali eduze nase-Eastern Cape					
2	Akukho mehluko omkhulu phakathi kwe-Bhaca nesiXhosa.					
3	IsiBhaca silungele kuphela					

	ukudingida izindaba ezifana nezingxoxo ze-lobola hhayi noma yikuphi ukusetshenziswa okusemthethweni.					
4	Isizukulwane esincane eMzimkhulu kungenzeka sikhohlwe yisiBhaca maduze nje.					
5	Igama elithi isiBhaca lisho kuphela ukuthi “ukubhaca” futhi alihlangene nolimi, ubunikazi namasiko.					
6	Ulimi lwesigodi olufana nesiBhaca kumele luthuthukiswe futhi lusetshenziselwe izinhloso ezisemthethweni ezindaweni lapho lukhulunywa khona.					
7	IsiBhaca silungele kuphela ukusentshenzi					

	swa abantu asebekhulile.					
8	Kwesinye isikhathi ngikhuluma isiZulu ngoba ngifuna ukwamukela abakhuluma isiZulu.					
9	Kwesinye isikhathi ngikhuluma isiXhosa ngoba ngifuna ukwamukela abakhuluma isiXhosa.					
10	Lokhu engikukhulumayo akuchazi ukuthi ngingubani (umazisi wami).					
11	Akukho mehluko omkhulu phakathi kwesiBhaca nesiZulu.					
12	Ukusebenzisa isiXhosa / isiZulu njengolimi lwasekhaya (HL)/ulimi lokuqala olwengeziwe (FAL) esikoleni ikona okwenza abafundi bangasithandi kahle isiBhaca.					

13	Kwesinye isikhathi ngikhuluma isiZulu / isiXhosa ngenxa yesimo saso esisemthethweni eNingizimu Afrika.					
14	Noma ngabe isiBhaca siyasebenzisana nesiZulu noma isiXhosa, kufanele sakhiwe njengolimi oluhlukile.					
15	Uma amaBhaca eqhubeka nokwamukela ezinye izikhulumi zolimi ezinjengesiZulu / isiXhosa, isiBhaca siyonyamalala.					

ISIGABA C – IMIBUZO EVULIWE

3.1 Ucabanga ukuthi isiBhaca singulimi lwesigodi olungaphansi kwesiXhosa noma isiZulu?

Yebo ☐ **Cha** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.2 Ngabe ucabanga ukuthi abanye abantu banezifiso ezingezinhle ngesiBhaca ngenxa yesimo saso emphakathini? Yebo ☐ Cha ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3. 3 Ngabe ucabanga ukuthi ngabe wenza kangcono ukube ubunako ukukhetha isiBhaca njenge-HL / FAL esikoleni? Yebo ☐ ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.4 Ngabe ucabanga ukuthi isiZulu nesiXhosa kuphazamisa ubukhona kwesiBhaca? Yebo ☐ Cha ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.5 Ngabe ucabanga ukuthi isiBhaca kufanele samukelwe ngokusemthethweni ezindaweni ezinabantu abaningi abasikhulumayo, njengasezifundazweni i-KwaZulu-Natali naseMpumalanga Kapa? Yebo ☐ Cha ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.6 Ngokwezenhlalo, uzibona ungu*Mzulu, uMxhosa* noma *iBhaca*?

umZulu ☐ **umXhosa** ☐ **iBhaca** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.7 Ngabe ucabanga ukuthi ukhona yini umehluko phakathi kwesiBhaca nesiZulu?

Yes ☐ **No** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.8 Ngabe ucabanga ukuthi ukhona yini umehluko phakathi kwesiBhaca nesiXhosa?

Yebo ☐ **Cha** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

3.9 Ngabe kwesinye isikhathi ushintsha phakathi kwesiBhaca nesiZulu / isiXhosa ukwamukela izikhulumi zezinye izilimi? Yebo ☐ Cha ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.10 Ngabe uzizwa unengcindezi yokushintshela kwezinye izilimi (njengesiZulu / isiXhosa) ngoba isiBhaca akulona ulimi olusemthethweni eNingizimu Afrika?

Yes ☐ No ☐

Chaza impendulo yakho.

_____

_____

_____

_____

ADDENDUM 6

D. IMIBUZO EKUZOXOXWA NGAYO (ISIZULU)

• Ngokubona kwami, izizukulwane ezisencane azisikhulumi kakhulu isiBhaca ngaphezu kwabantu asebekhulile, futhi lokhu kungaholela ekufeni kwesiBhaca ezizukulwaneni ezimbalwa ezizayo. Ngabe kufanele kwenziwe okuthile ukuqinisekisa ukuthi isiBhaca asifi, uma uthi yebo, yini okufanele yenziwe?
• Ubunikazi nolimi kuyahlangana; ucabanga ukuthi isimo sezilimi eMzimkhulu sibuthinta kanjani ubuwena?
• Abanye bathi isiBhaca ulimi lwesigodi olungaphansi kwesiZulu, kanti abanye bathi singulimi lwesigodi olungaphansi kwesiXhosa kanti futhi abanye bona bathi swulimi nje oluzimele. Uyini umbono wakho ngalokhu?
• Ucabanga ukuthi ukufunda kwakho isiXhosa noma isiZulu esikoleni / Kanye nokusebenzisa lezi zilimi ngokusemthethweni kusithinte kanjani isimo sakho sengqondo ngesiBhaca?
• Ngabe ucabanga ukuthi isiBhaca sisondelene nesiZulu noma isiXhosa? Chaza kabanzi.
• IsiBhaca akulona ulimi olusemthethweni eSouth Africa. Ngabe ucabanga ukuthi ukusetshenziswa kwesiZulu nesiXhosa ezindaweni ezifana nesikole kanye nenkantolo kuphazamisa ubukhona nokusetshenziswa kwesiBhaca? Chaza kabanzi.
• Uma isiBhaca singakhiwa njengolimi olwanele ukuba lukusetshenziselwa izinhloso ezisemthethweni, ngabe uyawusekela umbono wokuthi kumele sithathe indawo yesiZulu nesiXhosa eMzimkhulu ezindaweni ezifana; nezikole, isibhedlela, inkantolo, njll?
• Ngabe ucabanga ukuthi Amandla ezombusazwe adlale indima enkulu empikiswaneni yezenhlalo ngolimi eMzimkhulu? Uma kunjalo, umthelela onjalo ungasiza kanjani ekuxazululeni inkinga, ikakhulukazi ezikoleni?
• Abanye bafuna isiBhaca ukuba samukelwe njengolimi oluzimele futhi samukeleke ngokusemthethweni okungenani KwaZulu-Natali kanye / noma e-Eastern Cape. Uvulekele kangakanani kulombono?
• Ngabe ubona kufanelekile ukuthi izingane zenze isiXhosa njenge-HL / FAL ezikoleni eziseMzimkhulu? Yichaze kabanzi impendulo yakho?

ADDENDUM 7

UHLELO LWEMIBUZO YOPHANDO LWABATADLALA INDZIMA (ISIBHACA)

Isingeniso



Mdlali wendzima othandzekako

Igama lami ndzingu Yanga Lusanda Praiseworth waka Majola futhsi ndzingumfundzi owenta itifundzo tobudzokotela "PhD" eYunivesithi yake Witwatersrand, eGoli owenta uphenyo ngedasi kwa Dkt EB Zungu, owuSolwazi eMnyangweni wetilwimi take-Afrika ongedasi kweSikolo Semibhalo yetincwadzi, ulwimi kanye netetindzaba. Ndiyakumema ukutsi udlale indzima ephenyweni olunesihloko esitsi 'Ulwimi ubuwena kanye namasiko: isifundzo ngokugcinwa kolwimi kanye nokutshintsha ngekhatsi kwabantfu abatibona bengamaBhaca akhulele eMzimkhulu, KwaZulu Natal'. Ndzingajabula nangabe ungake uthsathse isikhathsi sakho ukute ukwati ukugcwalisa lefomu lophenyo elingedasi. Umphenyi uyakuqinisekisa ukuthsi itimpendzulo takho titogcinwa tiyimfihlo ngaso sonke isikhathsi. Akudzingeki futhsi ukuthsi unikete isibongo sakho namagama aphelele. Yonke imininingwane eniketiwe itophathswa ngokuyimfihlo futhsi igcinwe endzaweni ephephile futhsi itothsolakala kphela kumphenyi nomphathsi. Ukudlala indzima kwakho kulophenyo kanye nempendulo ephepheni lemibuto kutokwamukeleka kakhulu. Uma kwenteka uneminye imibuto, ungaxhumana nomphenyi ongembili nganoba hesiphi isikhathsi nge-imeyili: 386484@students.wits.ac.za. Ngenye indlela, ungathsinta umphathsi wami wokufundza uDkt EB Zungu ngetikhathsi tomsebenti ehhovisi nge-imeyili: boni.zungu@wits.ac.za ukuthsola eminye imininingwane.

Igama lomphenyi: _____ (uyacelwa ukuba ubhale ngamagama amakhulu)

Isiginesha yomphenyi: _____

Imini: _____

Igama lomphathsi wokufundza: _____(uyacelwa ukuba ubhale ngamagama amakhulu)

Isiginesha yomphatsi wokufundza: _____

Imini: _____

ISIGABA A: IMININGWANE EMALUNGA NAWE

1. Ubulili: Umfati ☐ **Indzodza** ☐

2. Iminyaka: 18-20 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51 nangetulu ☐

3. Indzawo yokutalwa: _____

4. Indzawo ohlala kuyo njenganangoku: _____

5. Wafunda kwesiyi isikolo: _____

6. Ulwimi lwebele: IsiZulu ☐ IsiXhosa ☐ IsiBhaca ☐ Okunye (Chata) ☐

_____

7. Oluyi ulwimi lwake-Afrika olwentile / olukhethile njengolimi lwakekhaya / lokuqala olwengeziwe esikolweni?

IsiZulu ☐ IsiXhosa ☐ Isibhunu ☐ Okunye (Chata) ☐ _____

8. Oluyi ulwimi olubhobhako nangabe ukhuluma nomndeni wakho?

IsiBhaca ☐ IsiZulu ☐ IsiXhosa ☐ Okunye (Chaza) ☐ _____

9. Oluphi ulwimi olubhobhako nangabe ukhuluma nabangani bakho?

IsiBhaca ☐ IsiXhosa ☐ IsiZulu ☐ Okunye (Chata) ☐ _____

10. Ubuchule Bolwimi

Uyacelwa ukuthsi ubeke uphawu (√) ukukhombisa amakhono akho ekusebentiseni ulwimi kwezokuxhumana:

	Ukubhobha	**Ukufundza**	**Ukubhala**
IsiZulu			
IsiXhosa			
IsiBhaca			

ISIGABA B: IMIBUZO YE-LIKERT SCALE

Umyalezo: Ngokwesitatimende ngasinye senkolelo engedasi, sicela usebenzise uphawu (√) ukukhetsa isihloko esibonisa umbono wakho.

(Uyacelwa uqaphele: Ngasinye Isitatimende Senkolelo, abaphendulayo bakhethe enye kulezi ezihlanu ezilandzelako: (1) Ndziyavumelana ngokupheleleko; (2); ndziyavumelana; (3) andziqinisekanga; (4) ndziyala; okanye (5) ndzala ngokupheleleko)

	Isitatimende	**Ndziyavumelana ngokupheleleko**	**Ndziyavumelana**	**Andziqinisekanga**	**Ndziyala**	**Ndzala ngokuohelelekо**
1	Indlela abhobha ngayo amaBhaca ibangwa yindzawo akuyo okuyiKwaZulu-Natali esedzute nake-Eastern Cape					
2	Akukho mehluko omkhulu ngekhatsi kwesiBhaca nesiXhosa.					

3	IsiBhaca silungele kphela ukubhobha izindzaba ezifana nezingxoxo ze-lobola hhayi noba okupho ukusetshenziswa okusemthethweni.					
4	Isizukulwane esincane eMzimkhulu kungenzeka sikhohlwe ngesiBhaca madzute nje.					
5	Igama elithi isiBhaca lisho kphela ukutsi “ukubhaca” futsi alihlangene nolwimi, ubunikazi namasiko.					
6	Ulimi lwesigodzi olufana nesiBhaca kufuneka luthuthukiswe futsi lusetshenziselwe izinhloso ezisemtsetsweni ezindaweni layo lubhojwa khona.					
7	IsiBhaca silungele kphela					

	ukusentshenzi swa abantu asebekhulile.					
8	Kwesinye isikhatsi ndzibhobha isiZulu ngoba ndzifuna ukwamkelwa yilaba ababhobha isiZulu.					
9	Kwesinye isikhatsi ndzibhobha isiXhosa ngoba ndzifuna ukwamkelwa yilaba ababhobha isiXhosa.					
10	Into endziyibhobha ko ayichazi ukutsi ndzingubani (umazisi wami).					
11	Akukho mehluko omkhulu phakatsi kwesiBhaca nesiZulu.					
12	Ukusebenzisa isiXhosa / isiZulu njenge-HL / FAL esikolweni kwenza abantu bangabi nao uthando lwesiBhaca					

	ikakhulukazi kwabafundako .					
13	Kwesinye isikhatsi ndzibhobha isiZulu / isiXhosa ngenxa yezimo lezilwimi ezikuso eMzansi Afrika.					
14	Noba ngaba isiBhaca siyasebenzisana nesiZulu noba isiXhosa, kufuneka sakhiwe njengolwimi olwehlukile.					
15	Mangabe amaBhaca eqhubeka nokwamkela abantu ababhobha isiZulu / isiXhosa, isiBhaca siyonyamalala .					

ISIGABA 3 – IMIBUTO EVULIWE

3.1 Ucinga ukutsi isiBhaca sihulwimi lwesigodzi olungedazi kwesiXhosa noba isiZulu?
Yebo ☐ **Chana** ☐

Chaza impendzulo yakho.

_____

_____

_____

_____

_____

3.2 Ngaba ucabanga ukutsi abanye abantu abaqhaleli ukusebenzisa isiBhaca ngenxa yesimo saso emphakatsini? Ewe ☐ Chana ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3. 3 Ngaba ucinga ukutsi ngabe wenza kangcono ukuba bowunenketho yokukhetha isiBhaca njenge-HL / FAL esikoleni? Ewe ☐ Chana ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.4 Ngaba ucinga ukutsi isiZulu nesiXhosa kuphazamisa ubukhona besiBhaca? Ewe ☐ Chana ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.5 Ngaba ucabanga ukutsi isiBhaca kufanele samkelwe ngokusemtsetsweni ezindzaweni ezinabantu abaningi abasibhobhako, njengasezifundazweni i-KwaZulu-Natali nakeEastern Capepa? Ewe ☐ **Chana** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.6 Ngokwezenhlalo, uzibona ungu*Mzulu, uMxosa* okanye *iBhaca*?

umZulu ☐ **umXhosa** ☐ **iBhaca** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.7 Ngaba ucinga ukutsi ukhona yini umehluko phakatsi kwesiBhaca nesiZulu?

Ewe ☐ **Chana** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.8 Ngaba ucinga ukutsi ukhona yini umehluko phakathi kwesiBhaca nesiXhosa?

Ewe ☐ **Chana** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.9 Ngaba kwesinye isikhatsi utshintsha phakatsi kwesiBhaca nesiZulu / isiXhosa ukwamukela izikhulumi zezinye izilimi? Ewe ☐ **Chana** ☐

Chaza impendulo yakho.

_____

_____

_____

_____

_____

3.10 Ngaba uziva unengcindezi yokutshintshela kwezinye izilwimi (njengesiZulu / isiXhosa) ngoba isiBhaca akulona ulwimi olusemthethweni eNingizimu Afrika?

Ewe ☐ **Chana** ☐

Chaza impendulo yakho.

_____

_____

_____

ADDENDUM 8

D. IMIBUTO EKUZOBOJWA NGAYO

• Ngokubona kwami, itizukulwane etisencane atisikhulumi kakhulu isiBhaca ngaphezu kwalabantu asebekhulile, futsi lonto ingabanga ukutsi lufe ulwimi lwesiBhaca etizukulwaneni etimbalwa etitako. Ngabe kufuneka kwentiwe okutsile ukuqinisekisa ukutsi isiBhaca asifi, mangabe utsi ewe, hini okufanele yentiwe?
• Ubuwena nolwimi kuyahlangana; ucinga ukutsi isimo setilwimi sakeMzimkhulu sibutsinta kanjani ubuwena?
• Abanye batsi isiBhaca ulwimi lwesigodzi olungedasi kwesiZulu, kanti abanye batsi siwulwimi lwesigodzi olungedasi kwesiXhosa kanti futsi abanye bona batsi siwulimi nje oluzimele. Utsini umbono wakho ngaloku?
• Ucinga ukutsi ukufundza kwakho isiXhosa okanye isiZulu esikolweni /kanye nokusebentisa leti tilwimi ngokusemtsetsweni kusitsinte kanjani isimo sakho sengqondo ngesiBhaca?
• Ngabe ucinga ukutsi isiBhaca sisondzelene nesiZulu okanye nesiXhosa? Chaza kabanzi.
• IsiBhaca akulona ulwimi olusemtsetsweni eSouth Africa. Ngabe ucinga ukutsi ukusetshenziswa kwesiZulu nesiXhosa etindzaweni etifana netikolo kanye nenkantolo kuphazamisa ubukhona nokusetshenziswa kwesiBhaca? Chaza kabanzi.
• Mangabe isiBaca singekhiwa njengolwimi olwanele ukusetshenziselwa itinhloso etisemtsetsweni, ngabe uyawesekela umbono wokuthi kufuneka sitsatse indzawo yesiZulu nesiXhosa eMzimkhulu etindzaweni etifana; nasesisikolweni, isibhedlela, inkantolo, njll?
• Ngabe ucinga ukutsi amandla ezombusazwe adlale indzima enkulu empikiswaneni yetenhlalo ngolimi eMzimkhulu? Mangabe kunjalo, umtselela onjalo ungancedza kanjani ekulungiseni inkinga, ikakhulukazi ezikolweni?
• Abanye bafuna isiBhaca ukuba samkelwe njengolwimi olutimele futsi samkeleke ngokusemtsetsweni okungenani KwaZulu-Natali kanye / okanye e-Eastern Cape. Uvulekele kangakanani kulombono?
• Ngabe ubona kufanelekile ukutsi abantwana benze isiXhosa njenge-HL / FAL

etikoleni etiseMzimkhulu? Yichaze kabanzi impendulo yakho?

ADDENDUM 9

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

ISIGABA SEZESINTU

ISIKOLO SOKUFUNDA ILIMI KANYE NEZOKUSAKAZA

ISIQEPHU SOKUQHAWULA KULWAZI (ISIZULU)

Mdlali wendima othandekayo

Igama lami ngingu-**Yanga Lusanda Praiseworth** wakwa-Majola futhi ngingumfundi owenza izifundo zobudokotela "PhD" eNyuvesi yase-Witwatersrand, eGoli. Njengengxenye yezifundo zami, kufanele ngenze iphrojekthi yocwaningo, futhi ngiphenya ngokugcinwa kanti nokushintsha phakathi kwabantu abazibona njengamaBhaca akhulele eMzimkhulu, KwaZulu-Natal phansi kuka-Dkt EB Zungu. Le phrojekthi yocwaningo ihlose ukuthola ukuqonda kokubaluleka kolimi ekuhlonipheni amasiko amaBhaca futhi nokuthola ukuthi ngabe isiBhaca singagcinwa sihlale sisetshenziswa noma kungenzeka sigcine sishintsha sisondela esiZulwini noma esiXhoseni.

Njengengxenye yalo msebenzi, ngithanda ukukucela ukuthi ubambe iqhaza kwinhlolokhono / ukugcwaliswa kwekhweshine yemibuzo yenhlolovo. Ukuphendula imibuzo engxoxweni kuzothatha imizuzu eyi-45 ngenkathi ukugcwaliswa kwencwadi yemibuzo kuzothatha imizuzu eyi-30. Ngemvume yakho, ngithanda nokuqopha ingxoxo.

Ngeke kube nezindleko zakho kuwe uma ubamba iqhaza kule phrojekthi, ngeke uthole noma yiziphi izinzuzo eziqondile zokubamba iqhaza kepha akukho bunzima noma izinhlawulo uma ungakhethi ukubamba iqhaza noma uma uyeka ocwaningweni. Ungahoxa noma nini noma ungaphenduli noma imuphi umbuzo uma ungafuni. Ukubamba iqhaza kwakho kulo msebenzi wokucwaninga kuzoba yimfihlo ngokuphelele futhi kungaziwa ngoba ngeke ngicele igama lakho noma imininingwane ekhomba wena, futhi imininingwane onginika yona izogcinwa

ngokuphephile futhi ingezokwaziswa komunye umuntu. Ngizobe ngisebenzisa i-pseudonym (igama elingamanga) ukumela ukubamba iqhaza kwakho embikweni wami wokugcina wokucwaninga. Uma uhlangabezana nanoma ikuphi ukukhathazeka noma ukungakhululeki nganoma yisiphi isikhathi kule nqubo, sizomisa ukuxoxa noma siphinde siqale esinye isikhathi futhi maqondana nohla lwemibuzo lwenhlolovo, ungahle uyeke.

Uma unemibuzo ngesikhathi noma ngemuva kwalolu cwaningo, zizwe ukhululekile ukuxhumana nami ngemininingwane ebhalwe ngezansi. Lolu cwaningo luzobhalwa njengombiko wokucwaninga ozobe utholakala online ngewebhusayithi yomtapo wolwazi eyunivesithi Uma ufisa ukuthola isifinyezo salo mbiko, ngingajabula ukusithumela kuwe. Imininingwane eqoqwe kusukela kulo msebenzi wokucwaninga izogcinwa endaweni lapho lapho mina kanye nomphathi wami ekuzoba yithina kuphela esikwazi ukuyifinyelela, ngoba idinga iphasiwedi ekuyimi kuphela umuntu oyaziyo futhi ezogcinwa iminyaka emihlanu. Uma kukhona okukukhathazayo noma ukukhononda mayelana nezinqubo zokuziphatha zalolu cwaningo, wamukelekile ukuthi uthintane neKomiti Lezimilo Zokuziphatha Kwabantu BaseNyuvesi (okungeyona eyezokwelapha), ucingo +27(0) 11 717 1408, i-imeyili hrecnon-medical@wits.ac.za

Ozithobayo,

Umcwaningi:

uMnu. Yanga Lusanda Praiseworth Majola, 386484@students.wits.ac.za, +27(0) 51 507 3329.

Umphathi wezifundo:

uDkt. EB Zungu, boni.zungu@wits.ac.za, +27(0) 11 717 4172.

ADDENDUM 10

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

ISIGABA SEZESINTU

ISIKOLE SOKUFUNDA ULIMI KANYE NEZOKUSAKAZA

Ifomu lesivumelwano esisekelwe (ISIZULU)

ISIHLOKO SEPROJEKTI: ULIMI UBUNIKAZI KANYE NAMASIKO: ISIFUNDO NGOKUGCINWA KOLIMI KANYE NOKUSHINTSHA PHAKATHI KWABANTU ABAZIBONA NJENGAMABHACA AKHULELE EMZIMKHULU, KWAZULU NATAL.

UMCWANINGI OYINHLOKO: uMnu Yanga Lusanda Praiseworth Majola

Mina, u-……..…… ngiyavuma ukubamba iqhaza kule phrojekthi yocwaningo. Ngicaciselwe ngocwaningo futhi ngiyaqonda ukuthi ukubamba iqhaza kwami kuzobandakanya ini. Ngiyavumelana nokulandelayo:

(Uyacelwa ukuba ubeke uphawu ezinkethweni ezifanele ngezansi).

Ngiyavuma ukuthi ukubamba iqhaza kwami kuzohlala kungaziwa	YEBO ☐	CHA ☐
Ngiyavuma ukuthi umcwaningi angasebenzisa izingcaphuno ezingaziwa embikweni wakhe wokucwaninga	YEBO ☐	CHA ☐
Ngiyavuma ukuthi ingxoxo ingaqoshwa ngokulalelwayo	YEBO ☐	CHA ☐

Ngiyavuma ukuthi imininingwane enginikezayo ingahle isetshenziswe ngokungaziwa ngemuva kokuthi le projekthi isiphelile, ngezinjongo zokufunda zabanye abacwaningi, ngokuya ngokuthola kwabo izimiso zokuziphatha.

YEBO ☐ CHA ☐

…… (ukusayina)

…… (igama lomhlanganyeli)

…… (usuku)

…… (ukusayina)

…… (Igama lomuntu ofuna imvume)

…… (usuku)

ADDENDUM 11



UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

ISIGABA SEZESINTU

ISIKOLO SOKUFUNDZA ULWIMI KANYE NETOKUSAKATA

ISIQEPHU SOKUQHAWULA KULWATI

Mdlali wendzima otsandzekayo

Igama lami ndzingu-**Yanga Lusanda Praiseworth** waka-Majola futsi ndzingumfundzi owenta itifundzo tobudzokotela "PhD" eNyuvesi yake Witwatersrand, eGoli. Njengengxenye yetifundzo tami, kufanele ndenze iphrojekthi yophenyo, futsi ndziphenya ngokugcinwa kanye nokushintsha phakatsi kwabantfu abatibona bengamaBhaca akhulele EMimkhulu, KwaZulu-Natal ngedasi kwa Dkt EB Zungu. Le phrojekthi yophenyo ihlose ukutsola iphinde iqonde ukubaluleka kolwimi ekuhlonipheni amasiko amaBhaca futsi nokutsola ukutsi ngabe isiBhaca singagcinwa sihlale sisetshenziswa okanye kungenzeka sigcine sitshintsha sisondela esiZulwini okanye esiXhoseni.

Njengengxenye yalomsebenti, ndingatsandza ukukucela ukuthi udlale indima kwinhlolokhono / ukugcwaliswa kwekhweshine yemibuzo yenhlolovo. Ukuphendula imibuzo engxoxweni kuzothatha imizuzu eyi-45 ngenkathi ukugcwaliswa kwencwadi yemibuzo kuzothatha imizuzu eyi-30. Ngemvume yakho, ndzingatsandza nokuqopha ingxoxo.

Ngeke kube netindleko takho kuwe mangabe udlala indzima kule phrojekthi, ngeke utsole noba eziphi izinzuzo eziqondile zokudlala indima kodwa abukho ubunzima okanye izinhlawulo mangabe ungakhethi ukudlala indima okanye mangabe uyeka kulophenyo. Ungayeka noba kunini okanye ungaphenduli noba owuphi umbuzo mangabe ungafuni. Ukudlala indima kwakho kulomsebenzi wokuphenya kuzaba yimfihlo ngokuphelele futhi kungaziwa ngoba ngeke ndicele igama lakho okanye imininingwane ekhomba wena, futsi imininingwane ondziniketa yona itogcinwa ngokuphephile futhi ayizukwaziswa omunye umuntfu. Ndzitobe ndzisebentisa i-

pseudonym (igama elihamanga) ukumela ukudlala kwakho indima embikweni wami wokugcina wokuphenya. Mangabe uhlangabezana nanoba okuphi ukukhatsateka okanye ukungakhululeki nganoba hesiphi isikhatsi kule nqubo, sizomisa ukubhobha noba siphinde siqale ngesinye isikhatsi futsi maqondana nohla lwemibuzo lwenhlolovo, ungahle uyeke.

Mangabe unemibuto ngesikhatsi okanye ngemva kwalophenyo, zive ukhululekile ukuxhumana nami ngemininingwane ebhalwe ngezansi. Lophenyo luzabhalwa njengombiko wokuphenya ozabe utsolakala online ngewebhusayithi yomtapo wolwazi eyunivesithi mangabe urhalela ukutsola isifinyezo salombiko, ndzingajabula ukuwutsumela kuwe. Imininingwane eqoqwe kusukela kulomsebenzi wokuphenya itogcinwa endzaweni layo mna kanye nomphathi wami ekuzoba hithina kphela esikwati ukufikelelela kuyo, ngoba idinga iphasiwedi ekuhumina kphela umuntu oyatiko futsi etogcinwa iminyaka emihlanu. Mangaba kukhona intfo ongayitsandzi okanye ukukhalaza malunga netinqubo tokutiphatsa taloluphenyo, wamkelekile ukutsi utsintane neKomiti Letimilo Tokutiphatsa Kwabantfu BaseUnivesithi (okungayona eyetokwelapha), ucingo +27(0) 11 717 1408, i-imeyili hrecnon-medical@wits.ac.za

Otitsobayo,

Umphenyi:

uMnu. Yanga Lusanda Praiseworth Majola, 386484@students.wits.ac.za, +27(0) 51 507 3329.

Umphatsi wetifundzo:

uDkt. EB Zungu, boni.zungu@wits.ac.za, +27(0) 11 717 4172.

ADDENDUM 12

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

ISIGABA SEZESINTU

ISIKOLO SOKUFUNDZA ULWIMI KANYE NEZOKUSAKAZA

Ifomu lesivumelwano esisekelwe

ISIHLOKO SEPROJEKTI: ULWIMI UBUWENA KANYE NAMASIKO: ISIFUNDZO NGOKUGCINWA KOLWIMI KANYE NOKUSHINTSHA NGEKHATSI KWABANTFU ABATIBONA NJENGAMABHACA AKHULELE EMZIMKHULU, KWAZULU NATAL.

UMPHENYI ONGEMBILI: Mnu. Yanga Lusanda Praiseworth Majola

Mna, u-……...…… ndziyavuma ukudlala indzima kule phrojekthi yophenyo. Ndzichatelekile ngophenyo futsi ndziyaqondza ukutsi ukudlala indzima kwami kutobandzakanyani. Ndziyavumelana nokungedasi:

(Uyacelwa ukuba ubeke uphawu etinketsweni etifanele ngedasi).

Ndziyavuma ukutsi ukudlala indima kwami kutohlala kungaziwa	EWE	☐	CHA	☐
Ndziyavuma ukutsi umphenyi angasebenzisa itingcaphuno etingaziwa embikweni wakhe wokuphenya	EWE	☐	CHA	☐
Ndziyavuma ukutsi ingxoxo ingaqoshwa kwenzelwe ukuthi isebenze ngokulandzelako	EWE	☐	CHA	☐

Ndziyavuma ukutsi imininingwane endziyiniketako ingahle isetshenziswe ngokungaziwa ngemva kokutsi le projekthi seyiphelile, ngetinjongo tokufundza tabanye abaphenyi, ngokuya ngokutsola kwabo itimiso tokutiphatsa.

EWE ☐ CHA ☐

…… (ukusayina)

…… (igama lomhlanganyeli)

…… (imini)

…… (ukusayina)

…… (Igama lomuntfu ofuna imvume)

…… (imini)

ADDENDUM 13

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Majola

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: H20/07/19**
PROJECT TITLE	Language, identity and culture: a study of language maintence and shift among people who self identify as amaBhaca raised in Umzimkhulu, KwaZulu Natal
INVESTIGATOR(S)	Mr Y Majola
SCHOOL/DEPARTMENT	Literature, Language and Media /
DATE CONSIDERED	24 July 2020
DECISION OF THE COMMITTEE	Approved Risk level: Minimal
EXPIRY DATE	07 August 2023

DATE 06 August 2020 **CHAIRPERSON** _____
(Professor J Knight)

cc: Supervisor : Dr B Zungu

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

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

_____ Date _____/_____/_____
Signature

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

ADDENDUM 14

education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Mr YLP Majola
Student at Wits University
Johannesburg

07 July 2020

Dear Mr YLP Majola

RE: PERMISSION TO CONDUCT A RESEARCH

This is to confirm that **Mr Yanga Lusanda Praiseworth Majola**, ID Number **8912255793083**, has been granted permission by the Department of Basic Education (DOE) Umzimkhulu Circuit Management Centre (CMC) to conduct a research on isiBhaca as a language under the following topic; **"Language, identity and culture: a study of Language Maintenance and Shift among people who self-identify as amaBhaca raised in Umzimkhulu, Kwazulu-Natal".**

The interviews and distribution of questionnaires may be done in the following schools; **Emtshibeni SS, Engwaqa SSS, Etembeni PS, Strangers Rest JSS, Hambanathi JSS and Washbank JSS.**

It is mandatory that all health protocols are observed to curb the spread of the Corona Virus (COVID-19).

Yours faithfully

Jali F.L (Circuit Manager)

Signature _____

Date 07/07/2020

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KWAZULU-NATAL DEPARTMENT OF EDUCATION
Postal Address: Private Bag X523 • UMZIMKHULU • 3297 • Republic of South Africa
Physical Address: SHOP NO 49 • UMZIMKHULU MALL • UMZIMKHULU • 3297
Tel.: 039 2590 018• Fax: 039 2590 034• Email: gugumpofana@gmail.com •Web: www.kzneducation.gov.za

ADDENDUM 15

Dr C.G.A. SMITH

PhD (English)

Language practitioner: editing and proofreading

Cell: 072 766 1428/012 382 9374 Email: smithcga@tut.ac.za

To whom it my concern

This is to certify that the language of the following document has been edited. The onus is on the author to attend to all suggested changes and all queries. I do not take responsibility for any changes effected in the document after the fact:

LANGUAGE, IDENTITY AND CULTURE: A STUDY OF LANGUAGE MAINTENANCE AND SHIFT AMONG PEOPLE WHO SELF-IDENTIFY AS AMABHACA RAISED IN UMZIMKHULU, KWAZULU NATAL

Author: by

YANGA LUSANDA PRAISEWORTH MAJOLA

Date of this statement: 25 January 2021

Smithcga