

**INTO THE LOOKING GLASS -
REFLECTIONS OF A SELF-DIRECTED LEARNER
ACQUIRING A SECOND LANGUAGE**

**A research report submitted to the Department of Adult Education, University
of the Witwatersrand in partial fulfilment of the degree of Master of Education
by coursework and research report**

by

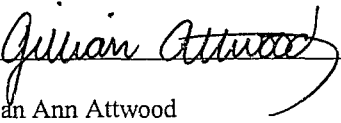
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Johannesburg

February 1999

DECLARATION

I declare that this research report is my own, unaided work. The report is being submitted in partial fulfilment of the requirements for the degree of Master of Education at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination to any other university.


Gillian Ann Attwood

26th day of February 1999

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ABSTRACT

Self-directed learning is a key concept in the field of adult education. Until recently, the primary focus in this field has been on the procedural aspects of the self-directed learning process. This research report has attempted to widen an understanding of self-directed learning by interrogating cognitive and affective, as well as procedural aspects of a self-directed learning experience.

The principle aim of the enquiry was to theorise my own practice as a self-directed learner so as to gain insight into the different dimensions of self-directed learning from the *learner's perspective*. I chose the acquisition of a second language, Sotho, as my self-directed learning project, and lived with a family in a remote village in the mountains of Lesotho in order to acquire the language. Most of the data for the research was collected in the form of an in-depth learning journal, which was used as a tool to reflect on the learning experience and ascertain information significant to the cognitive and affective aspects of my self-directed learning experience.

To extend the study beyond the limits of a purely descriptive account of a subjective learning experience, the research design incorporated some external observation in the form of assessment of the product of my learning; my language proficiency. This shift in perspective was in keeping with the heuristic nature of the study, and also enabled me as learner and researcher to gauge my understandings of the experience against external interpretations. The external assessment reflected an improvement in my language proficiency, which concurred with my own assessment.

The research results suggest that the subjective aspects of the self-directed learning process, as well as the learning context and the learning process are as important as the learning procedure adopted. Cognition and affect are closely interconnected and cannot be ignored if effective and transformative learning is to take place. Journal writing was identified as an important means of promoting reflective learning, whereby a self-directed learner could develop a critical understanding of the relationship between the different aspects of her learning and their combined influence on the learning process. Advantages of learning a second language as a self-directed learning activity point to the development of a responsible learner, aware of her ability to control and direct and actively participate in every aspect of the learning process.

Key terms:

self-directed learning
second language acquisition (SLA)
reflective learning
experiential learning
perspective transformation
journal writing
cognition
affect
critical self-reflection

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CHAPTER ONE

INTRODUCTION

1.1 An Introduction

The objective of this study was to theorise my own practice as a self-directed second language learner, in order to gain a deeper understanding of the *experience* of self-directed learning from the learner's perspective. Most self-directed learning studies focus on the external control and management of the learning process. My aim was to explore the cognitive and affective aspects of a self-directed learning experience. How could a learner construct an understanding of her own subjectivity as a learner? What would be the effects of such a self-reflective understanding on the learning experience? I also wanted to consider the plausibility of investigating *experience* through intensive study of the self within a context.

Three research questions guided the study:

- From the learner's perspective, what factors emerge as significant to the self-directed learning process?
- How can a self-directed learner develop the ability to think critically and use her experience to actively promote her learning?
- What observations can be made about learning a second language as a self-directed learning activity?

1.2 Locating the Research

In any social project we must always develop our capacity to look within ourselves as we look out to others.

(Schratz and Walker, 1995: 139)

Research is a social project. It is also a personal project. The research and the researcher are inextricably locked together (Schratz and Walker, 1995). Once we acknowledge this, we will acknowledge the need for a research perspective that allows

for a flexibility in focus, for a shift from self to other, from researcher to researched, and back again.

However, the researcher and the research process do not exist in a void. They are embedded in a wider epistemological context (Schratz and Walker, 1995). According to Lather (1986), there is no neutral research. All research is framed by a stated or unstated set of ideological beliefs which influence the research to a greater or lesser extent. Similarly, all research questions and problems are framed by ideological paradigms. It is not possible to set out a research problem without simultaneously attending to the way in which the researcher herself is implicated in that research problem.

This view of the research problem, the research process and the researcher is termed 'post-positivist' and has shifted our understanding and expectations of research as well as research questions.

Postpositivism has cleared methodology of prescribed rules and boundaries. The result is a constructive turmoil that allows a search for different possibilities of making sense of human life, for other ways of knowing which do justice to the complexity, tenuity, and indeterminacy of most human experience.

(Lather, 1986: 259)

The influence of this "constructive turmoil" has been felt in many areas of knowledge. This study seeks to comb out the connections inherent in the turmoil; connections between different areas of knowledge as well as between the researcher and the researched. This study is an attempt to search for those "different possibilities" and "other ways of knowing" referred to above.

1.3 Statement of the Problem

It has been proposed above that the formulation of a 'research problem' is a construction, developed from a particular theoretical framework within which the researcher is implicated.

The hypotheses with which investigators begin, the observations they make, and the methods they use are all biased by their theoretical perspectives. Research cannot be neutral. In a real sense, theory serves as the lens which we point and through which we see the research data.
(Piper, 1993: 87)

The qualitative researcher is therefore called upon to disclose her agenda, rather than disguise it. It is particularly important for me to unmask myself as researcher because of the nature of my research project, and the totally participatory nature of my role as researcher.

As a self-directed learner acquiring a second language, I am simultaneously a researcher attempting to gain an understanding of four areas of learning: self-directed learning, experiential learning, critically reflective learning and second language learning. These four areas of learning are examined and problematised in relation to each other and in relation to my personal experience as a learner. Pertinent questions related to these four areas of learning are raised in the next section of this chapter.

However, it is useful to begin by outlining the physical and social context of the study.

1.4. Physical and Social Context of the Study

The study took place in Lesotho over a period of eighteen months. Lesotho is a small country that is completely landlocked by South Africa. (See Figure One below.)

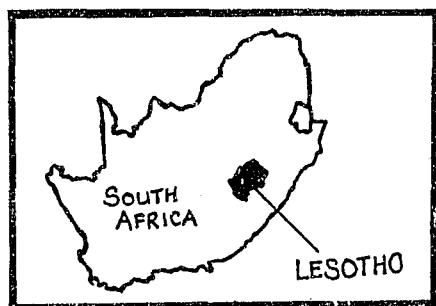


Figure One: Map of Southern Africa

I lived in a small village called Mokwadibeng, in the remote, mountainous Qacha's Nek district of south eastern Lesotho. (See Figure Two below.)

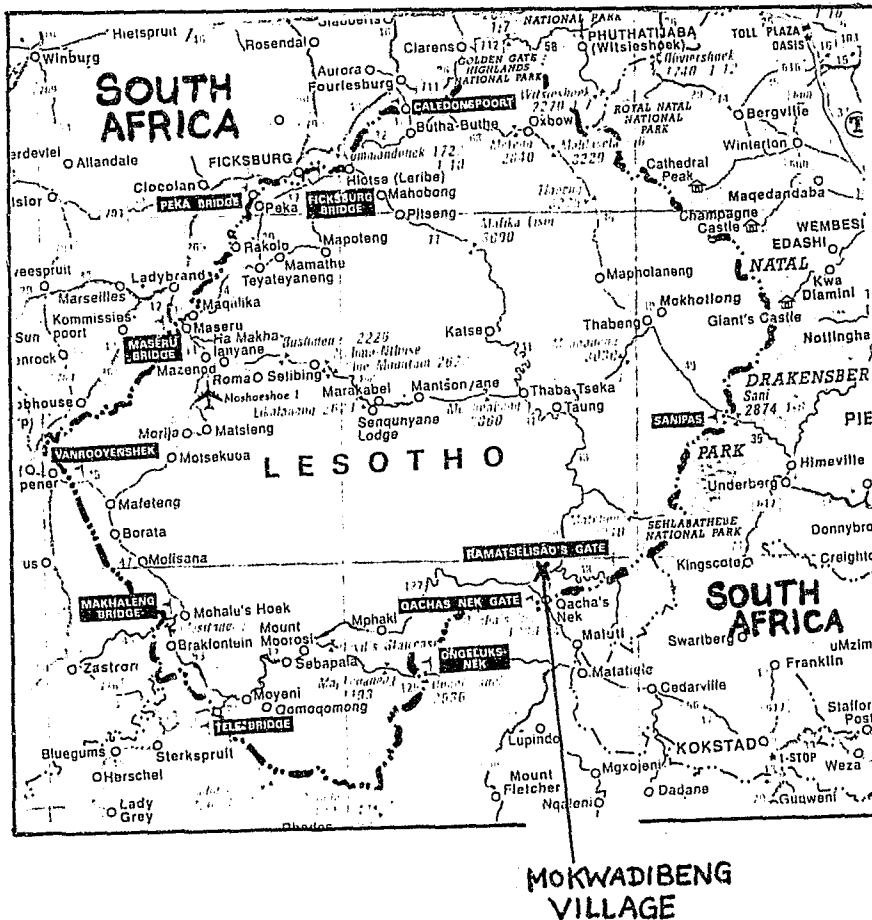


Figure Two: Map of Lesotho showing location of Mokwadibeng Village

Mokwadibeng village was made up of about twenty families. The economy was essentially a peasant farming economy and people were for the most part subsistence farmers. However, many families subsidised their existence through migrant labour. Many men worked in the mines in South Africa, and in single parent families, the women often left their children with the grandparents while they worked in South Africa.

Mokwadibeng was not electrified and water was collected from communal pumps or springs. There was a gravel road that ran past the village, and there was one small shop in the village that sold essentials. This village was too small to support a school, but I worked as a volunteer teacher at the high school in a neighbouring village, Ha Rankakala, approximately five kilometres from Mokwadibeng. I walked to the school each day with the children from my village who attended school there.

I lived in a hut that was part of a larger homestead of four huts. The family I lived with were in many ways 'typical'- three elderly adults were living with four of their grandchildren. The parents of these grandchildren were migrant workers who came home once a year, usually at Christmas or Easter. An extended family of ten lived very near by, and the boundaries between the two homesteads were extremely fluid. The two homesteads were essentially one unit. I participated in family activities and interacted intensively with the people with whom I lived. Communication was through the medium of Sotho.

I chose to live in this village because of its remote location. Few adults in the village spoke English and there was therefore greater opportunity for me to learn Sotho. Essentially my identity was that of a teacher, although I openly declared my learning agenda and was thus also positioned as a learner. (For the purposes of this study, this identity was foremost.) The study charts my learning experience as a self-directed learner acquiring Sotho in the context outlined above. My experiences and reflections were documented in a journal that served as the primary source of data for analysis of my *experience* of language acquisition and the self-directed learning process.

1.5 Theoretical Context of the Study

As mentioned above, this study examines four main areas of learning: self-directed learning, experiential learning, learning through critical reflection and language learning. These are briefly introduced here, in the context of highlighting questions relevant to this study.

1.5.1 Self-Directed Learning

It has often been stated that the purpose of adult education is to develop in adults the ability to be 'inner-directed' and to take primary responsibility for all aspects of learning (Brockett and Hiemstra 1991, Kidd 1973, Oddi 1987, Rogers, 1961). Brookfield has identified the development of self-directed learning capacities as the "most frequently articulated aim of educators and trainers of adults" (1986: 40). What factors can facilitate the development of these self-directed learning capacities? Is this just another procedural technique used by adult educators, or is self-directed learning a viable means of empowering adult learners? To what extent has self-directed learning been examined in context? What role does the agency of the adult learner play in self-directed learning? Consideration of the influence of internal and contextual factors, as well as external factors on the self-directed learner is necessary if adult educators are promoting self-directed learning.

1.5.2 Experiential Learning

A great deal of academic enquiry has been directed towards formal classroom or institutional learning. There is, however, growing recognition amongst academics of the importance for and need to acknowledge the role of experience in learning. Pinar and Grumet (1976) stress the need for educators to focus on the inner reality of the educational experiences of the individual learner, rather than the external curriculum. Boud, Cohen and Walker (1993) identify a similar dearth of consideration not only of personal experience, but also of context of adult learning. According to them, learning is not simply about interacting with a body of knowledge.

It involves dealing with complex and intractable problems, it requires personal commitment, it utilizes interaction with others, it engages our emotions and feelings, all of which are inseparable from the influence of context and culture.

(1993: 1)

There is therefore a need for academic research to give attention to these complexities of the learning experience from the perspective of the learner. What is the learner's

experience? How do the learner's emotions and feelings influence the experience of learning? What role does the learner's personal commitment to the learning play? How does her interaction with people in the learning context effect her learning experience? This study will try to address these questions from the subjective perspective of the learner.

1.5.3 Learning Through Critical Reflection

Critical reflection can be closely linked with Brookfield's concept of critical thinking, which he describes as the questioning of existing ideas, behaviours or information which is usually taken for granted (Brookfield, 1987). But how does a learner begin to engage in critical thinking? How does a self-directed learner take on the task of reflecting on her experience and presuppositions? How can such reflection lead to the consideration of alternatives? Is this necessary? What effect does such critical reflection have on the learning experience? It seems useful to look at the relationship between critical thinking, experiential learning and self-directed learning.

1.5.4 Language Acquisition

In this study I have chosen the study of a second language as a self-directed learning project. I will consider questions relating to the three fields of learning mentioned above in relation to this learning project. The study of a second language forms the context of the study.

However, the study of language acquisition is also an important area in the field of adult education, and much research has been carried out on adult language acquisition (Bailey, Madden and Krashen 1974, Shumann 1976, Stauble 1979, Pinker 1994). Why do some adults acquire a second language while others do not? What is the best way for an adult learner to acquire a second language? What factors influence the language acquisition learning experience? Can an adult acquire a second language as a self-directed learner? Is experiential learning the best approach to second language acquisition? Can critical reflection facilitate the language learning process?

In charting my own experience as an adult acquiring a second language, I aimed to gain insight into the questions raised in the four areas of learning highlighted above. I also planned to show how these fields were interrelated and how a qualitative research approach could be used to explore the intersections and creatively open up that space for an inquiry that allows "other ways of knowing which do justice to the complexity, tenuity, and indeterminacy of most human experience" (Lather, 1986: 259).

The four theoretical frameworks introduced above will be examined in more detail in Chapter Two. However, I would like in this section to contextualise these theories in relation to my study and forge links between them in relation to my area of inquiry. To what extent do these different areas of learning inform and speak to each other? In what ways do these theoretical frameworks guide my observations and shape my interpretation of the learning experience?

I am adopting an *experiential* approach to language learning where meaningful learning is based on real-life experiences. By immersing myself in the target language context, I am forced to use language to communicate since all interaction in the village is through the medium of Sotho. The learning is situation-based and meaningful. Furthermore, continual exposure to the language provides me with an opportunity to *reflect* on my learning, and then formulate abstract generalisations based on those reflections. Then by a process of trial and error or experimentation, I test out those conceptualisations. These different stages of learning correspond with stages of experiential learning outlined by Kolb (1984) in his model of experiential learning (see Section 2.3).

Reflection is identified by Kolb as an important stage of the experiential learning cycle, but it is not necessarily a given that the learner *will* reflect meaningfully on the learning process. The use of a journal as a means of representing experience for reflection has been documented (Proff, 1975; Rainer, 1978; Fulwiler, 1987; Lukinsky, 1991). The journal provides the learner with a space to consciously

participate in the construction of meaning by returning to questions and assumptions and re-assessing meaning.

Journals provide that space essential for rehearsal and reflection, finding out what you know, discovering new thoughts, fresh perceptions, dealing with feelings, asking questions. They help point the way very often for the writer, give her confidence as a learner to find a path instead of wallowing in uncertainty.

(D'Arcy, 1987:46)

For the duration of my stay in Lesotho, I kept a learning journal in which I reflected on my experience as a learner and more broadly. This will be analysed in Chapter Four as a means of examining the process of reflection in learning from the learner's perspective. Does reflection augment the learning experience? I will use the journal to link experiential learning to critical reflection, examining the way in which they interrelate.

This experiential reflective approach to learning is compatible with theories of language acquisition that claim that language learning is wider than grammatical competence. For example, theorists such as Gee (1992) argue that learning a language includes learning the real-life actions, values and beliefs of the target language group, which can only be done through experiencing the language in its context.

Acquisition is a process of acquiring something subconsciously by exposure to models, a process of trial and error, and practice within social groups, without formal teaching. [*active experimentation*] It happens in natural settings [*concrete experience*] that are meaningful and functional in the sense that acquirers know that they need to acquire the thing they are exposed to in order to function and that they in fact want to so function.

(Gee, 1992:113)

Language acquisition thus reflects the two fundamental tenets of experiential learning: concrete experience and active experimentation. However, Gee goes on to argue that the experience of acculturation is not necessarily sufficient for learning to occur. The learner must be able to make meaning, learn and then reflect on and articulate that learning. This concept is also central to current self-directed learning theory.

According to Garrison (1997: 30), "Taking responsibility to construct personal meaning is the essence of self-directed learning".

Links between the different theoretical frameworks are explored further in Chapter Two. It is sufficient in this chapter to introduce the areas of confluence between them. It is also important to note here, that the challenge in this study has been to work with this confluence. Different theories provide different perspectives and no theory is bounded. The challenge to researchers is to listen to the way in which different theories resound, and locate a space to gain a new perspective by listening to the echoes.

1.6 Research Design

The selection of any single theory may tempt the researcher to look for a single explanation and inhibit the researcher from asking different questions and seeking out a range of perspectives. This is also true of research methods employed in this study. A purely qualitative or purely quantitative research method could prove restrictive for a researcher wishing to gain a multiplicity of perspectives on a problem. Ochsner (1979) argues with regard to Second Language Acquisition (SLA) research, that researchers should free themselves of a "research monism" by adopting what he terms a 'poetics of second language acquisition'.

What we should have for SLA research is the means to alternate between two kinds of equal research; one for objective, physical data and one for subjective unobservable facts. The thing observed, language, is also the motive inferred, why we speak. A poetics of SLA teaches us to oscillate between this form and content. Where an experimental method gets at the language object ... another equally good method of research, a diary study for example, reveals the biases of our work.

(Ochsner, 1979: 61)

It is this 'poetical' approach to the study of SLA that I wish to adopt for my research purposes. My research project is an attempt to *interpret* what SLA and self-directed learning means to me, and what I think it may mean to others. My approach to the

study can be compared to the way in which a critic may understand a poem - there is no single accurate reading; "the SLA text has no immanent Truth" (Ochsner, 1979: 61). My study attempts to enrich an understanding of SLA, self-directed learning and myself as a learner and researcher. The premise underlying this research is that my enquiry interrogates myself as researcher as much as the subject I am researching. The study is a creative statement about my personal reality of acquiring a second language as a self-directed learning activity. It is an expression of that reality. It is not an experimental investigation guided by a predefined research question. The research is hypothesis generating, rather than hypothesis testing (Bailey, 1983: 96). In this sense the study is hermeneutic. Chapter Three explores this further.

However, according to Ochsner's meta-theory, it cannot be left at that. It is not as simple as a choice between two approaches. Ochsner argues for a "perceptual bilingualism" which considers not only the hermeneutic reality but the nomothetic as well.

As a meta-theory, poetics teaches us to look *at* SLA; however, we must also learn to see *through* it. ... the SLA researcher must consider two realities: the hermeneutic and the nomothetic. We need to develop, therefore, a perceptual bilingualism; that is the ability to study SLA from at least two points of view.

(Ochsner, 1979: 71)

But how does one design a study to incorporate both these approaches; to alternate between form and content? Ochsner does not argue that these two approaches can be fused - it is more of a 'gear-changing':

Because [experimental and ethnographic research] are so different, it is impossible to work or think in both styles at once, but it is possible with careful gear-changing to alternate between them.

(Crowle, cited in Ochsner 1979: 64)

Changing gear means shifting between explaining and understanding reality. Ochsner describes the *explaining* of reality as the following of a single method of enquiry, where SLA is systematically described so as to be able to predict how it will occur. To *understand* on the other hand requires reflexive thinking: "to understand the 'SLA

text' we must know its authors, the stage they enact, and how these dramaturgical events come to be" (1979: 63-64).

A similar case can be made for the study of self-directed learning. We require a research method that will allow the researcher to move beyond merely *explaining* the learning procedure, to *understanding* the learning experience by engaging with it. My research project attempts to both explain and understand my reality of learning Sotho as a self-directed learner.

The explaining element of the research is undertaken in the following way: Following the process orientated definition of self-directed learning, I have drawn up a learning contract to guide and monitor my learning of Sotho (see Chapter Five). This contract is a 'process plan' and specifies how I am to acquire Sotho. I have used it to diagnose my learning needs, formulate my learning objectives, identify resources, choose and implement language learning strategies and evaluate accomplishments. A clear plan is laid out, the results of which should present objective physical data. By means of written and oral examinations conducted by the African Languages Department at the University of the Witwatersrand and transcribed interviews in Sotho, I will be able as the researcher to determine what linguistic progress has been made. As a self-directed adult learner, have I managed to acquire a second language? To what extent has it been successful? How has this been done? The answers to these questions will provide the *content* of the study.

An *understanding* of the research project will be reflected in the *form* of the study. It is at this point that the study is turned inside-out, to reveal the subjectivity of the researcher and expose the workings of the interpretative process. This will be done through analysis of data collected in the form of a personal learning journal. This data is acknowledged as open-ended and a completely subjective account of the language learning process. I reflect on my attitudes, biases, emotions and inner thoughts, thus developing an understanding of myself and how I think. I have the opportunity to reflect on any perspective shifts, or changes of consciousness. I ask myself what factors have been important in *my* learning experience, and so subjectively reconstruct

the learning process. This method of analysis is descriptive rather than predictive, with cause and effect being determined by my perceptions rather than by controlling variables (Bailey, 1983). Such an understanding of the research project takes cognisance of the uniqueness of the learner and the learning environment and makes no attempt to generalise the experience to other learners. The *process* of researching and learning the language is contextualised and no claims to reproducibility are made.

1.7 Limitations of the Study

It should be noted that this learning project does not start at point zero. I am an 'accelerated' self-directed learner as I studied Sotho formally at university for a period of three years, ten years ago. Although I feel as if I have not retained much of that learning, it has given me an understanding of the structure of the language which has greatly assisted my learning process. Thus my final level of language ability cannot be attributed to one language learning approach only. On the other hand, my previous language learning experience enables me to assess *from my experience* the efficacy of different approaches to language study.

It should also be noted that emphasis in this study is placed on the self-directed learner's *experience* of language acquisition. The aim of the study is to interrogate that experience and its construction, rather than to conclude on efficacy of different learning methods. Furthermore, my experience is gained within a certain context, and the interpretation of that experience is determined by my perceptions rather than by controlling variables. I can therefore make no claim to the generalisability of the results of this study. As Brookfield notes:

So much of our experience is irredeemably context bound; what are thought to be well-grounded insights culled from reflective analysis of experiences in one context can be rendered wholly invalid in another context.

(Brookfield, 1993: 30)

1.8 Assumptions

I subscribe to a discourse that assumes that the practice of reflection on experience provides a human, democratic and empowering educational experience which ultimately leads to the development of critical agency.

Also, the framework in which this project has been conceived rests on a humanistic discourse where

the more individuals are given the opportunity to engage in understanding the choices available to them and to make their own more 'authentic' choices - the more power is given to the adult learner - then the greater the degree of personal 'development' and 'empowerment' form the educational experience.

(Usher and Edwards, 1994: 10)

The theories of self-directed learning and experiential learning rest on similar assumptions. Self-development and self-realisation are seen as normative goals. Individual experience and feelings are valued as an important part of the learning process and the means by which the learner develops skills, attitudes and values.

I am assuming that it is possible to be the object and subject of a study simultaneously. And in so doing, I am in fact assuming that it is not possible to be objective; to stand outside of the self, especially regarding an experiential learning process. I am assuming that subjectivity always reads itself into any perspective, even a seemingly objective one. But, I am also assuming that in reflecting on my learning process I will be able to gain enough distance to see my learning from a different perspective.

1.9 Organisation of the Study

This introductory chapter is followed by a review of the relevant literature in Chapter Two. The four frameworks of learning that have been introduced in this chapter are developed further. Chapter Three will then give consideration to the research design of this study.

The main part of the study is an exploration of the actual learning experience. This is presented in Chapters Four and Five. Chapter Four presents an analysis of my learning journal and examines the subjective and introspective aspects of the learning experience. Chapter Five examines my progress as a learner more 'objectively'. It examines the procedures and strategies I have used as a self-directed language learner, and assesses what progress I have made.

The division of my results into these two chapters is in keeping with Ochsner's (1979) concept of 'changing gear' between two realities: a hermeneutic and a nomothetic reality (see Section 1.5 of this chapter). Chapter Four is descriptive and sets out the *form* of the study, showing how I have subjectively interpreted this learning experience. It reflects an *understanding* of reality rather than an *explanation* of reality. Chapter Five provides the explanation. I explain *how* I have undertaken this learning project, and *how* I have progressed as a learner. Included in this section is an objective assessment of my language progress by means of an external evaluation.

Chapter Six concludes the study with insights gained from the experience and recommendations for further research.

CHAPTER TWO

LOOKING THROUGH THE LENS OF THEORY

2.1 INTRODUCTION

This literature review provides the theoretical backdrop against which my research project can be understood. It lays bare the theories that have informed my thinking and practice. This is important in that it exposes the way in which as a researcher, I have been theoretically implicated in defining the 'research problem'.

The hypothesis with which investigators begin, the observations they make, and the methods they use are all biased by their theoretical perspectives. Research cannot be neutral. In a real sense, theory serves as the lens which we point and through which we see the research data.
(Piper, 1993:87)

As a qualitative researcher committed to disclosing my agenda, it is important to uncover my theoretical construction within the research process. However, Schratz and Walker (1995) draw attention to the agency of the researcher, and the potential of the researcher to use theory to find new ways of thinking and acting that enable her to move beyond that theoretical construction.

Theory is not just a back-up that can be turned to when all else fails, rather it is what makes it possible to see the world differently and so be able to act in different ways ... Its concern is not simply to say why the world is as it is, but to provide us with space to think how it could be different.

(Schratz and Walker, 1995: 125)

The aim of this literature review is to contextualise my research within the relevant debates, but also to juxtapose and interrelate different theories in a way that will provoke different ways of thinking about and different perspectives on those relevant theoretical debates.

The literature related to self-directed learning will form the first theme of this chapter since a central aim of the research is to document the process and examine the experience of self-directed learning. This will be done by exploring my own subjective experience as a self-directed learner acquiring Sotho.

Most writing on self-directed learning deals with how it happens to learners rather than how it is *experienced* by educators. Since the emphasis in my research is on learning from my own experience, the focus of the study extends to examining how learners can best use experience for learning. This forms the second theme of this chapter.

The ability to critically reflect on one's experience has been identified as a key skill required to turn experience into learning, and together with critical thinking forms the third theme discussed. Included in this section will be a consideration of journal writing as a tool for facilitating reflection and critical thinking and developing a different perspective.

Fourthly and finally, it is necessary to give consideration to the various theories of how adults learn or acquire language, and locate my approach to language learning within this theoretical context.

2.2 SELF-DIRECTED LEARNING

The literature related to self-directed learning is extensive and covers a wide array of practices in a broad range of contexts. According to Garrison, "self-directed learning may well be the most prominent and well-researched topic in the field of adult education" (1997: 19). The term 'self-directed learning' has been used in different ways by different educationists over the last three decades. For the purposes of this study, it is relevant to focus on how the concept of self-directed learning has developed from a more procedurally related definition, to a definition which takes cognisance of the complexities of the learning process, including an understanding of the personal orientation of the learner operating in a social context.

Tough's seminal work on learning projects in the early 1970s had a major influence on the development of a systematic body of knowledge on self-directed learning. Tough saw self-directed learning as a learning process and focused on the "planning and deciding" aspects of that learning process. He defined the adult learning project as "a sustained, highly deliberate effort to learn" with the intent to gain certain "knowledge and skill" (Tough, 1979: 4).

Moore placed similar emphasis on the instructional process and its outcomes in his discussion of the "autonomous learner" (Moore, 1980: 23). According to Moore, an autonomous learner can identify his (sic) learning need, or the skill or information needed. He is able to form goals and define objectives for achieving these goals as well as criteria for evaluating the attainment of the newly acquired skills or knowledge.

Knowles has had a significant impact on the development of self-directed learning, primarily through the use of the learning contract. The learning contract is a "process plan" that specifies how a learner will acquire the knowledge or skills desired (Knowles, 1986: 39). The learning contract is used to diagnose learning needs, formulate learning objectives, identify resources, choose and implement strategies and evaluate accomplishments (Knowles, 1975: 18). Knowles' view of self-directed learning is frequently cited in adult education literature, but is also procedurally orientated, although Knowles (1980) also gave consideration to the centrality of a learner's self-concept in learning.

The theorists referred to above emphasise the *process* of acquiring knowledge and skills, whereby the learner takes primary responsibility for planning, implementing and evaluating learning. This process orientated definition of self-directed learning constitutes one of the main ways in which this phenomenon has been conceptualised in the literature. According to Garrison, this conceptualisation of self-directed learning has continued to remain dominant. "Until recently, the overriding theme of self-

directed learning has been the external management of the learning process" (1997: 18).

However, theorists such as Brookfield (1984), Fellenz (1985) and Brockett and Hiemstra (1991), amongst others, have widened this process orientated conceptualisation of self-directed learning by linking it with personal development. According to Fellenz, self-directed learning can be seen "either as a role adopted during the *process* of learning or as a psychological state attained by an individual in personal development" (1985: 164). Brookfield similarly distinguishes between education as "a range of activities ... equivalent to the *act* of learning" and learning as "an internal change of consciousness" (1984: 61). Mezirow (1985) suggested that self-knowledge is an important aspect of self-directedness. This focus on personal development as a key dimension of the learning process constitutes the second main orientation of thinking about self-directed learning.

Oddi (1987) has introduced a third orientation, the personality perspective, whereby certain personality characteristics of self-directed learners are identified as factors that predispose a learner to be self-directed. Examples would be a tendency for learners to take personal responsibility for their thoughts and actions, and in the learning context to take control of their learning and the consequences. Humanist thinkers such as Maslow (1968) and Rogers (1961) have had a strong influence on the development of such thinking. For instance, in the words of Rogers, "...[t]o be responsibly self-directing means that one chooses - and then learns from the consequences" (1961: 171).

Brockett and Hiemstra (1991) have integrated aspects of each of the above dimensions and give their definition of self-directed learning as follows:

... self-direction in learning refers to both the external characteristics of an instructional process and the internal characteristics of the learner, where the individual assumes primary responsibility for a learning experience.

(Brockett and Hiemstra, 1991: 24)

Brockett and Hiemstra also focus on the importance of social context, recognising the interrelationship between the learner, the learning and the context of the learning.

In order to truly understand the impact of self-direction, both as an instructional method and as a personality characteristic, it is crucial to recognize the social milieu in which such activity transpires.

(Brockett and Hiemstra, 1991: 32)

Self-directed learning is frequently criticised as being too individualistic, focusing on the growth and development of individuals rather than the larger society. Brookfield argues that individuals' problems should be located in the broader social, cultural and economic contexts. He contends that the links between the personal and the political should be drawn out, and that social action is an important form of action since "private troubles are ... social products" (Brookfield, in Burton, 1992: 153). Brockett and Hiemstra's conception of self-directed learning goes some way towards connecting the missing links highlighted by Brookfield.

Brockett and Hiemstra's definition of self-directed learning, including their attention to context, is relevant for my research project. The reasons for this are threefold: Firstly, my research includes a significant component of procedurally related learning, what Brockett and Hiemstra refer to as "the external characteristics of an instructional process" (1991: 24). I have taken responsibility for planning, implementing, managing and evaluating my language study. Four of these stages are also identified in Stubblefield's (1981) model for self-directed learning, and there is wide consensus that these are important stages for which a self-directed learner should assume responsibility (Tough, 1979; Moore, 1980; Knowles, 1986; Candy, 1991, among others).

As a means of attending to these "external" stages of learning, I have taken note of Knowles' observation that contract learning "sharpens learners' skills of self-directed learning ... [and] causes them to make use of a much wider variety of resources for learning" (1986: 46). I drew up a learning contract in which I have identified my learning needs and articulated these needs into the form of general goals that are differentiated into specific learning objectives. I used the contract to identify learning

strategies and resources as well as appropriate learning contexts that will help me to achieve these objectives and goals (see Section 5.2.3). I also included a means of evaluating the quality and appropriateness of my newly acquired skills. I found this a most useful learning tool since a considerable amount of my study period was spent in a remote rural village where there was no access to institutional resources. The learning contract allowed me to think through what resources were available, how I would use them, and how I could remain focused on my goals, and assess these goals on an ongoing basis. It also allowed me to address procedural concerns about language methodology and learning strategies, processes that were essentially outside of me, but which I still controlled. I reflect further on the usefulness of the learning contract in Chapter Six.

The second reason for finding Brockett and Hiemstra's definition relevant, is that my research contained a significant component of learning which is concerned with "an internal change of consciousness" (Brookfield, 1986: 16). A number of personal challenges faced me as a white South African and these have played a determining role in undertaking this learning project. One of these challenges was the conviction that it was important for me to learn another South African language. Learning another language, particularly through the 'immersion' approach, means that, apart from learning new linguistic norms, one is also inevitably learning new social and cultural values since language is embedded in a social, cultural, political and historical context. According to Mezirow (1991: 14) "... one's efforts to understand another culture ... challenges one's presuppositions." Learning another language is about learning to understand another perspective. It is about learning another way of thinking and perceiving in which one's accepted views are challenged. Since subjectivity is largely constructed through language (Vygotsky, 1962), learning another language challenges one's present subjectivity and consciousness to accommodate new dimensions.

Accommodating new dimensions means growth, and therefore, this research project was simultaneously a growth project, concerned with personal development. As such, part of the focus was on what was happening within, and Brockett and Hiemstra's

reference to the "internal characteristics" of a self-directed learner provided a framework for allowing me to think about how aspects of my personality, such as my self-concept and sense of responsibility, influenced my participation and performance as a self-directed learner.

A lot of research has been done on how personality and attitudinal factors deter or promote self-directed learning (Torrance and Mourad, 1978; Cross, 1981; Darkenwald and Valentine, 1985; amongst others cited in Brockett and Hiemstra, 1991). Scales have been developed to identify personality characteristics of self-directed learners (Oddi, 1987). However, I am not completely comfortable with understanding self-directed learning in terms of personality, since, as Brookfield (1986) points out, the personal is shaped by context. My preferred approach is to emphasise context, and look in a less deterministic way at the shaping of personality as part of the relationship between the learner and the context. Brockett and Hiemstra's model of self-directed learning takes for granted the notion of self-direction as a personality construct. In this regard their model of self-directed learning is less useful to me.

However, Brockett and Hiemstra's acknowledgement of the importance of context on learning draws me back to their model. They see learning activities as inseparable from the context in which they occur, with neither taking priority over the other. In this way, they seem to straddle the debate of whether adult education should be concerned primarily with the growth and development of individuals, or with the need to bring about social change. They argue that the distinction between individual and social is a false dichotomy, and that one cannot exist without the other. According to them,

... the individual should be viewed as the starting point for adult education efforts, and that an individual who is able to strive toward greater realization of potential (i.e., relative to self-direction in learning) will also be increasingly able to contribute to the creation of a more just society, where each person has the opportunity to maximize their potential.

(Brockett and Hiemstra, 1991: 133)

For the most part, I support the above view. This is also reflected in my research project in which I take personal responsibility for learning another language and all that goes with it, in the belief that this will provide me with a greater understanding to enable me to make a more effective intervention as a white South African educator in the post-Apartheid era. As an individual, I am taking action within a social context and expecting a correlational impact.

However, it is important to see this view as located in a particular ideological and political context. The implicit ideological belief is that self-realisation is a normative goal and it is assumed to be desirable for a learner to take control of the learning process. It is taken for granted that this can be achieved within a democratic political context that encourages experimentation and the challenging of dominant assumptions. These conditions are conducive to the development of self-directed learning. However, Brookfield points out that

...the capacity to assume self-direction for one's activities will be much harder for an adult to develop in a society in which the open exchange of information, or the capacity to speculate in the company of free thinkers on alternative ways of behaving and thinking, are severely limited.

(Brookfield, 1987: 206)

Brookfield (1984, 1986) foregrounds to a greater extent than Brockett and Hiemstra do, the importance of critical reflection as part of the self-directed learning process. He argues that self-directed learning is only fully realised when a learner is able to integrate external learning activities with internal reflection. (Brookfield's notion of critical thinking and reflection will be discussed later in this chapter.)

Hammond and Collins (1991) extend the definition of self-directed learning to include critical awareness and social action. They define self-directed learning as extending beyond "narrowly defined personal learning needs" to include broader social and emancipatory elements. They also stress the need for learners to challenge their beliefs and assumptions and again advocate reflection as a means of achieving this. However, much of their work is aimed at educators who are interested in fostering the *practice*

of self-directed learning in their educational settings, and their critical framework is only briefly described.

Thus far, this overview of the literature related to self-directed learning has focused on three themes that are directly relevant to my research context, namely the influence of external, internal and contextual factors on the self-directed learner. I have given consideration to how the literature on these three themes pertains to my research context in particular. I have also briefly considered the importance of critical thinking and reflection to the self-directed learning process, but these will be discussed further in a later part of this chapter.

2.3 USING EXPERIENCE FOR LEARNING

Ultimately, nobody can get more out of things, including books, than he already knows. For what one lacks access to from experience one will have no ear.

(Nietzsche, 1967; cited in Robertson, 1988: 114)

Nothing ever becomes real till it is experienced - Even a proverb is no proverb to you till your Life has illustrated it.

(Keats, 1951; cited in Robertson, 1988: 115)

These quotations illustrate the need for an experiential base in order to conceptualise things, to make them real. Such an experiential base is widely recognised as essential for meaningful learning (Boud, Keogh and Walker, 1985; Robertson, 1988; Mezirow, 1991; Boud, Cohen, Walker, 1993). However, experience per se does not spontaneously lead to learning (Boud, Keogh and Walker, 1985; Usher, 1985). How, then, can experience be translated into learning?

Kolb's theory of experiential learning presents an important model of how learners use experience to learn (see Figure Three). Kolb (1984) identifies four stages to the complete learning cycle: *Concrete experience* is the stage at which learners actually engage in the learning experience. After *reflecting* on that experience, they will *formulate abstract generalisations* that are based on their reflections of the concrete experience. They will then *experiment* to explore the validity and implications of their

generalisations and enter a new *experience* informed by reflection, conceptualisation and experimentation.

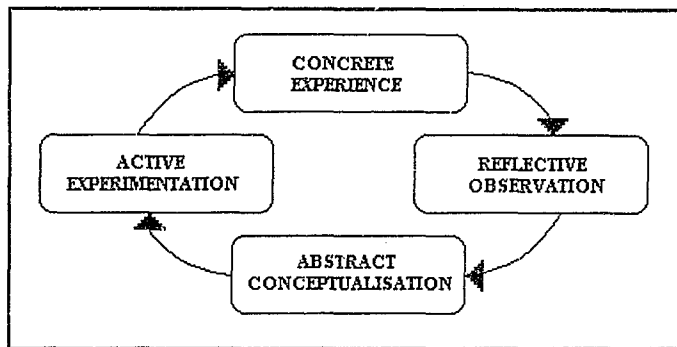


Figure Three: Kolb's Experiential Learning Model

It is difficult to ascertain exactly where learners enter the cycle, as this is often dependent on *who* the learner is and *what* is being learned, but Kolb argues that during a complete learning cycle the learner will pass through each of the four stages. This may not necessarily happen in the prescribed sequence shown in Figure Three, and learners may not spend the same amount of time at each stage. Learners may develop a preference for some parts of the learning cycle over others, and the learning environment may provide more opportunities for some stages than for others. However, an aware self-directed learner will attempt to foster an environment that supports the development of each stage of the learning cycle, in order to engage fully in learning.

It is important to note that although reflection and action are presented in Kolb's model as polarised, they are in fact dialectic in relationship. Mezirow (1991a) points out that reflection should become an integral part of thoughtful action. In fact, active experimentation and reflective learning are both part of a transformative dimension of learning, where learning is transformed either reflectively or actively or dialectically along this dimension. Similarly, concrete experience and abstract conceptualisation need not be seen as two polarised stages. They both form part of the process of

grasping the learning, either concretely or abstractly or dialectically. Robertson (1988) has adapted Kolb's model to illustrate these dimensions.

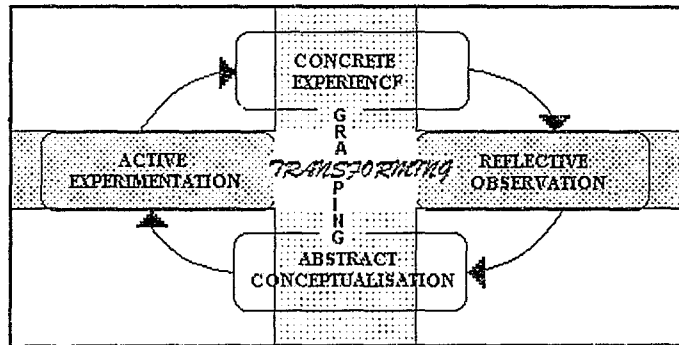


Figure Four: Kolb's Model of Experiential Learning as adapted by Robertson (1988: 51)

The notion of 'experience' requires greater clarification. Experience is not simply an event which happens; it is an event that is given meaning by the learner. "To make meaning is to construe experience, to give it coherence" (Mezirow, 1991b: 34). And what meaning is given will be determined by a myriad of factors related to the complex interpretation of the context of the learning experience as well as broader contexts and past contexts.

Much experience is multifaceted, multi-layered and so inextricably connected with other experiences, that it is impossible to locate temporally or spatially.

(Boud, et al., 1993: 7)

Boud et al. (1993) identify five important propositions related to learning from experience. These will be briefly considered since they underpin much of the huge body of literature related to using experience for learning. They also form the theoretical parameters that have informed and guided my own translation of experience into learning as I attempted to negotiate the many factors that might have distorted and obscured the interpretation of my learning experience.

1. The first of these has already been considered above: "Experience is the foundation of, and stimulus for, learning" (Boud, 1993: 8).

2. The second proposition is that "learners actively construct their experience" (Boud, 1993: 10). The meaning of an experience and what can be learned from it, are subject to the learner's interpretation and reinterpretation. Certain factors such as the learner's expectations, knowledge, attitudes and emotions influence the way in which experience is interpreted and constructed. A learner's personal and cultural history also play a role in that they often constitute the lens through which new experience is viewed. A learner has certain frames of reference shaped by past experience that in turn shape the learner's expectations of new situations. According to Mezirow, "experience strengthens, extends, and refines our structures of meaning by reinforcing our expectations about how things are supposed to be" (1991a: 4).

However, interpretation is also relational, and a learner's interaction with the given situation will also determine how the learner constructs that experience. Interpretation is not rigidly predetermined by previous experiences and existing frames of reference. Dewey makes a useful distinction in this regard between 'habit' and 'consciousness'. He sees habit as "a structure of experience which enables one to make sense of a situation", and consciousness as "a possibility (my emphasis) occasioned by our acquired habits of involvement" (cited in Mezirow, 1991a: 4). If the learner is able to *reflect* on what is experienced she may realise that possibility and develop new understandings and wider interpretations of the experience.

In making sense of my experience, I aimed to make explicit the processes by which I have constructed my experience. I have tried to understand how and when past experiences have influenced my experience of new situations. I have tried to reflect on my experiences and thereby master my agency to the extent that past experiences have not dictated interpretations of new experiences. I have tried to understand how my interpretations of experiences in the learning situation changed over the period of time I spent in the village. Did my framework for constructing meaning change? Was I

open to new meanings as a result of my experience? What were these new meanings? Chapter Six will address these questions more thoroughly.

3. Boud et al's third proposition is that "learning is a holistic process" (1993: 12). The learner takes all aspects of her or himself into each experience. Feelings and emotions, the intellectual and the cerebral and action are at all times interacting in any context, although the balance may change over contexts and time and according to the learner's purpose. However, all of our experience, both past and present could be relevant to any learning context. It is therefore important not to fragment these aspects, since it could distort or restrict the meaning of an experience.

In making sense of my experience, I have tried to remain aware of how these various aspects of myself have influenced the learning experience. How have my feelings and emotions influenced my learning experience? How have they influenced my actions as a self-directed learner?

4. The fourth proposition put forward by Boud et al. holds that "learning is socially and culturally constructed" (1993:13). This proposition suggests that while we may play an active role in constructing our experience, we are at the same time constructed by our social and cultural contexts. Mezirow also points to this when he says that "we are caught up in our own history and are reliving it"(1978: 101). Social and cultural norms provide the framework through which we interpret our experience. It is thus necessary to be constantly aware of how we are being constructed through taken-for-granted assumptions and language. The learner who wishes to maximise her learning from experience needs to be committed to constantly making the familiar unfamiliar, and the unfamiliar familiar. It is only through engaging in this kind of reflection that we will realise how we are being constructed, and be able to begin to move beyond those constraints. Mezirow (1991) refers to this as 'perspective transformation'.

Perspective transformation is the process of becoming critically aware of how and why our presuppositions have come to constrain the way

we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise acting upon these new understandings.

(Mezirow, 1991: 14)

In many ways my desire to live in a different cultural, social and linguistic context is a desire to reposition myself so as to be able to see and move beyond the constraints which I have internalised in the process of growing up as a white, middle class female in a country that has been divided in a wide range of ways. Repositioning myself opens up different perspectives to me for reflection. Of course, the challenge lies in the very process of reflection, in making the internal external, the implicit explicit, so that perspective transformation becomes an attainable possibility.

5. The fifth proposition concerning learning from experience is that "learning is influenced by the socio-emotional context in which it occurs" (Boud et al. 1993: 14). Boud et al. describe the socio-emotional context as a set of expectations based on past experiences which learners carry with them about what can and cannot be done. The way in which we interpret experience is closely linked to the way in which we see ourselves and the belief we have in ourselves as capable learners. (This is linked to the third proposition.) We need to be in touch with what we are feeling and possible explanations for these feelings since emotions and feelings are key pointers to both possibilities for, and barriers to learning.

In conclusion then, Kolb's model of experiential learning and the five propositions outlined by Boud et al. provide an outline of what should be considered when learning from experience. These theorists highlight the importance of reflection in learning from experience, although Kolb's model does not discuss in detail what is entailed in the process of reflection. Reflection forms a significant part of my study, and as such deserves more thorough examination.

2.4 REFLECTION, CRITICAL THINKING AND PERSPECTIVE TRANSFORMATION

Reflection, critical thinking and perspective transformation cannot be discussed in isolation from one another. These processes are all central to the development of a thinking, aware adult able to participate in the constructive transformation of self and society. Theorists in various fields have used a variety of terms to discuss these concepts and have foregrounded different aspects of the process.

Reflection is inherent in Brookfield's notion of critical thinking. He describes critical thinking as a process of

...calling into question the assumptions underlying our customary, habitual ways of thinking and acting and then being ready to act and think differently on the basis of this critical questioning.

(Brookfield, 1987: 1)

Brookfield (1987) identifies the following four components of critical thinking: identifying and challenging assumptions; recognising the influence of context on thoughts and actions; considering alternatives to existing ways of thinking and living, and developing 'reflective scepticism', which I described earlier as the process of making the familiar unfamiliar, or questioning the accepted.

I have tried to incorporate these four dimensions within my study. Operating in a completely new context has in many ways forced me to engage with the four components of critical thinking identified by Brookfield. Living in a different cultural, political, economic and linguistic environment meant that I had to explore alternatives to the explanations, assumptions and beliefs that I had previously taken for granted. In order to adapt well to my new environment, I had to consider other ways of living and thinking and reflect on the ways in which my new (and old) context influenced my thoughts and behaviours. As I engaged in a process of developing reflective scepticism, what was initially unfamiliar became familiar, and I began to question what had been familiar to me before entering the new context.

Boyd and Fales' (1983) notion of *reflective learning* highlights many of the issues discussed above. Reflective learning should entail a questioning of assumptions and lead to a shift in conceptual perspective. However, what is emphasised in this conception of reflective learning is the centrality of the self relative to the issue of concern. "Reflective learning emphasises the self as the source of learning and is, therefore, inherently an individual and ipsative process" (1983: 102).

The key characteristic which seems to differentiate reflective learning from other types of mental activity (thinking or problem solving) is that the problem is conceptualised in relation to self. The individual is aware of and places self as the counter point reference for the problem or task. This awareness sometimes takes the form of a significant shift in perspective; that is the problem as defined initially is suddenly seen as not the real issue.

(Boyd and Fales, 1983: 108)

Mezirow echoes this in his discussion of self-reflection. He says that "reflective thinkers move from abstract critique to critical self-reflection, thereby 'recovering the personal', and a stronger sense of self-understanding" (Mezirow, 1991b: 193). According to Mezirow (1991a), the most significant learning experiences in adulthood involve critical self-reflection.

Critical self-reflection is integrally related to perspective transformation. When we reflect critically on the basic premises of our lives and re-assess what we have taken for granted, perspective transformation may result. Mezirow defines perspective transformation as

... the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise acting upon these new understandings.

(Mezirow, 1991a: 14)

But how does one achieve a new perspective? How does one actually engage in reflection that will allow one to gain a critical perspective? The literature on this question is extensive, but for the purposes of my study, I will focus on two activities

that assisted me in attempting to transform my perspective. These activities were chosen primarily because I considered them appropriate to my learning context and preferred learning style.

Reading

Reading serves two purposes: to inform and to inspire. It provides us with information and ideas that extend our capacity to see alternatives and it reminds us of possible opportunities that we can create through action (Schratz and Walker, 1995: 125). Through reading we are able to gain insight into an array of experiences, and gain new perspectives. This puts us in a stronger position to reflect critically on our own experiences (Apps, 1985) and consider alternatives.

For example, reading was a source of comfort to me during spells of loneliness and periods when other 'difficult' emotions emerged. Finding parallels in other people's writing helped me to realise that such emotions were inevitable and to be expected when immersed in a new context without familiar reference points and people. The experiences of others stimulated me to reflect on my own experience, and re-conceptualise my experiences in a way that would enable me to re-evaluate and move beyond feelings that had the potential to immobilise me. In this way I was motivated to engage in active experimentation and continue moving through the learning cycle.

Journal Writing

The literature on journal writing suggests that journal writing allows the writer to scrutinise her actions and motives, investigate assumptions, and cultivate a deeper level of self-awareness (Burnham, 1987; Halberg, 1987; Proffoff, 1975). Journal writing enables the writer to develop a consciousness of experience, and simultaneously allows for sensitive interpretation of that experience. It also provides the writer with a means to develop new thinking directions (Lukinsky, 1991). In short, journal writing promotes reflection.

Writing *invites* solitude, the inward turn of mind, and the dialogue with self ... writing is the mode of discourse best suited to helping us develop the reflective and private dimensions of our mental lives.

(Elbow and Clarke, 1987: 32)

Keeping a journal allowed me to cultivate reflective thinking skills and interrogate the presuppositions that framed my current experience. My journal provided me with the ideal tool to interpret and make sense of my experience and work towards transforming my perspectives.

A number of techniques for keeping a learning journal have been put forward in the literature. Progoff (1975) has devised an influential program that is structured to direct students to purposefully achieve psychological growth through journal writing. Writers are set a particular task and are given a specific procedure to follow to accomplish it. They are directed to persons, places, events or occurrences in the past or the present, and are instructed in how to engage with those and what to do once engaged.

Lukinsky (1991) bases his model on Progoff's work and provides a more condensed three stage procedure to help writers break habitual modes of thinking and gain insight into changing life directions. Writers begin by giving an autobiographical account of their lives. This material serves as the basis for further exploration as writers dialogue with characters from the life history section. During the third stage, writers explore dreams, metaphors, images and engage in writing meditations as they deepen their explorations.

My approach to keeping a journal has been essentially eclectic. I have adapted ideas from a variety of approaches (Elbow, 1973; Fulwiler, 1987; Lukinsky, 1991; Progoff, 1975; Rainer, 1978; Schumann, 1979). However, there are two approaches to journal writing that have been particularly influential and helpful to me. They are considered in more detail below. The first is Berthoff's (1987) concept of a 'dialectical notebook', which outlines a useful technique of journal writing that promotes reflection. The second is Bailey's (1983) study of her own acquisition of French,

which gives a clear illustration of how journals can be used as a tool to collect introspective data, and how a researcher can relate that data to broader language acquisition theory.

Berthoff (1987) introduces the 'double-entry' technique of journal writing. An entry is made on one side of the page, while the facing page is left blank to return to at a later stage. This allows the writer to come back to ideas and develop or alter or re-assess them. One is able to make a "meta-comment" on what has been written. Berthoff describes this as a dialectical process of auditing meaning: "...Dialectic is an audit of meaning - a continuing effort to review the meanings we are making in order to see further what they mean" (1987: 12). Making use of this technique of journal writing enabled me to develop and sharpen my reflective skills. As I acquired further information and experience, I was able to ask different questions and return to re-evaluate assumptions I had made. This enabled me to gain critical insights into my own perspectives and work towards transforming them.

Bailey (1983) made use of a journal to collect data for the study of personal and affective variables in language learning. She outlines a five stage model of a diary study. Reflection as a process is discussed only implicitly, and the emphasis of the study lies on making sense of the experience in relation to language learning. I found the discussion of her approach to working with the data particularly useful. She describes how the researcher should look for significant trends in the entries, and from there identify factors that are important to the language learning experience. She also provides an interesting discussion of how this very qualitative kind of data can inform data gathered using more quantitative research approaches. She argues for the use of a combined approach to research that will avoid the limitations of each and take advantage of the strengths of both (Bailey 1983: 94). This approach has been introduced in the Chapter One, and the implications of using such an approach for my study are explored further in Chapters Three, Four and Five.

In this section of the literature review, reflection has been identified as a process pivotal to critical thinking, perspective transformation and transformative learning.

Mezirow (1991a), Boud et al (1985) and Brookfield (1987) emphasise the holistic nature of critical reflection. Critical reflection is not about the *how to* or the procedural aspects of action, but rather about the reasons for what we do, and the consequences of our actions, thoughts and feelings (Mezirow, 1991a). This conception of reflection is compatible with the holistic approach to both self-directed learning and experiential learning selected for this study, an approach which examines the cognitive and emotional aspects of learning as well as the procedural. In this section, I have also outlined two methods, journal writing and reading, that I use to promote reflection.

The next section of this literature review introduces language acquisition theory relevant to my study. I make links between this theory and reflective learning, and consider how different discourses are interrelated and may complement each other. Making such links, contributes towards a synthesis that is necessary when adopting a holistic approach.

2.5. LANGUAGE ACQUISITION THEORY

The theory related to second language acquisition (SLA) is vast. In this section, I will outline briefly the approaches to the study of language acquisition that are relevant to my research. I will then identify and locate my research approach within these theoretical frameworks, and draw attention to links with other discourses that inform this study.

SLA theories can be categorised into three general types: environmentalist, nativist, and interactionist (Larsen, Freeman and Long, 1991).

2.5.1 Environmentalist Theories

Environmentalist theories are based on behaviourist and neo-behaviourist views of learning in which the stimulus-response model is applied to human language learning. The primary focus is on how external factors influence learning. Schumann's (1978) Acculturation Model falls within this framework. Schumann claims that language

acquisition is a response to external forces (such as the social environment) that act on a learner. The learner is like a plant, with the effect of the environment on the learner determining whether or not development will occur (Freeman and Freeman, 1994). Schumann does refer to how the psychological characteristics of individuals influence language acquisition, although this is still seen from a stimulus-response perspective. This model fails to give sufficient attention to the agency of the learner or to the interplay of language and cognitive development.

Despite these limitations, I have found certain of Schumann's concepts useful for understanding my own language learning process. Schumann identifies social and psychological distance as two factors that determine the success or failure of a language learner. Social distance refers to the relationships between two social groups. Brown (1980) explains this as follows:

Schumann's hypothesis is that the greater the social distance between two cultures, the greater the difficulty the learner will have in learning the second language, and conversely, the smaller the social distance (the greater the social solidarity between the two cultures), the better will be the language learning situation.

(Brown, 1980:133)

Psychological distance refers to the characteristics of individuals. For example, individuals will resolve psychological factors such as culture shock or culture stress differently¹. Learners will have different motivations for learning a language depending on their particular psychology². In situations where social distance does not play a big role in shaping language acquisition either positively or negatively, psychological distance may play a crucial role (Freeman and Freeman, 1994).

¹Culture shock refers to the anxiety a learner may feel when entering a new culture. Culture stress centres around questions of identity which may arise if a learner experiences a different social positioning in a new culture (Schumann, 1975). These two issues are explored in relation to my experience in Chapter Four.

²Gardner and Lambert (1972) have distinguished two different motivational orientations. If a learner is *integratively* orientated, she will learn a language in order to meet and communicate with, and understand valued members of the target language community. An *integrative* orientation reflects "a sincere and personal interest in the people and culture represented by the other group" (Gardner and Lambert, 1972: 132). An *instrumentally* motivated learner will learn a language for utilitarian reasons - to get a job, for social recognition or to further their education. An *instrumental motivation* reflects "the practical value and advantages of learning a new language" (ibid.). Again, these concepts are explored in more detail in relation to my experience in Chapter Four.

Chapter Four will explore in more detail how social and psychological factors have promoted and inhibited my language learning. To what extent did I participate in the target language life and activities? How did I deal with culture shock and culture stress? To what extent did I assimilate into the target language culture? These are important factors to examine, because according to Stauble (1979), second language learners' success is strongly influenced by the degree to which they are able to adapt socially and psychologically to the target language group. This process of adapting (socially, psychologically and linguistically) to the target language group is termed 'acculturation'.

The acculturation process involves modification in the attitudes, knowledge, and behavior of individuals. ...These modifications involve not only the addition of new elements to the individual's cultural background but also the elimination of certain previous elements and the reorganization of others.

(Stauble, 1979: 43)

The concept of acculturation, and environmentalist theories more generally, provide useful insight into the need to foster conducive attitudes and environments for language learning. According to Brown, "a reorientation of thinking and feeling, not to mention communication, is necessary" (1986: 33). Quite *how* to do this can be better understood if informed by the discourses of critical thinking, reflection and perspective transformation. In fact, these different discourses articulate well together. Becoming acculturated offers a reflective learner a rich opportunity to transform existing perspectives and learn language better, as she learns to recognise and consider alternative ways of thinking and acting that would probably not be apparent in another context.

However, while it is necessary to foster conducive attitudes and environments for language learning, it is also important to understand the role of cognition in language learning.

2.5.2 Nativist Theories

Nativist theories of SLA assume that humans have an in-built language ability, what Pinker has termed 'the language instinct'(Pinker, 1994). According to Larsen-Freeman and Long, "nativist theories are those which purport to explain language acquisition by positing an innate biological endowment that makes learning possible" (1991: 227). Unlike environmentalist theories, nativist theories of SLA minimise the role of social interaction.

Steven Krashen (1982) bases his work on Chomsky's linguistic theories and is the principal nativist theorist of SLA. He maintains that children and adults have the capacity to acquire language because of an innate "mental organ", the Language Acquisition Device (LAD). Krashen distinguishes between *acquiring* a language and *learning* a language. He claims that when the LAD operates, language is acquired as a subconscious process, and this way of acquiring language is more effective than learning a language as a conscious monitored process. The LAD will operate if the language input is comprehensible, and affective factors, such as anxiety, do not block the 'affective filter'. This affective filter must be low to allow the LAD to function effectively. Krashen (1985) has developed several other hypotheses related to language acquisition and applied these in his Monitor Model of SLA. He sums these up as follows:

We acquire [language] when we obtain comprehensible input in a low-anxiety situation, when we are presented with interesting messages, and when we understand these messages.

(Krashen, 1985: 10)

Environmentalist theories, such as Schumann's, complement nativist theories such as Krashen's. The former focus on external, social factors while the latter focus on internal cognitive and psychological elements. Schumann's theory could actually be seen as an expansion of Krashen's notion of the affective filter (Freeman and Freeman, 1994). Increased psychological or social distance could raise the affective filter, blocking input to the LAD and making it difficult for acquisition to occur. Lack of motivation to learn the language can also block the affective filter, thus the integrative

and instrumental notions of learner motivation can be related similarly to Krashen's model of language acquisition.

However, Krashen's focus on in-put has received some criticism. Theorists such as Long (1983) and Swain (1985) point out that language usage and learning is a two-way process, and second language acquisition depends on output as well as input. We talk as well as listen, and we learn language as we interact and learn to negotiate meaning in conversation. Van Lier (1988) has developed a more comprehensive model to describe both input and output. He says that certain conditions are necessary for certain outcomes and claims that

... if learners are receptive during exposure to a new language, their attention will be focused. If attention is focused, the language becomes input. If learners invest some mental energy in the input, they will begin to comprehend it. Language that is comprehended changes from input to intake. If learners practice with that intake, they can retain the language and access it later. Language that can be accessed is considered uptake. Finally, with authentic use, learners can extend their language and use it creatively. It is the ability to use language creatively that is a measure of proficiency.

(Freeman and Freeman, 1994: 99 - 100)

Progression through the different developmental stages to reach proficiency is pictured graphically in Figure Five below.

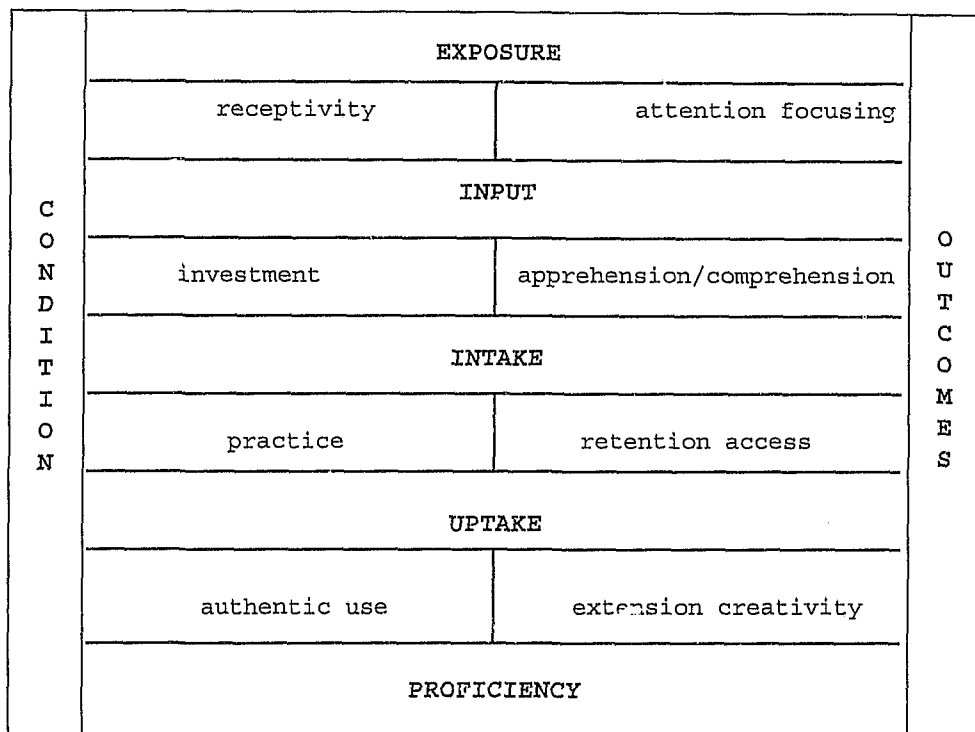


Figure Five: Van Lier's Model of Second Language Acquisition

Van Lier's model presents a clear, although rather mechanistic explanation of proficiency that has grammatical competence as its primary focus. It is necessary to return to the notion of acculturation which emphasises the need for the learner to assimilate into the target language group. Cee's (1992) views of language acquisition are useful here. He says that acquiring a language is part of a larger process of enculturation into a discourse: "Discourses are always ways of displaying (through words, actions, values, and beliefs) membership in a particular social group" (1992: 107). Acquiring a language is more than learning a new grammar, it includes the acquisition of a broader identity and a new way of viewing the world that will enable the learner to know how to use that language in different contexts. C

processing is but one aspect of the myriad of environmental, social and psychological factors at play when learning language.

Reflection has been identified earlier in this chapter as the key to learning from experience. Gee (1992) similarly notes that reflection will allow the subconscious acquisition of language to be expanded into learning. He suggests that we learn as we reflect on and analyse our experiences. Gee's argument links language acquisition to language learning (or the teaching of language). He presents acquisition and learning/teaching as two aspects of one process, rather than presenting them as polarised processes, as in the Krashen model. According to Gee, we need both knowledge *of* the experience as well as knowledge *about* the experience. Reflection should form a part of both these ways of knowing.

Learning is a process that involves conscious knowledge gained through *teaching* ... or through certain *life experiences* that trigger conscious reflection. ...[R]eflection involves explanation and analysis, that is breaking down the thing to be learned into its analytic parts. It inherently involves attaining, along with the matter being taught, some degree of metaknowledge about the matter (*Emphasis mine*).

(Gee, 1992: 115)

These concepts are compatible with Kolb's (1984) model of experiential learning which identifies reflective observation (or *explanation*) and abstract conceptualisation (or *analysis*) as two of the four stages of experiential learning. Gee also argues that language acquisition is a process of trial and error, of practice within social settings that require learning from the learner who wishes to function effectively in that environment (1992: 113). These practices correspond to the other two stages of Kolb's experiential learning model; concrete experience and active experimentation. Thus Gee's theory of language acquisition comports with Kolb's model of experiential learning and seems appropriate for my research project.

Gee argues that acquisition and learning foster different kinds of abilities: "We are better at performing what we acquire, but we consciously know more about what we learn" (1992: 114). Language acquisition fosters speech and understanding, and even literacy in a language, while learning provides the metaknowledge about the language.

Gee's conceptualisation of language acquisition/learning appeals to me for several reasons. Part of my motivation for undertaking this study was to improve my understanding and performance of Sotho so that I would feel comfortable using the language. I felt that three years of studying Sotho formally at a university had taught me about the language, but not the discourse of the language. I did not really feel legitimate as a language learner. I had the knowledge (learning) without the experience (acquisition). This was brought home to me by the fact that on embarking on this project, I discovered I had lost a lot of that knowledge, which seemed to indicate that my understanding had been content-based and transient. Gee's "model" provided a way for me to focus on acquiring Sotho incidentally while simultaneously accommodating my linguistic habits and history of *learning* languages intentionally through formal instruction. Gee's emphasis on reflection and experiential learning are also compatible with the approach to self-directed learning adopted for this study.

2.5.3 Interactionist theories

The third type of SLA theories are interactionist theories. These take into account the innate characteristics of the learner and environmental factors that influence language learning (Larsen-Freeman and Long, 1991).

According to Freeman and Freeman (1994) only one interactionist theory of SLA, the multidimensional model, has been developed in detail. This model takes into account both fixed developmental stages which second language learners are said to follow, and variations in development among learners which result from different psychological and social factors. This theory echoes Krashen's idea of acquisition following a natural developmental sequence, where learners move forward in stages, but it extends Krashen's theory by recognising that not all learners will follow the same path or route through those developmental stages. Their path will be influenced by their social orientation, where "learners with a more positive orientation toward target-language speakers produce different kinds of speech errors than those with a neutral or negative attitude, even though both groups use the same basic processing

strategies"(Freeman and Freeman, 1994:105). There are different factors to be considered; linguistic, cognitive and social. These operate both internally and externally to the learner and will shape the language learning process differently.

However, in my experience as a self-directed learner, I have not found it particularly useful to adapt my learning according to different developmental stages identified during the learning process. This approach may prove more useful for teachers to identify the developmental stage of the learner so as to stimulate learners with language processing strategies that are appropriate for their current learning abilities. Personally, this approach was too technicist for me, and I preferred to rely on Gee's approach of reflecting on learning in order to assess the effectiveness of what was being learned at any given time. In my experience, reflection allowed me to develop a sensitivity and more intuitive awareness of my level of proficiency and the constraints that may have imposed. However, such reflection simultaneously served to challenge and motivate me to overcome those constraints and reach beyond what Krashen calls 'comprehensible input'.

I am loathe to commit myself to any single theory of language acquisition. Different theories provide different perspectives, and none of these theories are bounded. My approach to "learning" Sotho overlaps with nativist theorists such as Krashen's (1982) in that I believe that language is better acquired than learned. My approach also resonates with the environmentalist theories in that I consider the language learning environment to be crucial. Schumann's (1978) model of acculturation has given me insight into the need for the language learner to understand and adapt to the target language context; to become enculturated. The learner must learn a new way of looking at the world, which may include a change in attitudes and beliefs, and this in turn requires the learner to reflect on her experience. Mezirow's theory of perspective transformation echoes this theory, as do the theories related to reflective learning and experiential learning. And these theories in turn are compatible with theories of self-directed learning.

2.6 CONCLUSION

I have tried in this chapter to draw parallels and locate an 'interspace' between theories relevant to my research interest; a space where my voice can be heard in relation to other voices. I have sought a position within the literature that allows me to explore different perspectives and ask different questions; questions that challenge me to explore broader horizons. Precisely what this means in practice is set out in the next three chapters. Chapter Three outlines how the different theories discussed in this review have influenced and been incorporated into my research design. Chapters Four and Five present the practicalities of engaging with the theory, as I foreground my own voice in relation to the theories discussed.

CHAPTER THREE

CONSTRUCTING A RESEARCH DESIGN - IN SEARCH OF THE BEGINNING OF A CIRCLE ...

3.1 INTRODUCTION

Chapter Two provided an overview of theories of self-directed learning, experiential learning, reflection and language acquisition as they relate to my research project. I pointed to the necessity for a researcher to remain open to seeking answers within a multiplicity of interconnected perspectives. Narrow commitment to a single theory of learning or of language acquisition could lure the researcher into a restricted explanation that inhibits her from seeking connections between seemingly dualistic versions of reality³.

Schratz and Walker (1995) urge researchers to move away from dualities:

The challenge to research is to find new ways of talking about behaviour and motivation, competence and judgement, action and values, emotion and thought, theory and practice, not as dualities but as inextricably a part of each other.

(Schratz and Walker, 1995: 172)

In the same way, a researcher confined to a narrow philosophical position or a tight research design may find it difficult to gain a depth of perspective that allows for seeing how different elements are inextricably part of each other. The philosophical ideas and assumptions that underlie this study are set out in this chapter. The research design is then described against the backdrop of this philosophical framework.

However, it will be helpful to contextualise this discussion by first locating myself more broadly within a research paradigm.

³It is important to note here that I am not arguing for eclecticism. While it is necessary to recognise when theories are fundamentally incommensurate, it is simultaneously valuable to re-examine dualities that have been assumed.

3.1.2 Research Paradigm

This research is located largely within a 'post-positivist' qualitative research paradigm that emphasises process and context. A deep analysis of a whole context (including the research process within that context) is significant. Qualitative research positions the researcher as an active participant in the construction of knowledge, rather than an objective determiner of truth or reality. The notions of objectivity and truth as absolute are problematised. Reality is seen as a multiple shifting perspective, rather than a fixed entity waiting to be discovered.

Reality [is] a process, always emerging through a self-contradictory development, always becoming; reality is neither subject or object, it is both wholly independent of me and wholly dependent on me.

(Reason and Rowan, 1981: 241)

Within a qualitative research paradigm, the researcher has an implicit responsibility to acknowledge the influence of her participation and subjectivity on the research process. Validity of the research depends on this. "Valid enquiry rests on critical subjectivity, on the perspective of a personal view from some distance..." (Reason and Marshall, 1987: 112). Multiple perspectives may be valid since the premise of a single objective reality does not hold. A researcher's task is to engage in the process of continually re-negotiating truth and meaning. The researcher is an integral part of the research process where theory and practice become a dialectic rather than a duality.

The qualitative research paradigm is often seen in opposition to the quantitative paradigm, with claims made by different researchers about the superiority of each. This is not necessarily a useful view - and indeed in dichotomising these paradigms, exponents of qualitative research may be guilty of entrenching the very dualities they warn against. The use of a particular paradigm will depend on the nature of the subject under investigation and the objectives of the researcher. Later in this chapter, it will be shown that although my research is located primarily in a qualitative paradigm, it is useful to employ elements of a quantitative approach to move the study beyond subjective description.

3.2 PHILOSOPHICAL INFLUENCES ON QUALITATIVE RESEARCH

A number of different philosophies and ways of understanding human experience have shaped the development of qualitative research. I would like to draw attention to three philosophies that have influenced my research significantly. This is important because the selection of a particular research approach is built on sets of usually implicit assumptions. These need to be made explicit because it is these very assumptions that influence our actions and interpretations, and fashion the ways in which we create knowledge.

3.2.1 Phenomenology

Phenomenology can be described as "studying social phenomena from the actors' own perspective ... [where] the important reality is what people perceive it to be" (Taylor and Bogdan, 1984: 2 - 3). The primary objective is to investigate social phenomena directly and describe them as they are consciously experienced, but as free as possible from unexamined preconceptions and presuppositions (Spiegelberg, 1973: 66 -67). By making explicit their presuppositions, researchers are given a means to discover new perspectives, and new angles on phenomena.

Stanage defines the subject-object relationship in phenomenological research thus:

Phenomenological investigations start with both the thinking subject, the 'I', and the object world of this thinking subject. Hence phenomenological research consists of both the thinking subject and what is thought by this thinking subject. Most significantly, phenomenological investigations move cartographically along the contours of both these maps at the same time.

(Stanage, 1987: 45)

Phenomenology has direct relevance for my research. This approach has provided me with a means of collapsing dualities between myself as researcher (subject) and myself as researched (object). It has provided a way for me to be the thinking subject where I reflect introspectively on my experience as a learner, while simultaneously reflecting outwardly on the 'object world' of the learning context - a context in which I

engage with my perceptions and interpretations of that object world. It's a process akin to turning oneself inside-out, reflecting on and describing both the objects we are thinking of within our consciousness, and the process of thinking about those objects. "We explore both the manner, appearance, and form in which something is manifested and the ways in which we are thinking of it" (Stanage, 1987: 51).

Phenomenology requires a high level of awareness from the researcher, who must re-learn to look at the world as she encounters it in immediate experience (Van Manen, 1990). An important requirement for phenomenological research is that the researcher is able to engage in critical self-reflection and continually review her own perspective and its implications for the research. In the words of Mezirow, "critical awareness or critical consciousness is 'becoming aware of our awareness' and critiquing it" (1981:11).

Critics of phenomenology argue that this approach is too descriptive and deals with trivial topics that have little empirical application, since phenomenological studies are limited in scope to small-scale locales of social interaction (Sharp, 1982). It has also been argued that phenomenology fails to take into account the notion of a social structure which pre-exists the individual and generates specific forms of social consciousness (Sharp, 1982; Abercrombie, Hill and Turner, 1988: 184). These critics argue that if human behaviour is to be understood, we must take cognisance of a level of social reality that is existentially independent of individual consciousness (Sharp, 1982: 50).

I believe that it is important for me to acknowledge and examine the "structured patterns of social relations that pre-exist" me in the context of my study. I also believe that it is crucial to recognise and explore my agency as a learner. These beliefs impel me to move beyond a purely phenomenological approach.

3.2.2 Existentialism

Existentialism concentrates on an individual's existence in the world. An existential approach to research assumes the total and active involvement of the researcher as a whole person and participant, rather than as an observer.

My study is fundamentally existentialist in that I aim to describe my lived experience by engaging with the research through immersing myself in the research context, which is simultaneously the learning context. I am not assuming the role of 'researcher', but am rather experiencing the totality of being in the context - as researcher, researched, learner, teacher, white woman etceteras. I am open to the experience, and to some extent, I am expecting something to emerge from the experience. I am expecting to "discover the structure of the experience in the process of living the experience" (Rogers, 1961:189).

The unspoken assumption is that I am a free and responsible agent who is shaping my own development by positioning myself in a certain context - a rural village in Lesotho. As an agent of my own development, I have the power to resist and challenge the structured patterns of social relations that pre-exist me.

3.2.3 Humanistic psychology, psychotherapy and the humanist discourse

Common to humanist discourse is the assumption that human nature is inherently 'good'. Humanistic psychology is person centred. Each individual is considered unique with an unlimited potential for growth and development. The agency of the subject is emphasised, and it is assumed that an individual is capable of making significant personal choices and able to learn from her or his experience. Self-concept is seen as an important influence on growth and development. Maslow (1968) and Rogers (1961) are important contributors in this field.

Psychotherapy claims that the first look must be within, not without. This tradition has provided us with important knowledge about the workings of the unconscious, and the

way in which the unconscious forces affect the researcher as well as the researched (Reason and Rowan, 1981: xvi).

The assumptions underlying this study have been influenced profoundly by the humanist discourse. I have taken for granted the importance of looking within and the need to express my feelings in the form of a journal. I assumed that these processes would enable me to understand my learning and work towards self-development and self-realisation. Indeed, I saw self-development and self-realisation as normative goals. These ideas belong to the humanist discourse where individual experience and feelings are important and in fact "become the means by which rationality, skills and attitudes are developed" (Usher and Edwards, 1994: 10). I understood my perception of 'reality' as a construct influenced by my values, beliefs, emotions and ideologies. I made a personal choice to immerse myself in a particular context and engage in a self-directed learning project from which I anticipated a significant learning experience would result. All of these choices were based on humanist assumptions. It is interesting to note how my own assumptions as researcher are consistent with the principles of humanist philosophy that underlie the topic of my research, self-directed learning (Brockett and Hiemstra, 1991: 125). Rather than attributing this to coincidence, I present it as evidence to strengthen my argument that there is a need for the researcher to acknowledge the ways in which her subjectivity influence the research process.

The philosophies discussed above have had significant implications for the development of different approaches to research. The emphasis placed on the significance of personal experience and agency of the person as a whole, has shifted the perceived role of the researcher. The interconnectedness of ideology, context and identity has allowed researchers to develop new perspectives on their subject areas, and develop a new understanding of the interactive and interpretative role that the researcher takes on.

3.3 RESEARCH APPROACH

The philosophies outlined above find expression in various qualitative research approaches, and the approach selected usually reflects the philosophical influences and allegiances of a researcher. My research design has been influenced by a number of different but related research approaches. These are outlined below:

- * existential phenomenology
- * hermeneutic phenomenology
- * heuristic inquiry
- * phenomenography
- * critical self-reflection using journal writing, autobiographical and life history methodologies

I will discuss briefly what each approach entails and how it relates to my research.

3.3.1 Existential phenomenology

Van Manen (1990) describes existential phenomenology as an approach that aims to describe how phenomena present themselves in lived experience. He locates Heidegger within this framework.

Heidegger's professed aim is to let the things of the world speak for themselves. He asks: What is the nature (Being) of this being? What lets this being be as it is?

(Van Manen, 1990: 184)

These questions have impacted on my investigation. I have attempted to listen to 'the things of the world', the phenomena as they presented themselves, while simultaneously asking myself what allowed those phenomena to be as I experienced them. In other words, existential phenomenology has enabled me to make explicit the implicit dialectic of myself as a person in a situation. However, the focus of my study has centred on my interpretation of these phenomena, and I have drawn largely on the hermeneutic approach, where interpretation of phenomena is emphasised.

3.3.2 Hermeneutic phenomenology

Hermeneutic phenomenology is both descriptive and interpretative. On the one hand the methodology aims to describe experiences and the subjective nature of those experiences, while on the other hand it claims that no experience or phenomenon is free from interpretation.

... the (phenomenological) "facts" of lived experience are always already meaningfully (hermeneutically) experienced. Moreover, even the "facts" of lived experience need to be captured in language (the human science text) and this is inevitably an interpretative process.

(Van Manen, 1990: 180-1)

This approach brings together the experience itself, the attention to the experience and the assigning of meaning to that experience. Using this approach has assisted me to frame different aspects of my study and ask important questions: How should I understand my experience as a self-directed learner? How do context and purpose influence that experience? *These are primarily interpretative questions.*

3.3.3 Heuristic research

Moustakas defines heuristic research as

a process of searching and studying, of being open to significant dimensions of experience in which comprehension and compassion mingle; in which intellect, emotion and spirit are integrated; in which intuition, spontaneity, and self-exploration are seen as components of unified experience; in which both discovery and creation are reflections of creative research into human ventures, human processes, and human experiences.

(Moustakas, 1981:216)

Heuristic research is strongly influenced by phenomenology and humanistic psychology. The researcher is encouraged "to pursue an original path that has its origins within the self and that discovers its direction and meaning within the self"

(Douglas and Moustakas, 1985:53). Dedication, disciplined *personal* commitment and open-mindedness are emphasised in place of methodology as essential to discovery.

This approach appeals to me because it encourages the researcher to *discover* using her or his creative subjective speculation and interpretation of experience. However, a concern that has prevented me from embracing this approach whole-heartedly is the lack of attention given to the relational aspects of experience. Experience is entered *into* admirably, but insufficient cognisance is given to the relationship between subject and the many contexts experienced by the subject.

The following approach addresses this concern:

3.3.4 Phenomenography

Phenomenography is

a research method for mapping the qualitatively different ways in which people experience, conceptualise, perceive, and understand various aspects of, and phenomena in, the world around them.

(Marton, 1988: 144)

This research approach highlights the importance of interpreting experience in relation to context, and thus shifts the conceptualisation of interpretation from an abstract conception to a more concrete one.

Human beings do not simply perceive and experience, they perceive and experience *things*. Therefore descriptions of perception and experience have to be made in terms of their content. [For example, we do not merely love, we love someone; we do not merely learn, we learn something.] To characterise how something is apprehended, thought about, or perceived is, by definition, a qualitative question. Phenomenography provides descriptions that are relational, experiential, content-orientated, and qualitative.

(Marton, 1988: 146)

It could be argued that these four features are also characteristic of phenomenology. However, the difference is that phenomenography focuses on the relational aspects of

the experience rather than the essence of the experience as the phenomenologists do. Phenomenographers argue that there is something beyond experience and consciousness itself (Marton, 1988:153).

Furthermore, phenomenographers do not make a distinction between immediate experience and conceptual thought.

We try instead to describe relations between the individual and the various aspects of the world around them, regardless of whether those relationships are manifested in the forms of immediate experience, conceptual thought, or physical behaviour. ...our assumption is that there is a structural level which is not affected by ... psychological differences.

(Marton, 1988:154)

It is this all encompassing approach to investigating relations between subject and the world that I find relevant to my study. This approach can be compared to examining an onion by cutting straight through it and looking at how the layers relate to each other, rather than peeling it layer by layer. I have tried to examine the entirety of my experience as a learner, looking at the relationship between the Mokwadibeng village context and all its factors as well as the contexts that I bring with me. Phenomenography has provided yet another perspective. It has created the space for me to view my experience and learning process in qualitatively different ways at different stages during the learning period. As the contexts transmuted and relations changed, so inevitably did my understanding, thinking and interpretation.

3.3.5 Critical self-reflection

Critical self-reflection "favours in-depth description and analysis of personal realms of experience through immersion in the contexts in which they occurred" (Flannagan, 1987). The value of this approach is seen to be the possibility of understanding deep thought-structure patterns that influence one's lived experience (Flannagan, 1987). According to Mezirow, one can learn to overcome distorting cultural and psychological assumptions by bringing them into critical consciousness (Mezirow,

1985). These ideas form the theoretical basis of the journal writing, autobiography and life history methodologies.

3.3.5.1 Journal writing, autobiography and life history methodologies

These three approaches to research help researchers and others to understand experience by documenting it in writing, either in the form of journal writings or life history or autobiographical writing. Writing is used to promote reflection, ask questions, develop and reassess thoughts (Berthoff, 1987; D'Arcy, 1987). Writing is a means of discovery where the subject world is brought together with the object world as a new understanding is forged through reflection on experience (Stillman, 1987; Burnham, 1987; Peters, 1991). Experience and reflection on experience form the key concepts in these approaches. Chapter two outlines the importance of both experience and reflection for my study, and for this reason I have drawn extensively on these approaches in my research design.

I have used journal writing, primarily, as a technique to explore the nature of my learning experience, extend my knowledge and gain new perspectives through scrutinising my assumptions. However, in my writings, I have tried to pay close attention to contexts and the relational aspects of what I experienced as well as the emotional aspects. As discussed earlier in this chapter, it is important to interpret experience in relation to context. Summerfield (1987) argues for the value of reflection through withdrawal into the private act of writing, but stresses that writing is essentially a social act, and is only complete when the writer and text reconnect with the social world that is the object and context of reflection.

While it may appear fickle not to have committed to one particular research approach, access to a range of compatible approaches has been appropriate for my research for a number of reasons. First, an exploration of the *experience* of a self-directed learner was an inductive process, the findings of which were not predictable. New questions emerged as the research progressed and as new perspectives opened up to

therefore in keeping with the qualitative nature of the research to build flexibility into the research design.

Secondly, my orientation as a researcher shifted during the course of the study. As I became gradually more enculturated into the learning context, so my response to the situation as a learner and as a researcher changed. It was appropriate to draw on different research approaches in different ways, at different times. Multiple realities require multiple research approaches and a range of methodologies. After all, a research method is only a way of allowing the researcher to investigate certain types of questions - if the questions transmute, the researcher may have to draw on an alternative approach.

3.4 REPRESENTATIVENESS, RELIABILITY AND VALIDITY

Critics of qualitative research argue that data gathered using qualitative research methods is unrepresentative and unreliable since findings cannot be generalised to wider populations and situations. Such arguments rely on the premise that there is a truth that can be ascertained and an objective reality 'out there' (Reason and Rowan, 1981). As mentioned, qualitative researchers challenge these notions. They engage with multiple realities and truths, enter into multiple perspectives and gain knowledge by interpreting experience in a particular context. The concern in qualitative research, and in critical self-reflective research in particular, is to gain a deep understanding of a situation and the complexities of consciousness of the persons within that situation (De Vries and Aber, 1987).

This study is concerned with another type of problem from that usually put forward by positivists. Using highly subjective research methods, I have examined the nature of my experience as a self-directed language learner in a particular context; a context in which the conventional notions of generalisability and representativeness are not applicable or relevant. What is relevant is the degree to which I have been able to gain insight into, and an understanding of the complexities of a particular social reality. The validity of my study is more personal than methodological (Reason and Rowan,

1981). It depends on the degree to which I have been able to reflect on and examine my experiences and the degree to which I have not deceived myself. Have I been able to maintain a balance between looking inwards and looking outwards; between my subjectivity and the context in which that subjectivity is realised?

Validity is threatened when the dialectical process of emerging truth gets 'stuck'. ... We [either] look only inwards, so all we learn about is our preconceptions, ...[or] we look only outwards at the phenomena we are trying to understand, and in so doing we forget the part that we play as knowers, and we are unable to see that which we are unawarely contributing. So we must move continually round the hermeneutic circle from what we know to what we do not know. And ... this kind of soft rigour is only fully possible at the realized level of consciousness.

(Reason and Rowan, 1981: 244)

The value of this research is not in the representativeness or the generalisability of the findings, but rather in the extent to which the researcher's insights into subjective experience inform the views and understanding of a learning situation and a process of self-directed learning.

As researcher and researched, the challenge of ensuring validity in this study has been to maintain the outward gaze, and not become swamped by tendencies to confess and reminisce (Usher, 1985). Such tendencies would disrupt the dialectical process essential to hermeneutic exploration. One method of shifting my focus from within to without, was to employ the observations of other people. Outside perceptions of my experience tempered my subjectivity, pushing me to look beyond the intensely personal and gauge my perceptions of my learning against other observations of that learning. Because the nature of *experience* is personal and therefore not easily assessed by another, the *effects* of that experience, the outward manifestations of my learning, seemed the most appropriate site in which to acquire that outside observation. These outside perspectives were built into the design of the research and are discussed further below.

3.5 RESEARCH DESIGN

So far, this chapter has reviewed the important philosophical influences and assumptions that have shaped this study. It has also provided an overview of the different research approaches that are relevant to the research design. Before discussing this design in more detail, it would be useful to reiterate the aims and questions that have guided the research.

3.5.1 Research Aims

The central aim of this study was to theorise my own practice as a learner in order to gain insight *from the learner's perspective* into the experience of learning a second language as a self-directed learning project.

This central aim can be broken down into the following more specific aims:

1. To deepen an understanding of the *experience* of self-directed learning from the learner's perspective, by subjectively scrutinising and closely monitoring that experience.
2. To explore the *experience* of acquiring a second language as a self-directed learning activity.
3. To explore the relationship between learner and text within a context.
4. To explore how a learner can develop an understanding of her own social construction as well as the constructions inherent in the learning context, and the effects of such a reflective understanding on her learning experience.
5. To investigate how a learner's understanding and observations of her own learning fit into current theoretical models of self-directed learning.
6. To consider the plausibility of investigating the above using the intensive study of the self within a context.

3.5.2 Research Questions

1. From the learner's perspective - what factors emerge as significant to the self-directed learning process?
2. How can a self-directed learner develop the ability to think critically and use her experience to actively promote her learning?
3. What observations can be made about learning a second language as a self-directed learning activity?

These questions are open-ended in that I did not set out to test a particular hypothesis or find 'an answer' to the problem. Rather, I set out to describe the experience in as much detail as possible. This introspective and interpretative nature of the study has been discussed and identified as hermeneutical. It has also been noted that this hermeneutical process required an outward gaze as well as an inward gaze. There are a number of different ways of defining this dialectic movement. It may be seen as a movement between looking *inwards* and looking *outwards*; or a movement between *interpreting* and *explaining*; or alternatively a movement between exploring *form* and exploring *content* (Ochsner, 1979). Ochsner talks of the need "to alternate between two kinds of equal research; one for objective; physical data and one for subjective unobservable facts" (Ochsner, 1979: 61). As outlined in Chapter One, the design of this study attempts to consider both perspectives.

3.5.3 Into the Looking Glass/ Looking Within

To accommodate the *inward* perspective that called for *interpretation* and an exploration of *form*, I used several research tools. My primary research tool for introspective *description* was the learning journal in which I recorded all thoughts, feelings and information that were relevant to my learning project. This was mostly in the form of written text, but included drawings and other things that were pasted in too. Woven into my writings were also my reflections on readings that were relevant to what I was experiencing. I would frequently find parallels between others'

experience and my own experience. This was a source of comfort and inspiration, which encouraged me to reflect more deeply on my own experience.

Typical journal entries included an account of the day, reflecting on interaction with the people around me. I recorded the difficulties (linguistic, social and personal) I experienced, as well as what was going well. Some entries focused explicitly on my learning, while others explored my emotions related to being in the village, and the experience more generally. The journal was used as a space to reassess what had happened during the day, and even entries that did not focus explicitly on the learning of Sotho, in retrospect, formed an important part of the whole picture of my learning process.

Regular entries were made for the duration of the period spent in Lesotho, and these entries constituted the data for analysis of the *experience* of learning, and the process of *reflecting* on that experience. Writing and reflecting back on that writing allowed me to gain a deeper understanding of myself as a learner, my experience of learning and the context of that learning. I was able to understand how my framework of meaning, my expectations and my assumptions affected the learning process and the learning outcomes. I was also able to understand the changing nature of my relationship with the learning text, and the impact of this on my learning process. These dynamics are explored further in Chapter Four.

3.5.4 Into the World/ Looking Outwards

There were a number of different ways in which I turned my gaze outwards, to focus my attention on developing an *explanation* of the *content* of the learning experience. *What* would I learn and *how* would I set this up? How would I *assess* (beyond my personal impressions) what I had learned?

These questions were important because, "Experience has to be arrested, examined, analysed, considered and negated to shift it to knowledge" (Criticos, 1993: 161). The more actively we engage with experience, the greater the learning benefits. "Working

with our experience is one of the key ways to learning ...The ways in which we can do this are limited only by the range of examples available to us and our imagination” (Boud, Cohen and Walker, 1993:9).

The following ‘tools’ were used to work my experience:

The learning contract

I began by drawing up a learning contract that set out the parameters for the learning experience. It defined *what* I was to learn and *how* I was to learn it. This document (presented and discussed in more detail in Chapter Four) identified my learning needs and goals as well as strategies for achieving those goals, and criteria for assessing that achievement. As such, it was an *explanation* of the *content* of the self-directed learning project I was to undertake.

The learning contract enabled me to work my experience in two ways. It provided a frame of reference against which I could gauge the manifest aspects of my learning experience, and a frame of reference against which an outside person could assess this learning. But more than this, the learning contract actually structured the learning experience, and in this way, it shaped and influenced my intra-personal reflections.

Dialogue

Engaging other people in dialogue about my learning was another means by which I looked outwards as I worked my experience. The form of such dialogue was both oral (in the form of interviews in Sotho about my learning) and written (in the form of informal letters and formal examinations in Sotho, both of which were assessed by a language methodologist). These forms of dialogue provided both continuous and summative assessment of learning that had taken place, and as such allowed me to work in concrete ways with the products of my learning experience.

As may be seen in Chapter Five and Appendix 4 to 8, most of the dialogue was concerned with the *content* of my learning. Emphasis was placed on my ability to use Sotho, (i.e. how my language learning had or had not progressed), rather than my learning experience per se. However, this process of dialogue, of inter-personal reflection, was directly and indirectly enhanced by the process of intra-personal reflection that took place in my journal.

The ideational work, the reflecting, the speculating, is done so that at some later moment its fruits will be available for the interpersonal work that we will inevitably return to ...[J]ournals start life as intrapersonal but are directed to long-term interpersonal desires.

(Summerfield, 1987: 35)

The inter-personal and intra-personal processes of reflection were interlinked in a cyclical way, both allowing me to reflect on my learning in different, but interconnected ways.

Engaging with theory

Engagement with theoretical texts and models provided the third means of shifting my attention from within to without. I used theory as a resource to inform and critique my own experience and to extend my framework of understanding.

In the process of practical theory development, the inductively derived, situational insights regarding practice which are embedded in particular contexts and experiences can be reviewed through the more universalistic lens provided by formal theoretical perspectives.

(Brookfield, 1993: 31)

But more than just *reviewing* my experience and then developing explanations, engaging with theory shaped my learning experience. Understanding the tenets and concepts of the various disciplines related to my study influenced the questions I asked and the solutions I sought, and delimited the phenomena I observed (Paulston, 1992).

However, while engaging with theory related to experience outside of my own, I was inevitably drawn back in a boomerang-like fashion, to reflecting on my own experience in the light of other experience. The outward gaze proved again to be inextricably linked to the inward.

In sum, although the emphasis in looking outwards and inwards was different, these two processes cannot be seen as two distinctly separate activities. The intention of both gazes was common - to enhance learning. The two processes should be seen as analogous to a pair of bifocal spectacles: two lenses allowing different visual perspectives, but both enabling the person to see better.

3.6 DATA ANALYSIS AND ORGANISATION

Data collected for this study can be placed in two different categories. The first category of data constitutes data gathered from the learning journal - my subjective reflections on the experience of learning Sotho as a self-directed learner. The second category constitutes the more 'objective' data. This is the data concerned with the observable aspects of my learning experience: the learning contract, information collected from interviews with other people about my learning experience, written letters and examinations. All these documents could be analysed 'objectively'.

Analysing the first category of data was a process of working through my learning journals to extract themes significant to my learning experience. By interpreting and reinterpreting the data, I traced patterns and connections between these different themes. This process began during the writing of the journal, but could only really be properly completed in retrospect, once I was physically removed from the learning context. It was then that I could gain enough perspective on the experience to identify themes and look back at what had happened.

Three major themes emerged as significant to my learning experience. These themes are presented in Chapter Four around a central organising metaphor of a dramatic production. The learning experience is told as a story with the three themes forming

three 'acts' of the drama. 'Intervals' provide an opportunity to reflect on the story in relation to relevant learning theory. Tensions are evident and resolution of these tensions is sought as the main character (myself) works through her experience in the light of a developing understanding of that experience. The presentation of the results as a dramatic production is in keeping with the descriptive and subjective nature of the data.

The second category of data (presented in Chapter Five) has also been analysed around a central organising metaphor - a map. This metaphor provides a way of explaining the more structural aspects of the learning experience. The learning contract provides the 'directions' to the learning experience. What did I set out to do and how did I plan to do it? Metaphorically, what was my destination and how did I plan to get there? Did I achieve my learning goals? What evidence do I provide to show that the goals have been achieved; to show that I reached my 'destination'? The interviews, letters and examinations are reviewed as indicators of whether or not I arrived at my destination.

3.7 CONCLUSION

I have positioned myself in this study as both a researcher and a research subject, a knower and an inquirer. The challenge to the design of this research has been to find a way to maintain the balance between these different positions, so as not to wallow in introspection or lose sight of myself as I look outwards in pursuit of mastering the text and knowing the other. I have attempted to balance the intra-personal and the inter-personal by drawing on different philosophies, research approaches and research methods so as to change gear between the different perspectives sought.

CHAPTER FOUR

LOOKING INWARDS - TELLING THE STORY

All the world's a stage, and all its men and women merely players.

Shakespeare, *As You Like It* (Act 2 Scene 7)

Analysis of an introspective study does not easily lend itself to a traditional research report format. For this reason the results will be written up in an unconventional format - around a central organising metaphor; a dramatic metaphor that has been used before in this study in Chapter One: "... to understand the ... text, we must know its authors, the stage they enact, and how these dramaturgical events come to be" (Ochsner, 1979: 63-64).

The task of the researcher committed to understanding the world, is to explore every aspect of the dramatic production; the stage, the sets, the players, the script and the production itself. Who wrote the script? Who are the players? Why have they been chosen? What are the different stage sets? What themes emerge in the plot? What happens behind the scenes, under the stage and in the orchestra pit? These are the metaphoric questions that will frame the analysis of my experience as a second language learner.

4.1.1 Scriptwriter

The author/scriptwriter of this production is also the central character in the script: myself. This relationship mirrors the construction of the research context as the researcher is simultaneously the researched. The usual duality between these positions is collapsed. I have written the script of this experience in the form of an autobiographical journal where I reflect on my experience as a learner. Certain themes emerge and are explored in relation to the relevant learning theories. Chapter Four focuses on theory related to second language acquisition in particular, while Chapter Five extends this focus to include theory related to self-directed learning and experiential learning.

4.1.2 Motivation for writing the script

It would be useful to examine briefly why the scriptwriter chose to write *this* script; what her motivations and her objectives were in undertaking this project. These questions are framed largely by the 'research questions' put forward in Chapter One and reiterated in Chapter Three. In sum, I wanted to gain insight into self-directed learning and second language learning by personally experiencing the process, rather than reading up on it, or monitoring other learners' experience. I wanted to experience what factors would emerge as important for me as a self-directed second language learner. This insight could be gained by theorising my own practice.

However, there are other reasons why I chose to position myself in this context to learn Sotho, rather than Zulu, for example. Part of the reason is that I already had some knowledge of Sotho from studying the language as part of my undergraduate degree. In addition to this, I had worked as a volunteer teacher in Lesotho for a short period, prior to attending university. During this time, I developed friendships with Sotho speakers and the language was positively contextualised for me, although my proficiency was poor. Thus, a primary motivation for learning Sotho, rather than another African language, was derived from my experiences and friendships with Sotho speakers, and a wish to be able to understand and communicate better with them.

4.1.3 Behind the scenes

Before exploring the themes presented in each scene, before even setting the stage - it is necessary to acknowledge certain conditions that pre-exist the production, since these conditions inevitably shape the production, in the same way that the researcher shapes the research process (Schratz and Walker, 1995, Piper, 1993).

Since I am investigating the subjective *experience* of my own learning, it seems useful to provide a brief profile of myself as learner, and acknowledge the influences of my

past experiences on my present learning experience. There are two important points to acknowledge.

Firstly, I am an experienced academic learner in the sense that this is my seventh year of tertiary education. A lot of the literature related to self-directed learning deals with the empowerment of adult learners (Hammond and Collins, 1991; Hiemstra, 1994; Knowles, 1975). In an academic sense, I am already empowered as a learner, and the focus of exploration in this study is on the *experience* of self-directed learning rather than how learners can be empowered to become self-directed.

Secondly, as a language learner, I come to the context with previous language learning experience since I studied Sotho formally as part of my undergraduate degree. I am therefore an 'accelerated' language learner who has studied language formally. This study explores the *experience* of a different, more informal approach to language learning.

Since the focus of the study is primarily on the *experience*, rather than the *results* of the learning, my previous learning experience should not in any way detract from the study. It is, however, necessary to acknowledge the influence of previous learning experience on present learning experience, in the same way that one acknowledges that the experiences of an author influence her writing, particularly if the author is writing an autobiography. Similarly, for a researcher exploring her own subjective experience, it is essential to unveil her subjectivity by making known her past experiences.

It is also essential to acknowledge that apart from being a personal process (particularly so in this research project), research is also a social and political process (Reason and Marshall, 1987). The social and political influences on the production/research process need to be acknowledged. These happen 'behind the scenes', and the task of the researcher is to uncloak what is usually kept out of sight from the audience. My identity as a white middle-class South African female is a consequence of a combination of social, political, economic and historical structures,

as well as my own subjective response to those structures. These structures have shaped my beliefs, values, assumptions and ideology, and as such will inevitably find expression in my experience as a learner. These need to be exposed and discussed as part of the experience.

4.1.4 Stage sets

There are three stage sets that form the backdrop to this study.

Mokwadibeng

The first stage set is a homestead in the village of Mokwadibeng. This village formed the primary learning context. As the central character, I spent most of my time in this context and most of the script/journal was written here.



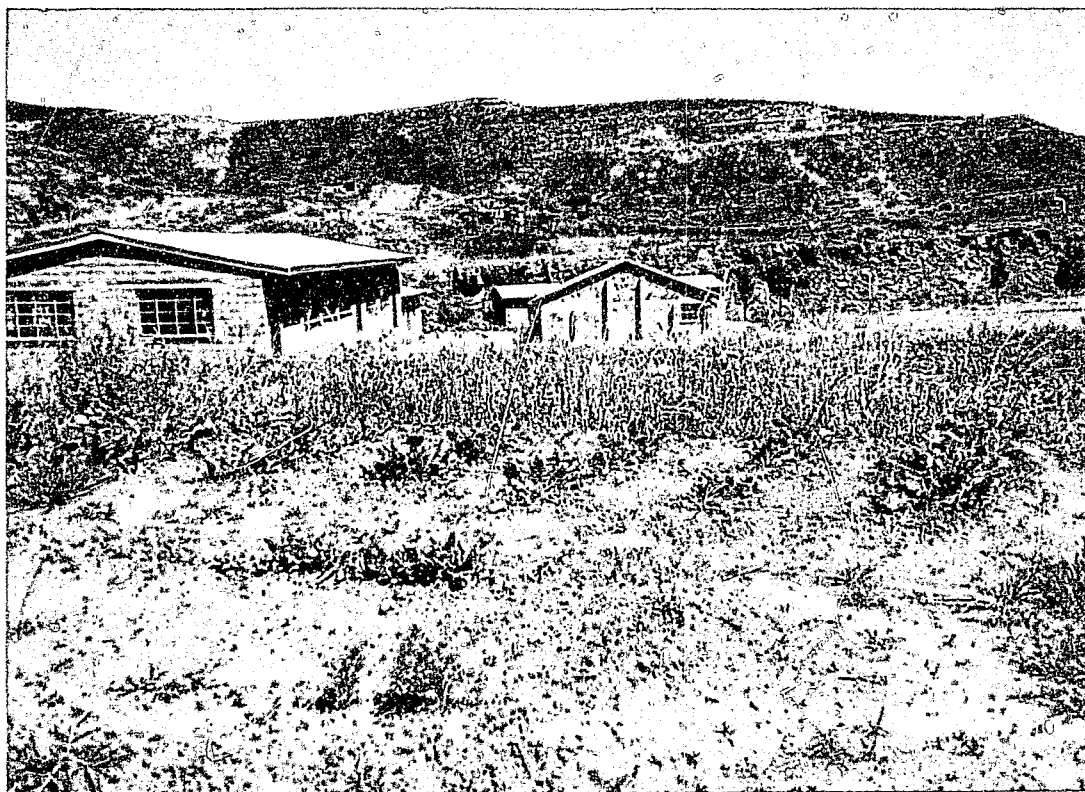
The homestead in which I lived in Mokwadibeng village

The village is rurally situated in the remote south eastern district of Qacha's Nek in Lesotho. It has primarily a peasant farming economy, subsidised by migrant labourers who work in the mines in South Africa. The village is not electrified and water is

fetches from communal taps or springs in the village. There is a gravel road near the village and a small shop that sells essentials. I lived in a hut that is one of four huts in a homestead. The family with whom I lived underwent transition during the time I spent with them. Originally, there were three grandparents and four grandchildren. At the end of my stay there, two of the grandparents had died, and one of the grandchildren had left the homestead.

Ha Rankakala

Ha Rankakala is a neighbouring village, five kilometres from Mokwadibeng. I taught at the high school in this village, which is the only one in the area. I walked to school every day with the children from my homestead and village. This set is important in that it adds another dimension to my experience as a learner and it also provides me with an additional identity, that of 'teacher'.



Ha Rankakala High School

The University of the Witwatersrand

An urban learning institution in Johannesburg, South Africa. This set is completely removed from the rural context in Lesotho, but also forms a significant background learning context for the central character. Again, the context defines the identity of the central character; this time as a post-graduate student. The expectations of and from the learner are different and again shape the learning experience and therefore the script accordingly.

4.1.5 The players

The Players

Main character: myself as learner, researcher, teacher and Wits student.

The family with whom the main character lives:

Nkgono Matlhabi Mohafa - grandmother and matriarch of the homestead (76 years old)

Ntate Moholei Mohafa - grandfather, married to Nkgono Matlhabi (79 years old)

Nkgono Malebeko Mohafa - Ntate Moholei's sister, Nkgono Matlhabi's sister-in-law (95 years old)

Mamolai Sehloho - granddaughter, student (17 years old)

Motsabi Sehloho - granddaughter, Mamolai's younger sister, student (15 years old)

Relebohile Tokonye - granddaughter, Mamolai and Motsabi's cousin, student (14 years old)

Mme Manini Tokonye - Relebohile's mother, She didn't live with the family, but stayed in Qacha's Nek town

Tankiso Mohafa - granddaughter, cousin, student (9 years old)

Other main players

Part of the same family, but living in a next door homestead are the Mothebe family. There are nine children and two parents. The father worked as a migrant labourer, a miner in South Africa, but was retrenched during the period of stay. The main character had significant interaction with these people.

Ntate Mahlaha Mothebe - Father, breadwinner, nephew of Nkgono Matlhabi

Mme Mathabang Mothebe - Mother, wife

Thabang Mothebe - eldest son, unemployed (22 years old)

Mothibedi Mothebe - son, student (19 years old)

Maforalle Mothebe - son, shepherd (17 years old)

Tselane Mothebe - daughter, student (15 years old)

Moleleki Mothebe - son, student (11 years old)

Mookho Mothebe- daughter, student (10 years old)

Mothepane Mothebe - daughter (5 years old)

Keketso (Thulas) Mothebe - son (2 years old)

Tjhalla Pusetso - a cousin, student (11 years old)

People in the village, students and teachers at the school, and the shop keepers were also players in the drama. Those mentioned in the script are:

Ntate Sam Ogolla - Kenyan teacher working at the high school

Ntate Henry Ogolla - Sam's brother; Kenyan teacher working at the high school

Mme Mapuleng - teacher at the school

Ntate Makhasane - male teacher at the school

Ntate Seqholo - male teacher at the school

Ntate Mokhesi and Mme Mathabang Mokhesi - shopkeepers

Moji Paneng - a student who lived nearby, and with whom I used to walk a lot.

Refilwe Dikhomo - a student living in a nearby village

Refuwe Dikhomo - Refilwe's younger brother

Mme Masiapa - villager

Ntate Mohoto Paneng - villager, teacher at the primary school

Thaka-banna Tlhapana⁴ - An important player, who lived in Maseru, but spent considerable time working in the context.

Dlomo Tsolo - assisted Thaka-banna with work at the school

Joshua Mohapi - assisted Thaka-banna with work at the school

Mpande and Thobotsa (nickname 'Stobi') - acquired dogs



Some of the players (from left to right):

Back row: Mamolai Sehloho, Relebohile Tokonye, Thabang Mothebe

In front: Two acquired dogs, myself, Tankiso Mohafa, Nkgono Matlhabi, Motsabi Sehloho

⁴I met Thaka-banna on a workcamp in Ha Rankakala, before I actually lived in the village. The workcamp was a community development project that involved the building of the school library. Thaks was the leader of this project and a great support to me in my language learning activities. He interviewed me at the beginning of my experience, and intermittently throughout my experience to help determine my language learning progress. These interviews are presented in Appendices 4-8.

4.1.6 Stage Directions/ Procedures used for interpretation of results

My journal is a record of anything and everything that I perceived to be important to my learning experience. I recorded thoughts relating to internal as well as external issues, observations and impressions of people and dynamics, comments on my difficulties and frustrations, as well as thoughts on my changing perceptions and progress as a learner. I have also commented significantly on my affective responses to the experience. The journal is largely introspective and a record of my reflections.

Analysing this record of my learning experience, has entailed a heuristic process of reading and rereading my journal entries to identify themes or trends that emerge. Three central themes will be discussed in this chapter and then reviewed in relation to language learning theory.

The themes that emerge are primarily focused around affective factors rather than procedural factors related to learning. It was originally my intention in this study to focus more than I have on the procedures and strategies of a self-directed learner acquiring a second-language, but my affective responses to the experience have dominated the journal entries.

4.2 Plot Summary

Three themes have emerged from my journal writings. These are summarised briefly below and then explored in greater detail with illustrative examples from the journal.

4.2.1 Scene One/Theme One - 'Inclusion - Exclusion'

Establishing myself as a member of the target language community and gaining acceptance was the first major task I was faced with, and one that was to remain an issue throughout my stay in the learning context. It was important for me as a learner to overcome feelings of alienation and develop a sense of belonging. It was only when

I was able to do this, that I could develop enough confidence to assert myself as a self-directed learner and maximise my learning experience.

4.2.2 Scene Two/Theme Two - 'Interaction for Integration'

No man is an Island, entire of it self.

John Donne, Devotions upon Emergent Occasions

Social interaction with the goal of integration was essential if I was to resolve the inclusion - exclusion tension mentioned above. Relationships with people formed a central theme in the journal as I explored how, as a self-directed learner, I could learn *with* and *from* the people around me.

4.2.3 Scene Three/Theme Three - 'Self-discovery - Resolving Difference'

As an English speaking, middle-class, white South African woman entering a rural peasant Sotho village, I had to adapt to an environment where values, beliefs and attitudes were very different from those I took for granted. Physically, ideologically and materially I was different, and was forced to acknowledge and deal with those differences in order to succeed as a learner and a member of the community. This often meant challenging taken-for-granted assumptions and perceptions, and changing my perspective. It sometimes meant accepting differences and retaining my existing perspective. Either way, re-evaluation of myself, my beliefs, my values and actions was required. I had to develop a critical 'inlook' as well as outlook as the language learning experience became simultaneously a journey of self-discovery.

4.3 Final stage directions

These three themes constitute the main thematic questions I was required to make sense of as a learner seeking an understanding of my learning experience. It was only through critical reflection that I could identify and explore the factors that facilitated and hindered my progress as a self-directed learner acquiring a second language. My

reflections on everyday experience are evident in the illustrative excerpts from my journal, but a more theoretical discussion of reflection will follow in the next chapter.

There will be a short 'interval' between each theme in which I discuss how SLA theory relates to the journal excerpts and the themes raised therein. However, the theories of self-directed learning and experiential learning will be discussed in the next chapter where it will be possible to engage in a more detailed exploration of these theories in relation to the thematic questions.

Let the play begin ...

4.4 Scene One/ Theme One: 'Inclusion - Exclusion'

Trepidation

My first journal entries reflect trepidation about being in a new and unfamiliar context where I was not known and did not yet know others. My first journal entry reads:

I really feel quite nervous about being here, about being accepted, feeling different. I find myself talking very little to the girls on the walk to school. It's frustrating because it could be a perfect language lesson, but I feel shy. I don't want to interrupt their conversation, and I don't want to appear slow or stupid because I don't get what they're saying. So mostly I walk on the side, if I catch what they're saying I contribute, but mostly I don't. I guess as we get to know each other better, I will feel more free to ask.

I feel quite vulnerable, not being able to understand. What is this about? It's a sense of feeling left out, I suppose. Being marginalised. Feeling people are going to make fun of me, and I won't even know.

... There's a strong feeling of powerlessness about this experience. I feel quite dependent on the goodwill of others to survive. And at the same time very exposed, because I don't know what the hell is going on. I'm not versed in the social rules and I'm not sure of the expectations. And there is just this sense of feeling alienated; like an alien! I really didn't expect to feel this vulnerable.

(12th of May 1997)

My dreams during this initial period were very vivid and also reflected feelings of insecurity, powerlessness and ineffectuality.

What a collection of strange dreams last night. I was living in a flimsy canvas tent in a vacant plot. There was a howling wind and leaves and twigs and branches were going to cover me up, so I had to keep darting in and out of the tent to make sure I wasn't buried and

lost forever. Then I dreamt I got into the wrong car at the Wits parking lot and I couldn't control it. It just kept ramming into the VW that was parked in front of it, destroying both cars. Then a mad hurricane came up and I struggled madly to get the car to a safe place, but I was just blown at high speed down this long straight dust road, even though I had put the car into first gear.

(13th of May 1997)

These feelings of exclusion and not belonging were quite intense to begin with, but fortunately it was not too long before I found my feet and started to interact with the people around me.

A growing sense of ease

It was so nice yesterday when I came 'home'. Nkgono was waiting with Tankiso and I stood with them in the sun and talked about the weather and the rooster's broken leg. And then later they all came and we played cards and I talked to Nkgono about where she was born and when she was in South Africa. It felt good to overcome some of those feelings of powerlessness and feel more in control. I struggled to find words to express myself, but it made a difference just to be able to offer tea and share something from me.

(15th of May 1997)

A few days later I was feeling a lot steadier:

This weekend has really been good in terms of beginning to feel a bit more settled. Friday and Saturday night, the girls came to spend the evening and I can feel how much more relaxed we all are. Tankiso spent nearly the whole weekend with me, cleaning, fetching water, going to the shop. It felt like she just wanted to hang out with me - I mean its hardly high excitement doing boring chores.

(18th of May 1997)

And before long I had taken the initiative to visit the family instead of waiting for them to visit me:

I feel so much better! Being with the family tonight, I really felt that a sense of belonging was possible. I hope a year will be enough time to develop a "normal" relationship with people, to learn everything I have to learn.

(18th of May 1997)

And it got easier ...

I really feel like I'm getting into the swing of things. This morning I walked to school with the girls and was aware of feeling far more relaxed. I could enjoy the walk and begin to notice things around me, rather than be so preoccupied with following the conversation. I don't feel such a compulsion to be included in a group when walking. I can walk, chat for a while and then walk on and join up with other people and so on. Coming home was also great. I walked home with Motsabi. I'm starting to understand more and beginning to feel like I can get somewhere with this language learning. If only that was all there was to it, but learning the language is so enmeshed with overcoming my shyness and all the other emotions. I have to remember that this is a social process. It'll happen. I'm not going to put too much pressure on myself. And I must give my personality time to adjust as well.

... I'm feeling less of an 'outsider'. Today Nkgono gave me some potatoes, all peeled and everything. It was such a warm gesture, made me feel like a daughter. I've also acquired the neighbourhood dog - Mpande. In a funny way it gives me moral support! I feel like I've got company, and I quite enjoyed it following me around today.

(19th of May 1997)

... I'm beginning to feel more and more at home. Today Mamolai joined my usual visitor, Tankiso, and we just lay around reading Bona magazines. Then Nkgono arrived, just to see what was happening and we had some coffee. Despite my initial fears and reservations, I'm really glad I chose to stay here, rather than at the school where I could easily get into a safe ex-pat kind of space with the Kenyan teachers. There's far greater opportunity to speak Sotho here and participate in the lifestyle and activities. I think it is going to be challenging to get out of the safe space of my hut into the community. I still feel very awkward doing that - partly because I don't follow the conversation and I suppose I feel a bit out.

(25th of May 1997)

It took a few months to develop a more consistent sense of belonging. Ironically, it was the death of one of the grandparents that shifted my feelings of alienation dramatically. Nkgono Malebeko passed away one afternoon in her sleep. This was the second death in the family in four months, Nkgono Matlhabi's husband having passed away a few months before his sister. I had been at Wits during that time, and remember feeling slightly relieved that I had not had to cope with such an emotional occasion only a few months after my arrival in the family. However, I was in the village when Malebeko passed away and was quite overcome by the extent to which it was expected that I would participate and contribute as a family member in all the funeral and burial arrangements and ceremonies. As the only other adult in the homestead at the time, I was the first to be informed, and was involved from then on in a most natural way in the meetings and arrangements. The expectations and assumptions that I should be part of it occluded the frustrations of communication. It felt as if those difficulties were now a given, not a reason for why I should not be part of what was going on. It was a most inclusive experience with genuine expectations of my participation.

Why did Nkgono tell me first? She called me and said that we needed to talk, and then told me that Nkgono Malebeko had just passed on. I felt really important, that Nkgono had kind of leaned on me for some support. What a statement of acceptance. I felt a bit out of it in that I wasn't sure of exactly what to do or how to help. But I went down to the hut and helped her cover the body with a blanket and then other people arrived, thank god. When they called me again later to discuss the coffin, I didn't realise that they were in fact asking me for some assistance. I wasn't sure if they were just informing me that the burial would be on Friday or what the main point was. I feel a bit out of my depth when it comes to a situation where it is important for me to understand. I assume and guess so much of the time - and I can be quite off the mark. Anyway they were very patient and just explained it until I understood.

The vigil has been quite a turning point. I think the other villagers were a bit surprised that I stayed awake for the whole night. It's the first time that I've had more than superficial interaction with most of them. They kept asking me if I didn't want to go and sleep. I felt good about staying for the whole thing, as if I was making some kind of statement about my commitment to the family. I'm also quite moved by the way a community really comes together in times such as death. It really is a unifying experience. Over the last four days, all the women from around here have been here, cooking, preparing, supporting ... Everyone just pulls in and does it - even the men! I feel quite privileged to be a part of this. My experience of death in my family is completely different. Someone you don't even know cleans the body; it's really clinical and stilted. After the service, and maybe something to eat, it's more or less over. It's now the day after and there are still quite a lot of people here and still a lot happening. I was called again this morning to eat with the women when they had finished smearing the floor of the hut where the body had been kept. I didn't say much, but it seemed fine to just be there. It seemed as if they just wanted me to be there as part of the women. I joined the group and shared a plate of food with Manini because there weren't enough plates. (I was quite glad to be sharing a plate because I could get away with eating less intestines.) I feel as if I've been through some kind of initiation and am now part of the village. People know who I am, and a bit more about what I am. They've met me in a more meaningful way, and I've met them in this way too.

I also feel like I'm back on track language-wise. I was at quite a low point, feeling that I'm not gaining anything, just getting by on limited vocabulary. This morning I sat with three women who helped me write down all the vocab related to death and the rituals. They seemed quite impressed that I was so keen, and they were more than willing to help me. I wonder why I hate asking for help like this so much of the time? I think it's this sense of belonging and being included that's so important. It's possibly the most critical factor at the moment in spurring me on to learn and absorb the language. It seems I need to feel safe enough to ask all the questions I want to know.

(6th of September 1997)

Getting used to shifting sands

However, despite this significant experience and a growing feeling of inclusion, the schism between inclusion and exclusion remained to some extent, (sometimes greater, sometimes lesser) throughout my stay in the village. Not long after the experience described above, despite a growing sense of integration, there were still loud echoes of those initial feelings of vulnerability:

Today was a day of just hanging out. Mamolai and the girls came back from seeing their mother. I'm glad they're back, but I feel plagued by this undefined sense of alienation again. I don't know if I'm imagining it, but I get a sense that the "adults" (Nkgono and Mme Mathabang) are slightly relieved that I now have my company back and they're somehow absolved of that responsibility. Possibly I'm being hypersensitive? But I also felt it from the girls - that sort of polite acceptance that covers a deeper knowledge that this isn't what they actually want to be doing. I feel a bit self-conscious and inhibited. I feel like they're going to laugh or gossip about me. It's this 'left out' stuff again. I don't feel free to ask what they're talking about. It's amazing how my mind freezes when I feel like this. I feel immobilised.

(12th of September 1997)

The 'inclusion - exclusion' dichotomy identified here as a theme, actually represents a myriad of other related feelings and emotions; feelings of belonging, acceptance and approval on the one hand, and feelings of vulnerability, distress, shyness, insecurity and alienation on the other. These were some of the many affective states I experienced as a learner in this context. What is interesting is how positive affective states motivated and stimulated my learning, while negative affective states shut down my desire to learn. I was surprised at the extent to which this was true, since I felt that my intrinsic motivation as a self-directed learner was quite strong and I didn't expect to be so effected by affect.

I was also surprised by the inconsistency of my emotions.

If I think about it logically, I've had a really good day. At sunrise, Moji and I walked to the bushmen paintings with the dogs and a flask of tea. And then after breakfast, I went to the river to wash the car with Refilwe, Refuwe and Tankiso. I felt really at home, and a part of things - comfortable with being here. But a few hours later, seemingly out of the blue, this cloud of isolation and loneliness descended and threatened irrational tearfulness. It's really strange how some days I feel so at one with everything here, and then quite suddenly I can feel utterly isolated and alone in the world. The mind is a strange and irksome creature with its oscillating shifting. I feel seasick. I wish I could stabilise all this choppy emotional motion.

... I'm feeling fine again now. Motsabi, Relebohile, Tankiso and Mothibedi are all lying in a heap on the floor. We've been listening to the radio drama and eating pancakes. What is this? The calm after the storm - or before the next storm? It feels like I never know.

(28th of February 1998)

4.4.1 Interval/ Framing *my* experience in terms of SLA theory

According to the literature on SLA, this kind of emotional oscillation is fairly typical of a learner who is immersed in a new culture, and alienation is identified as a "primary problem" in living in a new culture (Larsen and Smalley, 1972: viii). Gardner and Lambert (1972: 17) also cite "feelings of alienation and personal disorganization" experienced by second language learners. Many of the feelings expressed in my journal therefore see a quite characteristic of a learner in my situation. Seemingly, struggling with a new language often results in feelings of inadequacy on the learner's behalf.

[T]he use of a new language may cause a sense of shame which results from feelings of insufficiency. Stenegal claims the learner's narcissism

is deeply hurt by the necessity for exposing a serious deficiency in a function which serves as an important source of narcissistic gratification.

(Schumann citing Stenegal, 1975: 211)

Schumann identifies and describes a fear of appearing comic that adults may experience. The fear that others may laugh at me is expressed quite frequently in my journal writings. Smalley (1963: 18-19) discusses 'culture shock'⁵ as contributing to feelings of rejection that can distract the learner from learning the second language. This too is a familiar feeling. Larsen and Smalley (1972: 41) point out that culture shock can produce feelings of fear, anxiety and depression in a learner. I was reassured (and amused) to read that "the essential characteristics of good mental health are often lost just by moving into a new culture" (Schumann, 1975: 212).

Schumann (1975) points out that a learner can be helped to recover from these feelings if he/she is supported by a surrogate family.

[T]he "family" must be able to provide the learner with a sense of identity and help him (sic) to cope with his environment such that he finds culturally appropriate solutions to the problems he encounters. Also, the "family" must be willing to correct the alien's mistakes, provide him with access to the community-at-large, and serve as conversation partners and where possible, language teachers.

(Schumann, 1975:214)

I was indeed fortunate that my surrogate family was to a large extent able to provide me with such support. I would however like to point out that it was not as simple as the above quotation might imply. A 'sense of identity' did *not* automatically come with the family, it had to be developed. Support was not a given, it had rather to be earned. It took time for the family to trust and accept me and believe that my commitment to learning the language and culturally appropriate behaviour was genuine. I had to establish a relationship where I had a defined role as a learner, could explain my needs as a learner, and elicit the co-operation of the family in meeting those needs. It was only through interaction that this kind of relationship could be cultivated.

⁵Schumann (1975: 212) defines 'culture shock' as "anxiety resulting from the disorientation encountered upon entering a new culture."

4.5 Scene Two/ Theme Two: 'Interaction towards Integration'

Personal perspectives are formed through one's interaction with others in the world.

(Mezirow, 1978: 103)

From the very beginning of my stay in the village, the value and importance of interaction with others was obvious. My second entry reads:

A lot of this language learning is about relationships with people. I'm getting to know the staff at the school a bit more now, but it seems to take such a long time for people to open up to each other. I spoke to Mme Mapuleng in Sotho today. I told her that I didn't speak any English which made her laugh - I think partly because of the absurdity of the statement, but also partly because she was surprised that I was engaging with her in Sotho. But I really think that unless I can develop relationships with people I will never get anywhere with learning this language. It's just a matter of overcoming my awkwardness and my feeling stupid ...

(13th of May 1997)

A few days later I visited the neighbouring family.

I really feel that today I have punctured a couple of holes in the plastic bag that shields me from the people around me. I went across to Mme Mathabang's place to take a photograph of her with the baby to send to her husband on the mines. She apologised for not having cooked a meal for me! I'm beginning to realise how much I have to learn. What I have just learned though is that I need to take the initiative and go into other people's space, rather than just relying on people to come to me. I can't just remain in my space because it feels safe - it really denies me an important perspective. I *must* make that effort to get into other people's space. What is it that inhibits me? I don't want to impose myself on people. But it seems that it doesn't work like that here. The rules of suburbia don't apply. I'm not saying that I should abandon sensitivity - but I think people would appreciate rather than resent the effort to visit them.

(18th of May 1997)

And I also started venturing out to visit and spend time with my family in their space, which challenged the usual arrangement of them visiting me.

I've just returned from my second evening ever in the bottom hut. The first time was two nights ago when Nkgono Matlhabi asked me to massage her neck, but tonight I took the initiative to visit. I would really like to be able to go there to spend time with them, rather than just to ask about this or that. I feel I need a pretext for going there, that visiting per se is not reason enough. I felt a bit uncomfortable, especially at first, I think because they were a bit surprised. There was this awkward pause, where I felt they weren't sure what I wanted or why I'd come. I suppose that I've created that expectation that I only come to ask about something. But it was actually fine once they realised that I just wanted to be with them. We sat on the hide and played that interminable card game. It's interesting to see how different the girls are in a different context! They're so much more themselves. And it was strange to see Nkgono fussing about getting me tea, rather than the other way around. I really like them all and enjoy their company. I'm really glad I went down there tonight. I nearly chickened out - probably would have if Motsabi hadn't come outside when she did. Well, at least now the ice has been broken and I must just keep fighting these feelings of wanting to

stay where I feel comfortable. It would have been easier to just stay here tonight, even though I wanted company. I had a few fleeting feelings that perhaps I was invading their space, but perhaps those are just those Jo'burg middle-class whitey rules? I just have to try and be conscious of learning *these* rules. The problem is that there isn't a rulebook explaining them and I'm terrified of offending people - but then maybe that's another one of *my* rules?!

(2nd of August 1997)

Although interaction with people became easier, I still found that I had to make a conscious decision to engage with people in their contexts. I often felt that I would rather just remain in my own space with my own thoughts, where minimum effort was required, and I didn't have to feel uncomfortable or struggle to make myself understood, or engage with a different reality.

I don't get out of here enough, and I can get so sucked into my own head and perspective. Every time I go out and visit someone, the need for me to get up and out and interact hits me again. I've just spent a couple of hours with Nkgono, sitting around the fire and sipping tea, and listening to *her* view of life. I feel as if I'm so out of touch with what's going on here sometimes. She was talking about everyday kind of things - a wet dress which she needs for church tomorrow but won't be dry because of the rain; the chickens who have had their feet chewed off by the rats; her granddaughter who wants to sit in the draught instead of shutting the door, and the fact that there isn't any food in the house. Yes, they're everyday things for her, but not for me. Even though I'm living here, *my* everyday is still quite different to Nkgono's everyday. The thing about food, for instance. I think I really have no idea how hard it is to eke out an existence here.

It's funny how I keep forgetting to interact, to visit! Every time I visit someone, I'm shocked that I've receded so far into my burrow. It's like a wave breaking over me - I'm suddenly awakened to 'reality' - or at least a different reality. I can get so lost in my own reality. It's all this introspective stuff. I need to look outwards as well as inwards, or otherwise I'll get vertigo. How am I ever going to gain an understanding of what's going on here if I stay locked in my own head? I'm here, but only marginally using what is on offer in terms of the people and environment. I need to look *out*, to find the windows, and even to build new ones. I should just visit someone every day, so that it becomes a part of the routine, rather than a (self-)conscious action.

(29th of November 1997)

But looking into other realities meant feeling comfortable with my own reality first, and then integrating that reality into an understanding of a broader reality. Much of this was about defining my identity in relation to other people, and working out social boundaries. I felt a strong need to retain my 'space' and would feel quite put upon by people who would visit for extended periods of time. My perceptions of where boundaries were, were not shared perceptions. (The other side of the coin is evident in the excerpts above where I would monitor my visiting according to my perceptions of what *I* thought was appropriate.) A big part of becoming integrated into the society

was working out how my 'rules' differed from the rules of the context in which I was living.

I've spent most of the day reading and writing in my journal. I've just been out with Tankiso to buy cabbage seeds from Ntate Mokhesi. On the way back from the shop, we stopped off at Mme Masiapa's place. It makes such a huge difference to how I feel when I visit other people. I'm so much less defensive. And the thing I can't get my head around is that people really *like* others to visit. I still feel uncomfortable about just arriving and then receiving food. I feel like I'm gate crashing. But Mme Masiapa was great. There were eight kids eating, and so what were two more? It's quite the norm. In fact people often apologise if they haven't cooked when I visit. There's this thing about people having to eat when they visit.

But it's this very difference which I battle with. I get quite irritated if people just arrive to visit me and I'm eating and not expecting them. I suppose because I haven't prepared enough food, but that never seems to be an issue when I visit others. I feel so torn about this, because I feel like a hypocrite. On the one hand, I go and visit people, yet I get agitated when people visit me. It's also about time. I feel this pressure to get my academics done and I get a bit tense if I'm trying to read and constantly interrupted by a stream of visitors who want to just hang around. And then I have to comply with this rule of feeding visitors, which is another time-consuming activity, and before I know it the day is over! Today I sent three visitors away which I'm sure is not the done thing, but otherwise I'm never going to get this work done. The problem is that I think people really don't see reading as important. I see it with the girls - chores at home have to take precedence over homework. That's the law of the house, Nkgono's law. I think she sees my reading habits as completely self-indulgent.

That is another part of this anxiety - different expectations. Weekends are for cleaning, washing and visiting, not reading. Visiting is what Sundays are about. People get dressed up for church, and then go and visit, so of course it must seem inappropriate to sit in my hut and read - that's not part of the schedule. But it has to be part of *my* schedule.

(14th of September 1997)

Becoming integrated into the community meant I had to find a way to reconcile these different expectations. This often meant re-evaluating and changing the way I did things, but it also meant finding a way to assert my own identity and agenda as a learner, as well as an "outsider". I had to find a role with which I felt comfortable, but which was simultaneously acceptable to the community and which allowed me to integrate with minimum conflict.

4.5.1 Interval/ Framing my experience in terms of SLA theory

As a learner I was struggling to resolve the 'insider-outsider' feelings described in Scene One, and also trying to reconcile different behavioural patterns and expectations in a way that was acceptable to me as well as to the community. I felt I needed to hold on to my identity in some ways but also relinquish aspects of that identity that were

not appropriate to the context. It felt like my familiar identity had been suspended. Loveday (1982) identifies this phenomenon as part of the process of acquiring a second language:

The acquisition of a native-like command of an L2 can, to various degrees, be seen as involving an encroachment on one's sense of ethnic identity. There is some evidence which suggests that as a person begins to master a second language, he or she develops feelings of alienation or *anomie* (Lambert *et al.* 1963). In such instances the learner hovers between two ethnic groups, neither fully identifying with one nor the other.

(Loveday, 1982: 22)

The concept of *anomie* was first developed by the French sociologist, Emile Durkheim, whose research dealt with feelings of normlessness and not belonging. Gardner and Lambert have imported this term into the field of SLA to refer to "a feeling of being lost somewhere between two cultures" (1972 : 16). According to Gardner and Lambert, the second language learner must "struggle against tremendous odds to keep and maintain comfortable contacts with two cultural traditions and retain full membership in both" (*ibid.*).

Larsen and Smalley (1972) refer to "culture stress" as a process whereby learners question their identity. This can be related to the concept of *anomie*, where learners feel alienated from their own cultural group as well as the target language cultural group. Larsen and Smalley point out that the only way to resolve the dilemma is to learn the language so as to be able to articulate problems and re-orientate oneself. This is what I referred to earlier as the process of cultivating a supportive relationship with the family.

However, it should be noted that not all second language learners will struggle with these issues to the same extent. The motivational orientation of a learner is likely to influence the way in which a learner interacts with the target language community. Learners with *integrative orientation* are more likely to experience this dilemma than learners who are *instrumentally* motivated. Learners who wish to integrate into the target language group are more likely to identify with the group and adopt aspects of

behaviour, linguistic and non-linguistic, that characterise that group (Gardner and Lambert, 1972). Such learners would thus be more likely to experience a conflict of ideas and feelings. My journal excerpts show evidence of an integrative orientation - it was important for me to belong to and be included into the group and I was conscious of changing my actions and behaviour to adapt accordingly.

It must be noted that reflecting on the process of making changes, adapting and becoming integrated, really helped me to understand the process and learn more from the experience. This supports Gee's (1992) argument that learning a language is enhanced if learners can articulate and reflect on their learning experience and develop a metaknowledge of the learning process. Through reflection, the learner is invested with greater agency in constructing the learning experience, rather than just responding to the experience. The learner is able to cultivate a supportive interactive learning environment if she is aware of her needs and how these can be met.

In the words of Dewey:

We never educate directly, but indirectly by means of the environment. Whether we permit chance environments to do the work, or whether we design environments for the purpose makes a great difference. And any environment is a chance environment so far as its educative influence is concerned unless it has been deliberately regulated with reference to its educative effect.

(1944: 19)

4.6 Scene Three/Theme Three: 'Self-discovery - Resolving Difference'

To be a person is, at bottom, to be recognized, within a community, as playing a social role or set of roles. ... The playing of a social role does not, however exhaust the concept of being a person.

(Halberg, 1987: 289)

According to Halberg (1987), social roles constitute the starting point of our sense of selfhood. This rings true - my journal entries show how I struggled to define acceptable roles for myself as a member of the various communities in which I interacted. And for quite some time this preoccupation with fitting in, belonging, and integrating took precedence over my own personal needs.

In Rankakala I was a 'teacher' whilst in the village I was a 'learner' and in many ways a 'child' in that I still had to learn how to behave appropriately. I found these different identities quite confusing, partly because of the different status accorded to a teacher and a child. Teachers are respected while children are quite disempowered.

I find it difficult interacting with the students. It's this relationship between me as 'teacher' on the one hand and 'incompetent' on the other. At school I'm this guru who sits in the staffroom and stands at the front, while walking home I feel like I'm on my way back from pre-primary. And as for the girls at the hostel, I just find them intimidating. I visit them to speak Sotho to them but I feel they're indulging me, playing with me like a spider plays with its prey before devouring it!

(14th of May 1997)

Dlomo and Takka-banna have been staying with me for a week now. I was playing around with Dlomo while we were washing the dishes and whacked him with the wooden spoon and the dishtowel. I was then sternly reprimanded by Mamolai who told me that men should never be hit with objects that women use. What was interesting was my reaction. I felt humiliated and angry that she should tick me off like a child! I mean she's half my age! At times I feel there is very little cultural give-and-take here. I'm feeling constrained, and misshapen, like a cultural contortionist who never quite gets it right. I'm fed up with the conservatism of this society and having to fit in! I don't feel free to do what I want to do. I feel alienated and so closely scrutinised. I'm constantly concerned about what's culturally acceptable. Gossip seems to be rife, and I'm trying hard to be part of this community, rather than a curiosity or an outsider. But it feels like I keep getting it wrong: I fetched water when the sun had already gone down, I let the dog into the hut, I cut the spinach the wrong way, I emptied my bath water at the wrong time, I put my washing bowl in the wrong place ... I'm sick and tired of damn conventions. When to do what, with who, which way. Half the time I have no bloody idea of the rationale behind it. I'm so aware of doing things in the wrong way that hesitance is becoming my middle name. I feel strait-jacketed. Why should I have to conceal who I am? I wish people would make space for me! I'm really not going to bend myself to breaking point.

(28th of September 1997)

However, I did adapt more comfortably after sometime, and my role as 'child' shifted.

At times I was asked to take on a 'parent' role:

Nkgono asked me to talk to the girls today about not doing their chores. I haven't. I'm really reluctant to get drawn into that stuff. I've seen that they go through periods of rebellion and gang up on the poor old thing, but it passes. I don't know - I'll tackle it on Monday or next week if she still insists, but I really don't see it as my domain.

(7th of November 1997)

I also took on the role of 'sister' rather than child as my relationship with the girls developed.

On Saturday morning Motsabi, Tankiso and I went to the river to do our washing. We had a race to see who could finish first, but Tankiso helped me because I had a blanket to wash as

well. It was really a good feeling of companionship. I felt very content just to be doing things with them.

(3rd of February 1998)

Motsabi, Tankiso, and Tselane came in today with a blanket full of peaches. They dumped it on the floor and told me to 'choose'. We were each allowed five, but I could choose first. I felt very included and considered. (The only thing that put me off was that the blanket was the same one we used for catching and squashing flies last night.) I'm really feeling quite a part of things here now. I was thinking today how difficult leaving will be. What will happen to these relationships? I really feel like I've got quite close to these girls.

(15th of February 1998)

However, the role of a woman was one I struggled with particularly, and I feel that I never did quite meet the required expectations.

I've been thinking about this whole male-female dynamic here. I find this particularly difficult. I really don't conform to what a 'woman' is supposed to be here. I don't wear the right clothes for one thing. I don't know how women manage to walk on these paths in the shoes that they wear. I just can't be bothered. And I can't be bothered to wear dresses either. I just don't find them comfortable or practical. At least people are getting to know me enough not to call me Ntate (Sir) all the time. They're going to have to accept the fact that on this one I won't change. But I must say, it does make me feel a bit out and inadequate.

(29th of August 1997)

The attitude of Makhasane and Seqholo [two male teachers at the school] yesterday made me madder and madder. They came in late for lunch, when the food had already been served and everybody else was eating, and then plonked themselves down and just sat waiting to be served. I could have screamed! And these damn stupid women do it! They leave whatever they're doing to attend to the men. Does having a slightly different anatomy make them incapable of taking two paces forward, lifting the lids of the pots and serving themselves? It makes me crazy to see sexism parading under the guise of 'culture'. And their petulant sulky attitude is sickening.

This issue of sexism defeats me. I can argue intellectually with Sam [another male teacher] about it, which at least lets people know my views, but it's pretty ineffectual at challenging anything. If anything it alienates people because they think I'm trying to be clever. 'Ho jwalo Afrika mona'. [That's how it is here in Africa.] Maybe they don't care. Maybe it's only me who cares. They certainly don't seem to get as infuriated as I do.

(5th of March 1998)

Concerning the role of women, I was prepared to accept that I viewed things differently. And as I became more integrated into the community, I felt more comfortable with other differences and able to create a space for myself where my needs were met.

My entries over the last week show that I do seem to be feeling more comfortable with being part of life here. I certainly feel very happy and content, and less worried about what others think. I washed the dogs for instance. The kids were nearly supine they laughed so much; Tankiso could hardly make it to the river. But in fact it didn't worry me. A while ago I would never have done that for fear of it being culturally inappropriate, and I wouldn't have handled people laughing at me.

(16th of February 1998)

There's a connection between confidence and being able to assert myself. I really feel now that I can claim respect because of who I am. I don't suffer in silence anymore. When I want to be alone, I tell the kids that they have to leave. I'd never have done that a few months ago. I suppose I'm just a lot more sure now that I'm not going to be isolated. I feel much more able to stick up for myself and what I believe, even if it's different to what other people think. Have I moved beyond my concern and preoccupation with social roles and fitting in?

(24th of February 1998)

Today something very strange happened. August, the missionary from Tebellong came to the school to see me. The Form B's just mobbed the car. I can't understand it. They never do that if a car is driven by a Mosotho. They just went berserk, all marshmallow-minded, just because the guy was white! What was interesting is that I got quite angry. I told them off for being rude and silly. At least I feel now that I know and can make a stand on what I think is and isn't acceptable behaviour. Generally, I'm feeling much more at home now, much better equipped, socially, psychologically and linguistically.

(16th of March 1998)

By the end of my period in Mokwadibeng, I felt as if I had made significant progress.

One of my last entries reads:

I feel really at home now and am quite loathe to return to Johannesburg. I feel settled into life here and connected to the people. I've adjusted. I don't feel isolated or that sense of loneliness that used to form a wedge between me and the people around me. I feel a strong sense of belonging and acceptance. But I know that it's been quite a lot of hard work to achieve this; fighting the isolation. And I'm only beginning to get to know Tjhallia and Moleleki properly now and I still have quite some work to do with Mohoto and others in the village. But - I feel part of things, and not white or different. And what I love now is that people speak to me expecting me to understand. They're surprised if I don't, and gone is the patronising slowed speech. I still feel like I've got a long way to go language-wise, but I think what I have achieved by learning Sotho like this rather than through an institution is that I feel comfortable in the language. I don't feel like an impostor when I use it - and that comes from having integrated and taken on this identity of belonging here. I feel fine now about speaking. Yes, I make mistakes, but I've lost that shy awkwardness that used to hold me back and stop me from participating. Now I'm inclined to just go for it.

(27th of April 1998)

4.6.1 Interval/ Framing my experience in terms of SLA theory

There has been a definite progression in my development as a language learner as I have adapted to the context and developed a sense of belonging. I would like to relate this briefly to Krashen's affective filter hypothesis. The affective filter is defined as

that part of the internal processing system that subconsciously screens incoming language based on what psychologists call "affect": the

learner's motives, needs, attitudes, and emotional states.

(Dulay, Burt and Krashen, 1982: 46)

According to Krashen, the affective filter influences learning by limiting the amount of information processed by the learner. If the affective filter operates strongly, the learner will have less attention, learn less and learn more slowly. In my case, feelings of alienation and disorientation could have raised my affective filter. As I became more integrated into the community and felt more certain about my role and less anxious about being there, so the affective filter would have been lowered, allowing me to process more information, learn more and develop my language skills.

Krashen's affective filter has however been criticised as vague and difficult to evaluate (Piper, 1993:158-159). Schumann's acculturation model (1978) may be more useful in understanding the factors at play in my language acquisition process. He argues that there are two important factors to consider when assessing the extent to which a learner has become acculturated: social distance and psychological distance. These two factors will influence how much contact a learner has with the target language and how open she is to the available input.

Social distance refers to the relationship between two social groups and Schumann has identified eight influential factors.⁶ I will not discuss these in detail, except to say that reduced social distance between myself and the target language community was conducive to language learning. Living and working in the community allowed me maximum contact with Sotho speakers. I chose to spend most of my time interacting with mother-tongue Sotho speakers rather than other ex-patriots. Thus, although my cultural background differed from the target culture, my attitude toward the group was positive, and I was interested in becoming proficient. I made an effort to reduce differences between groups and thereby minimise social distance and integrate into the community. Schumann hypothesises that the smaller the social distance, the better will be the language learning situation.

⁶These factors are social dominance, integration patterns, cohesiveness, group size, cultural congruence, attitude and intended length of residence (Schumann, 1978). Thus, social distance would for example, be influenced by the differences between groups in size, ethnic origin, political status, and social status.

Schumann defines psychological distance as an individual characteristic. Again, he identifies a number of influential factors.⁷ What is particularly useful to me in Schumann's model is his reference to the concept of 'identity'. According to Schumann (1975:223), if a learner is motivated by the desire to integrate into the community, she will be more likely to let go of a rigid notion of her identity that keeps her separate, and incorporate a new identity that is necessary for the development of bilingualism.

Initially, I experienced an intense period of uncertainty about my self and my role in the community. This was essentially a questioning of my identity⁸. I had to reflect on and reassess my values, beliefs and way of doing things in relation to the community. This led me to make certain adjustments that would allow me to fit into the community and resolve my dilemma concerning my role there. I was challenged to give up my 'separateness of identity' which gave me a different perspective on many issues. This change in my perspective will be discussed in more detail in the following chapter.

I would like to conclude this section by referring back to the concept of 'difference'. Schumann hypothesises that if differences between groups and the individual and the group are minimised, the language learning context will be more conducive. Similarly, Loveday cites a psychologist as saying that "what acts as the language learning block ... is precisely the awareness of differences rather than an emphasis on an underlying similarity" (Loveday, 1982: 20). This was my experience. However, I also found that as I felt more secure as a member of the community with a more defined role and as similarities emerged - space was simultaneously opened for differences to surface and be tolerated. Once I felt more a part of the target language group, I chose to differ from it in some ways, and therefore retained aspects of my identity that set me apart. But, when enough similarities had been established,

⁷Factors such as motivational orientation (instrumental or integrative), culture shock, ego flexibility, inhibition and empathy influence language acquisition.

⁸This fits into current debates in which the notion of a homogenous identity is problematised (Avis, 1995). Identity is viewed as a social construction that is dynamic and should therefore allow for uncertainty.

differences became less important. Through a process of reflection, I was able to incorporate both the differences and similarities into a wider perspective of myself.

The following statement by Kluckhohn and Murray, cited in Hunt (1987: 37), sums up this 'wider perspective' :

Every person is like *every* other person in some ways,
Every person is like *some* other person in some ways,
Every person is like *no* other person in some ways.

CHAPTER FIVE

LOOKING OUTWARDS - WHERE AM I AND HOW DID I GET HERE?

5.1 INTRODUCTION

This chapter *explains* and *analyses* rather than *describes* and *interprets* my learning project. Metaphorically speaking, this chapter provides the 'map' of where I have travelled, while Chapter Four provided a description of the 'territory'; what I saw and experienced on my travels. The metaphorical questions framing this section include questions such as: What was my destination? Which route did I follow to get there? I will also need to ask myself if my stopping place was my anticipated destination, and enquire as to how I know this.

There are two parts to this chapter.

Part One presents the planned route part of the map. I will begin this section with a discussion of what I needed to know prior to planning the route, and what information I required before I could draw up the learning contract. I will then reflect on the *process* involved and outline the steps taken in drawing up the learning contract. The learning contract itself is presented thereafter.

Part Two presents an evaluation of the effectiveness of the map. Did it allow me to reach my destination? Did I meet my learning objectives? In what ways had my Sotho improved? With the help of a language methodologist and a mother tongue Sotho speaker, my language performance is evaluated against the assessment criteria set out in the learning contract. A self-assessment is included as part of this evaluation, but a more detailed self-assessment is included separately.

5.2 PART ONE - CHARTING THE MAP

5.2.1 Defining a Destination

I had decided that my destination was learning to speak Sotho, but soon realised that this was a very broad goal; a bit like deciding which country to visit, but not knowing which places to visit within that country. I had to narrow down the destination by defining *what* 'learning to speak Sotho' meant, before I could decide *how* to do it. Did I aim to be fluent? What did fluency mean? I had to define this before I could plan a route to get there.

My understanding of what was meant by 'fluency' was informed by Cummins' (1984) concept of language competency. He makes a useful distinction between two different levels of language competence: Basic Interpersonal Communicative Skills (BICS) and Cognitive/Academic Language Proficiency (CALP). BICS allows a learner to understand, communicate and function linguistically in everyday contexts, such as the shop, the workplace and the community. CALP skills are required outside of immediate everyday communication in contexts which may be more cognitively demanding (Hoffman, 1991). Besides considering the level of cognitive complexity involved in communication, Cummins also draws attention to the complexity of the context in an interaction. Baker (1993:139) in an adaptation of Cummins' model, represents these two dimensions in the following diagram:

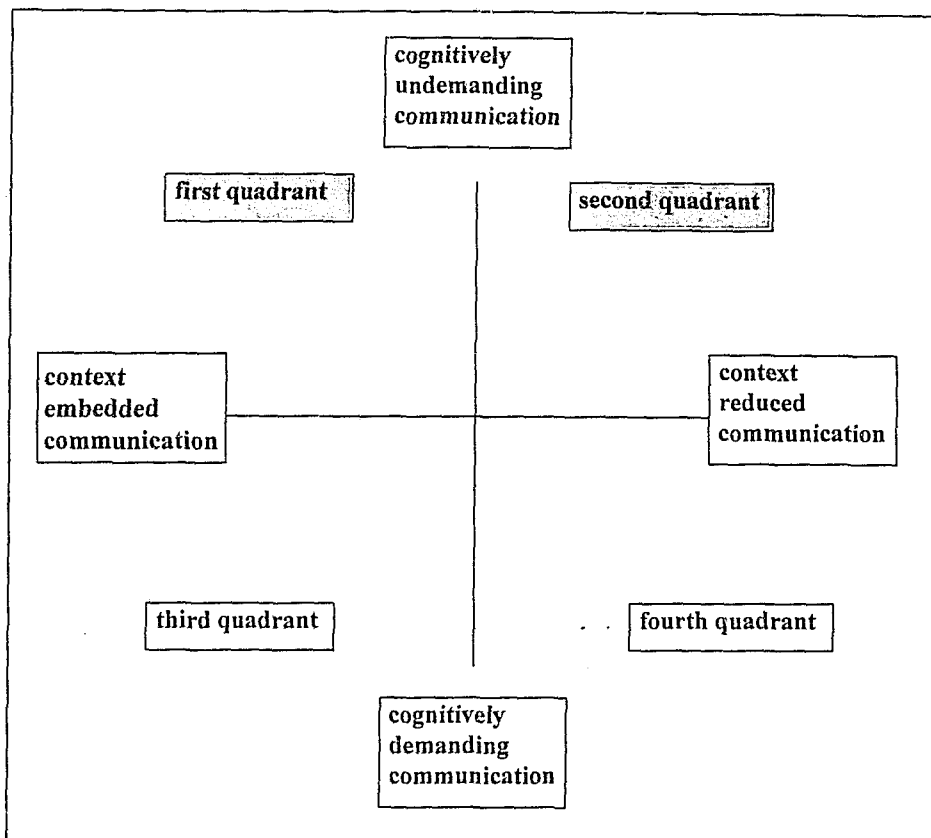


Figure Six: Range of Contextual Support and Degree of Cognitive Complexity Involved in BICS and CALP Communication.

The first and second quadrant (shaded) both represent BICS, and both are defined as 'cognitively undemanding communication.' "Cognitively undemanding communication is where the person has the mastery of language skills sufficient to enable easy communication" (Baker, 1993:140). However, BICS in the first quadrant differs from BICS in the second quadrant in that BICS in the first quadrant still relies to a large extent on "context embedded communication". This includes contextual clues such as the use of body language, for example pointing, nodding or using the eyes; or clues from the context itself, such as complaining about a bus being late. A speaker with first quadrant BICS is able to function in a face-to-face situation such as in a shop. BICS in the second quadrant relies less on such contextual clues. The words

alone convey the meaning, so, for example, a speaker is able to understand a telephonic conversation that is relatively straightforward, and that does not use complicated vocabulary or tenses.

The third and fourth quadrants represent cognitively more demanding communication. According to Baker, CALP fits into the fourth quadrant of context reduced, cognitively demanding communication (Baker, 1993:140). A person with CALP is able to express and engage with abstract ideas in a language, and converse on a range of topics.

I set my destination as the third quadrant. The level of fluency I was striving towards would allow me to give a commentary of an event or write up what had happened, and *interpret* that event. I wanted to reach beyond 'surface competence' to a level where I could represent my thoughts in Sotho. I would probably still require "context embedded clues" to help me communicate, but the level of communication would be cognitively more demanding. For example, I wanted to be able to discuss politics, or talk about what current affairs, as well as talk to people about their lives.

With my destination more clearly defined, I could continue with the journey. I now needed to determine how to get to that destination; I needed the directions...

5.2.2 The directions/ the learning contract

Drawing up the directions

The review of the related literature in Chapter Two introduced the work of Knowles (1986) and Moore (1980) regarding the learning contract. In drawing up a learning contract, I referred back to their work to identify a number of responsibilities that should be considered in the learning contract: According to these theorists, I was required to:

- identify my learning needs and the skills I wished to acquire.

- articulate those needs in the form of a general goal.
- differentiate that goal into several specific learning objectives.
- define fairly explicit criteria for successful achievement and the rate at which this should be done.
- identify appropriate learning strategies for achieving my goals
- establish the learning context in which these goals could be realised. This included ensuring I had the necessary resources to gather information, to collect ideas, to practice skills, and to resolve problems.
- specify evidence of accomplishment; identifying what evidence I would collect to show that I had met my learning objectives.
- evaluate the quality and appropriateness of my newly acquired skills.

5.2.3 The final map/ the learning contract

The first two responsibilities listed above were addressed as I defined my destination, and clarified what I wanted to learn. The 'how-to-get-there' directions for reaching that destination were then set out in a learning contract:

LEARNING CONTRACT

Personal Information

Student Name: Gillian Attwood

Student Number: 9707793J

Address: 4 Homestead Road, Bedfordview, 2007

Course: Masters in Adult Education

Project Goal

To acquire basic communicative fluency in Sotho and an understanding of the process of second language learning. This knowledge will be of value to me as an educator who plans to work with second language learners in the field of adult literacy and development. Since some of these learners are likely to be Sotho speakers, an understanding of Sotho will give me insight into the learners' perspective, both from a point of better understanding the learners, and from a point of empathetically understanding the language learning process. I should be better able to predict learner difficulties too.

Learning Objectives

What do I want to learn?

What knowledge, understanding, skill, attitude or value do I seek?

There are three areas of learning that I would like to master: comprehension of Sotho, production of Sotho and cultural competency. The learning objectives for each of these areas are set out below.

Comprehension of Sotho

1. To develop basic interpersonal communication skills (BICS) that allow me to understand and be understood in a situation where the context supplies clues⁹. For example, I should be able to understand straightforward contextualised conversation in situations such as the shop or the street, where clues such as bodily movements and non-verbal reinforcements would help me grasp the meaning. I should also be able to understand telephonic conversation where such contextual clues would be reduced.

2. To progress to an understanding of cognitively more demanding communication. I should, for example, be able to understand the proceedings of a meeting where there is quite a lot of information at a challenging level, that needs processing quickly¹⁰.

⁹These levels of competency are drawn from Cummins' model as adapted by Baker (1993). The model was discussed earlier in this chapter.

¹⁰These skills would fall within the third quadrant of the Baker's adapted model.

Production of Sotho

3. To be able to *read* and *write* Sotho at a BICS level. This means I should be able to read and understand notices, letters, and simple newspaper and magazine articles. I should also be able to communicate basic information in a written form, such as a letter or notice or similar short piece of writing.

4. To progress to a more cognitively demanding production level of Sotho. I should be able to read and write Sotho at a level more advanced than the transmission of basic information. This means being able to converse on a range of topics as well as express my thoughts and understand other people's ideas in writing.

Cultural Competency

5. To develop an empathetic understanding of Sotho culture as expressed in the learning context. This means I should have a knowledge, understanding and awareness of rural cultural practices and traditions. For example, I should understand the cultural practices around birth and death. I should develop an awareness of how culture finds expression in social practices such as eating and dancing. (I emphasise *rural* because culture is dynamic and changes in different contexts. For example, Sotho cultural practices may differ in rural and urban contexts.)

6. This cultural understanding should inform my behaviour so that I can communicate comfortably in a way that shows cultural sensitivity. For example, it is important to recognise age and seniority when greeting or referring to people in Sotho. I should be able to use the appropriate terms for people of different ages and be familiar with turn-taking practices.

Heightened Awareness

7. My final learning objective is to develop an awareness of the process of learning a second language. I will therefore keep a learning journal in which I will reflect on the progress of my language acquisition, as well as on the social and psychological aspects of this process.

Learning Activities

How do I propose to acquire this learning?

What tasks, projects, experiences or exercises will I do to meet my learning objectives?

What time period is set for the achievement of the learning objectives?

1. Interaction

I have carefully selected an optimum language learning environment: a village in a remote area of Lesotho. I will live with a family and participate in everyday activities, such as fetching water and wood, cooking and harvesting maize and grinding maize. I will work as a volunteer English teacher at the high school in the neighbouring village. (It is essential to have a defined role in the community in order to be accepted into the

routine of everyday life.) I will walk to and from the school with students from my village and spend as much time as possible interacting with them. In this way I should gain maximum exposure to the language and maximum opportunity to use the language. I will live in the village for a period of eight to twelve months. During this time I should be able to develop BICS proficiency and work on developing cognitively more demanding language proficiency.

2. Formal study

I will use the following resources:

a) Language texts:

Some of these texts are references, and some are texts used in language teaching programmes that are designed to take a learner through the structure of the language in a systematic way. I will use these texts to develop a solid understanding of the linguistic structure Sotho which should enable me to achieve BICS, and guide me towards developing cognitively demanding linguistic skills.

Guma, S. M. (1971) An Outline Structure of Southern Sotho. Pietermaritzburg: Shuter and Shooter.

Sharpe, M. R. L. (1977) Everyday Sesotho Grammar. Morija: Morija Sesuto Book Depot.

Swanepoel, C. F. and Lenake, J. M. (1986) Mathe le Leleme. Pretoria: University of South Africa.

A Manual in Conversational Sotho. Unpublished.

b) Written material such as magazines, books and readers:

These texts should enable me to achieve reading skills at BICS level and beyond.

Bona - magazines published monthly.

Germond, S. A. (Ed.) (1993) Paliso Tsa Sesotho. Morija: Morija Sesuto Book Depot.

Sharpe, M. L. R. (Ed.) (1951) Everyday Sesotho Reader. Morija: Morija Printing Works.

3. Letter writing

I will write letters to Ms. Snythe, the language methodologist at Wits University at intermittent periods during my stay in the village. This should provide me with an opportunity to develop my writing skills and achieve BICS proficiency. These letters will also serve as evidence of my learning and can be assessed to determine my progress.

4. Learning Journal

Throughout my stay in the village, I will keep a learning journal in which I will record any observations regarding my language learning. These should include emotional as well as cognitive responses, and general descriptions of the learning situation. In sum, it should include everything that I consider important to me as a language learner. The journal should serve as a tool to help me reflect on and understand the learning process.

Resources

Whom will I consult?

What other resources will I use?

1. A key resource person for me is Ms Annie Smythe, the language methodologist and a Sotho lecturer in the Department of African Languages at Wits University. She has agreed to assist in the monitoring and evaluation of my progress over the course of the learning project. I will confer with her during the periods when I am at the university, and will write to her intermittently while I am in Lesotho. In this way she should be able to assess my progress as a learner on a continuous basis.

2. The family with whom I live are sure to act as the primary language resource for my learning. It is probably with them that I will have the most oral and aural language practice.

3. Similarly, interaction with the people in the village, and at the school will provide me with oral and aural learning opportunities.

4. I have asked Sotho speakers to assist me by interviewing me in Sotho at various stages throughout the project. They will be asked to give me feedback on how they perceive my progress.

5. Lesotho Workcamps Association is a volunteer organisation that organises workcamps for community development throughout Lesotho at different periods in the year. I will participate in some of these workcamps to gain further opportunity for interaction and greater exposure to Sotho.

Evaluation

How am I going to demonstrate my learning?

What evidence of my learning can I produce?

Who will assess my learning?

What criteria will be used for assessment?

1. Self-evaluation

A continuous subjective assessment of my learning experience will be demonstrated in my learning journal. I will reflect on my linguistic progress, as well as my personal growth and progress as a learner. I will consider what factors hinder or contribute to my learning, and any unanticipated learning.

On completion of the study, I will also write a 'personal evaluation' of my perceptions of my progress. The following questions will guide this evaluation:

- a) Have I learned what I originally thought I was going to learn?
- b) What objectives have and have not been met?
- c) What unanticipated learning has occurred?
- d) What factors have contributed to this learning experience being worthwhile (or not worthwhile)?

I note, however, that these methods of assessment are subjective, and, in the interests of balance, I therefore present the following more objective means of assessing whether I have learned what I set out to learn.

2. Informal written letters

Letters written to Ms. Smythe at intermittent periods during the learning process will allow her to assess my progress on a continual but more informal basis. She will assist me with feedback on these letters when we meet.

3. Taped interviews

My aural and oral skills will be tested by means of interviews conducted with Sotho speakers at different stages of the learning process. These interviews will be informal and will test whether I can understand and participate in general conversation.

4. Written examinations

I will write two examinations set by the Department of African Languages at Wits. The first will be written upon commencing my study, and the second will be written upon completing my study. The results of these two exams will be compared against each other to determine if and how my writing, reading and comprehension levels of Sotho have improved. This method of evaluation should provide a more objective assessment of my language progress.

Criteria for assessing these letters and examinations

The examiner will be asked to award the letter or examination a mark from one to nine, with one representing a poor performance, and nine an outstanding performance. The criteria to be considered here are communicative quality, organisation, argumentation, linguistic accuracy and linguistic appropriacy. Appendix One presents a scale that provides a more detailed description of these criteria¹¹.

I will also ask the examiner to assess the piece of writing in relation to the BICS/CALP model. The examiner will be asked to use the framework presented in Appendix Two. Ms. Smythe, who is familiar with this framework, will indicate the level of proficiency attained in each piece of writing by marking the appropriate quadrant.

From Ms. Smythe's assessments, it should be possible to gauge my progress and determine more objectively, if my levels of written proficiency have improved. It should also be possible to see where I fall within the BICS/CALP model, and thereby determine if I have met my learning objectives.

¹¹ This scale is the 'New Profile Scale and Profile Method 2' and used by the British Council to assess writing skills. It is reproduced from Hughes, 1989: 95 - 96.

Criteria for assessing interviews

Assessment of my language proficiency as reflected in the interviews will be based on the American FSI (Foreign Service Institute) interview procedure. Interviewers will be asked to rate my performance according to a six point scale for each of the following criteria: accent, grammar, vocabulary, fluency, and comprehension. This scale is presented in more detail in Appendix Three. The results will be presented in a table on completion of the process, and should indicate any progress in language proficiency.

Based on the same scale, I will also provide a subjective assessment of each interview, indicating my perceptions of my performance. In addition, I will give a general comment based on my experience of the interview.

Approvals

The signatures below indicate that these individuals have read this contract and approve it as an appropriate academic experience.

Student:

Language facilitator:

Research supervisor:

The benefits and challenges of using this learning contract will be discussed in Section 6.1.2.

5.3 PART TWO - DEBARKATION

This section presents an evaluation of the *product* of my learning experience. What was I able to do at the end of my time spent in Mokwadibeng? Had I achieved my learning objectives? Had my Sotho improved? In what concrete ways could this improvement be seen?

My **oral** and **aural comprehension** skills are assessed in the next section of this chapter by means of interviews in Sotho. These interviews have been transcribed and translated, and then evaluated by the interviewer as well as myself. The exercise of transcribing and translating the interviews, was in itself simultaneously a test not only of my aural comprehension skills, but also my **written** skills. My **written** skills are assessed further in two ways: firstly, by means of informal letters written to a language methodologist at Wits, and secondly by means of examinations set by the African Languages Department at Wits. The assessment criteria used were set out in the learning contract in the previous section of this chapter.

While self-assessment is incorporated as part of the evaluation of the interviews, I have also included separate personal evaluation of my performance as a learner. This is presented by way of a conclusion to this chapter.

5.3.1 Assessing comprehension, aural and oral skills using interviews

Taped interviews with Sotho speakers were conducted intermittently throughout the course of my learning period. Five of these interviews have been selected for discussion to determine progression in my oral and aural comprehension skills. Two different interviewers conduct these interviews. The first is a mother-tongue Sotho speaker, Mr. Thaka-banna Tlhapana, with whom I had contact from the beginning of my stay to the end. The second is Ms Annie Smythe, a non-mother tongue speaker (but a language methodologist) with whom I also had contact throughout the period of learning. My performance in each interview is rated on a six point scale according to

the following criteria: accent, grammar, vocabulary, fluency and comprehension¹². The interviews and their translations are attached in Appendix Four to Eight.

- **Interview One** was conducted in Mokwadibeng village with Mr. Tlhapana on the 20th of February 1997. This was at the beginning of my stay in Lesotho and so reflects my initial language ability.
- **Interview Two** was conducted with Ms Smythe at Wits on the 22nd of June 1997 after I had been in Lesotho for a period of four months.
- **Interview Three** was conducted in Mokwadibeng with Mr. Tlhapana on the 26th of September 1997. This was about midway through my stay in Lesotho.
- **Interview Four** was conducted with Ms. Smythe at Wits on the 6th of November 1997 after a period of seven months in Lesotho.
- **Interview Five**, was conducted with Mr. Tlhapana in Mokwadibeng on the 20th of April 1998, just before leaving the village.

Figure Four provides an overview of my linguistic performance during these five interviews. My performance in each interview is assessed against each of the five criteria by the interviewer as well as myself. The interviewer's responses are presented in normal text, while my perceptions of my language performance are shaded in *italic script*.

¹² These criteria are drawn from the American Foreign Service Institute interview procedure. See Appendix Three.

Figure Seven: Using interviews to assess oral, aural and comprehension skills

	ACCENT	INTERVIEW ONE	INTERVIEW TWO	INTERVIEW THREE	INTERVIEW FOUR	INTERVIEW FIVE
1	Pronunciation frequently unintelligible					
2	Frequent gross errors and a very heavy accent make understanding difficult, requires frequent repetition.	✓ Sometimes difficult to understand you; had to listen carefully to get the meaning of what you are saying ✓ <i>I was aware of my accent because it seemed quite difficult for Thaks to understand what I was saying.</i>				
3	"Foreign accent" requires concentrated listening, and mispronunciation leads to occasional misunderstanding and apparent errors in grammar and vocabulary		✓ <i>My accent is still quite heavy, and I was aware of not pronouncing some words correctly.</i>	✓ <i>I feel the interviewer's attention was more on what I was saying than how I was saying it. He seemed to understand me more easily than in the first interview</i>		
4	Marked "foreign accent" and occasional mispronunciations which do not interfere with understanding.		✓ It's difficult for me to assess your accent as it is the same as mine (as an English speaker). I find your Sesotho intelligible, but presume that you do have an English accent.	✓ You really have improved. Your accent is much better, you don't sound so white anymore.	✓ Comment the same as for Interview Two. ✓ <i>I was less aware of my accent in this interview than previously.</i>	✓ You still have an accent but I could understand you so it wasn't a problem. ✓ <i>I am aware of my accent but it didn't interfere with what I wanted to communicate.</i>
5	No conspicuous mispronunciations, but would not be taken for a native speaker.					
6	Native pronunciation, with no trace of a "foreign accent."					

	GRAMMAR	INTERVIEW ONE	INTERVIEW TWO	INTERVIEW THREE	INTERVIEW FOUR	INTERVIEW FIVE
1	Grammar almost entirely inaccurate					
2	Constant errors showing control of very few major patterns and frequently preventing communication	✓ Inaccuracies, when you move beyond simple explanations. ✓ <i>I was conscious of making errors, and found my grammar failed me especially if I moved out of the present tense.</i>				
3	Frequent errors showing some major patterns uncontrolled and causing occasional irritation and misunderstanding		✓ A number of errors re tenses, concords and moods, omission of conjunctions; however meaning is still clear. ✓ <i>I was aware of making errors and being misunderstood. I felt I lack a good command of grammatical structures.</i>	✓ You still made a few mistakes, but it was easier to understand what you were saying. Your mistakes didn't confuse me. ✓ <i>I felt more in control of the language.. Although I did still make some mistakes, I was able to convey what I wanted to say more easily</i>		
4	Occasional errors showing imperfect control of some patterns but no weakness that causes misunderstanding				✓ Fewer errors. Overuse of indicative mood where participial should have been used. ✓ <i>I was still aware of errors, but did not feel hampered by these as before.</i>	
5	Few errors, with no patterns of failure					✓ You have improved. You still make a few mistakes, but they're not serious. ✓ <i>My grammar feels more unconscious. I don't have to think about it so much.</i>
6	No more than two errors during the interview					

	VOCABULARY	INTERVIEW ONE	INTERVIEW TWO	INTERVIEW THREE	INTERVIEW FOUR	INTERVIEW FIVE
1	Vocabulary inadequate for even the simplest conversation					
2	Vocabulary limited to basic personal and survival areas (time, food, transportation, family, etc.)					
3	Choice of words sometimes inaccurate, limitations of vocabulary prevent discussion of some common professional and social topics.	✓ Enough vocab to understand simple questions about yourself and your life, but limited. Some inaccuracies too. ✓ <i>I struggled to find words, and had difficulty understanding the interviewer when I couldn't guess the meanings of the words from the other words used.</i>	✓ Simple vocabulary used, as well as some English. ✓ <i>My vocab seems to be improving; I was able to follow most of the conversation, although it was largely contextualised and about my experience.</i>	✓ You seem to have a better understanding of words, but not idioms! ✓ <i>I was able to understand many of the words used, and respond using a range of words. I didn't feel as if I was drawing on such a small vocab pool as before.</i>		
4	Professional vocabulary adequate to discuss special interests; general vocabulary permits discussion of any non-technical subject with some circumlocutions.				✓ Use of more precise vocabulary apparent. ✓ <i>i felt I could follow most of the conversation with ease and had enough vocab to discuss different topics.</i>	✓ You seemed to understand most of what I said, although there is still room for improvement. ✓ <i>I don't need to fall back on English anymore, and feel as if I can hold my own now.</i>
5	Professional vocabulary broad and precise; general vocabulary adequate to cope with complex practical problems and varied situations.					
6	Vocabulary apparently as accurate and extensive as that of an educated native speaker.					

	FLUENCY	INTERVIEW ONE	INTERVIEW TWO	INTERVIEW THREE	INTERVIEW FOUR	INTERVIEW FIVE
1	Speech is so halting and fragmentary that conversation is virtually impossible					
2	Speech is very slow and uneven except for short or routine sentences.					
3	Speech is frequently hesitant and jerky; sentences may be left incomplete	✓ You need practice, because you struggled to say some words, which made it difficult to understand you. ✓ My conversation felt stilted; like I was constantly groping for words and the grammar to express myself.	✓ Fairly fluent, but some hesitation and repetition. ✓ My speech is still hesitant and sentences are sometimes left incomplete.		✓ I feel my speech is still a bit hesitant, and occasionally repetitive.	
4	Speech is occasionally hesitant, with some unevenness caused by rephrasing and groping for words.			✓ It's much easier to talk to you in Sotho now, because you can reply and keep the conversation going. I don't have to repeat myself as I did when I first met you. ✓ Still some hesitation when I feel I may be making an error, but I'm able to initiate topics and steer the conversation, rather than relying on the interviewer to take initiative.	✓ Greater fluency apparent, fewer hesitations.	✓ I still feel I hesitate more than I would like to, but my speech has definitely become smoother. Of course, this also varies according to what I am talking about.
5	Speech is effortless and smooth, but perceptibly non-native in speech and evenness.					✓ Even though you speak a bit slowly, you can speak for longer now and the conversation isn't jumpy.
6	Speech on all professional and general topics as effortless and smooth as a native speaker's.					

COMPREHENSION	INTERVIEW ONE	INTERVIEW TWO	INTERVIEW THREE	INTERVIEW FOUR	INTERVIEW FIVE
1 Understands too little for the simplest type of conversation.					
2 Understands only slow, very simple speech on common, social and touristic topics; requires constant repetition and rephrasing.	✓ <i>I found it difficult to understand the interviewer if he didn't speak slowly, and if he used vocab that I couldn't anticipate or understand from the context.</i>				
3 Understands careful, somewhat simplified speech when engaged in a dialogue, but requires occasional repetition and rephrasing.	✓ <i>You understood when I spoke slowly, but sometimes didn't understand the vocab I used, and I had to repeat myself.</i>	✓ <i>You were able to understand except when the conversation moved beyond the mundane.</i> ✓ <i>Felt able to follow the dialogue mostly, although the conversation was still very localised to my experience.</i>	✓ <i>Seemed to follow most of what I said, and language used was more difficult than before.</i> ✓ <i>Felt able to understand and respond; occasional clarification needed, but not distracting.</i>		
4 Understands quite well normal educated speech when engaged in a dialogue, but requires occasional repetition and rephrasing.				✓ <i>Still fairly simple dialogue, but did move into extended explanation.</i> ✓ <i>Mostly able to keep up and respond appropriately. Fewer misinterpretations than before.</i>	
5 Understands everything in normal educated conversation except for very colloquial or low-frequency items, or exceptionally rapid or slurred speech.					✓ <i>Longer interactions, no comprehension problems apparent.</i> ✓ <i>Felt comfortable following the conversation.</i>
6 Understands everything in both formal and colloquial speech to be expected of an educated native speaker.					

5.3.2 Interpretation of Figure Seven

The tables show that according to both interviewers, there has been consistent improvement in my language performance over the five assessment criteria: **accent, grammar, vocabulary, fluency and comprehension**. My self-evaluation reflects the same trend. It is rewarding to see consistency between the interviewers, and across the different criteria. Such consistency lends greater validity to the assessment results, since the interviewers themselves come from very different perspectives. As a language methodologist, Ms Smythe provides a more linguistically analytical assessment of my performance, while Mr Tlhapana, as a mother-tongue speaker of Sotho, gives a more intuitive assessment. In a few instances my own assessment was more critical than those of the interviewers, but mostly there was a match between them. The results can thus be said to reflect improvement in my *aural* and *oral* skills over the period spent in Lesotho.

5.3.3 Assessing written skills using letters and examinations

I wrote several letters in Sotho to Ms. Smythe while I was in the village. (See Appendices Nine to Twelve.) These letters were corrected, and used to provide me with continuous feedback while I was in Lesotho. As such, they form part of the assessment of my written skills. They have been evaluated by Ms. Smythe against two assessment frameworks: the PM2 Scale, (see Appendix One) and the BICS/CALP framework (see Appendix Two). Figure Eight presents a table summarising the assessment.

My writing skills were also assessed by means of two Sotho examinations set by the Department of African Languages at Wits. These were past papers for Sotho I and Sotho II respectively. I wrote the Sotho I paper at the beginning of my stay in Lesotho and the Sotho II paper towards the end of my stay. (These are attached in Appendices Thirteen and Fourteen.) These exams have been evaluated using the same assessment frameworks as were used to assess the letters, and the results form part of Figure Eight

Figure Eight: Using letters and examinations to assess written skills

	LETTER ONE	LETTER TWO	LETTER THREE	LETTER FOUR	EXAM ONE	EXAM TWO
Communicative Quality	6	6	7	7	7	7
Organization	7	7	8	8	9	8
Argumentation	8	8	8	8	8	8
Linguistic Accuracy	5	5	6	7	6	7
Linguistic Appropriacy	5	6	7	7	6	7
BICS/CALP Assessment	2nd Quadrant Demonstrates an ability to describe culturally specific topics such as the smearing of houses and dress of herders.	2nd Quadrant Ability to describe and portray different points of view as well as difficulties arising from conflict, but all stem from everyday experience.	3rd Quadrant Ability to combine first hand experience with generalisation re customs.	2nd Quadrant Letter remains within the realm of everyday experience - no abstractions	3rd Quadrant (Question 1) Observations drawn and generalisation made. 2nd Quadrant (Question 2) This exam question only tested ability to receive and respond to everyday communication - therefore does not move beyond 2nd quadrant	2nd Quadrant This exam was no more challenging than the first exam, and certainly did not provide an opportunity for 3rd quadrant language.

5.3.4 Interpretation of Figure Eight

Figure Eight shows general improvement in written skills across the four letters for all five criteria. Improvement is more marked for the criteria of *Linguistic Accuracy* and *Linguistic Appropriacy*, a trend that probably reflects growing confidence in aural and oral skills, as shown in Figure Seven. However, no real shift is seen in moving from quadrant two to quadrant three.

The exam assessments reflect slight improvement against the *Linguistic Accuracy* and *Linguistic Appropriacy* criteria only. There is no shift across the other criteria or across quadrants. This may be due to the demands of the question. In both Exam I, question 2, and Exam II, Ms Smythe has commented that third quadrant abilities are not tested. For this reason, it may be more useful to quote Ms Smythe's overall assessment to gauge my progress:

I think your Sesotho shows a definite improvement with regard to fluency and vocabulary. Your grammatical errors also decrease, but the indirect relative and tenses continue to give problems - although you use a much greater range of tenses in your later work. As we have discussed, I generally feel that tenses are not adequately described in grammars.

(September 1998)

In sum, the interviews and the exam assessments do seem to reflect an improvement in my ability to speak Sotho. However, the emphasis in this study has been on *my experience* as a learner, and it is therefore fitting to conclude this section with a personal evaluation of the language learning that has come out of this experience.

5.3.5 Personal Evaluation

This evaluation is guided by the questions set out in the learning contract.

a) Have I learned what I originally thought I was going to learn?

My overall intention was to acquire basic communicative fluency in both written and spoken Sotho. On leaving the village, I felt that this had been achieved. I was able to express myself and participate in conversation about everyday issues, and able to write letters on a similar level. I also felt that I had developed a cultural competency that allowed me to participate comfortably in the activities of village life.

b) What objectives have and have not been met?

My goals of attaining Basic Interpersonal Communication Skills (BICS - second quadrant competency) and beginning to master cognitively more demanding linguistic skills (CALP - third quadrant competency) were essentially met. I felt that I had improved significantly in my ability to comprehend Sotho in an everyday context. At the end of my stay in Lesotho, I could participate in situations, interactions and conversations that previously had been linguistically inaccessible to me. For instance, I could understand and tell jokes, stories and riddles. I was also able to describe in writing and in speech, deeper states of emotion as well as detail, such as different elements of a conflict situation (see Interviews Four and Five in Appendices Seven and Eight).

Regarding the objective of achieving cultural competency, participation in village life and activities allowed me opportunities to gain an understanding of rural cultural practices and traditions. For example, I was invited to a women's ceremony (ditolobonya) to celebrate the birth and life of a young child. I also participated in the rituals around death (see Chapter Four and Appendix Eleven). But besides practices particular to birth and death, I learned how culture finds expression in the way that people address each other, the way they dress, eating practices and who does what in

terms of work in the homestead. I felt that I had gained an understanding of what was culturally appropriate behaviour.

However, cognitively more demanding communication still evaded me. I was aware of the limitations (and frustrations) of my language concerning content under discussion. I felt unable to contribute to discussions on more abstract topics, or discussion where the pace was rapid, without disrupting the flow of conversation. For example, if people discussed historical or current events relating to an unfamiliar context for which I did not have the vocabulary, my level of linguistic competence made it difficult to stay abreast of the conversation, let alone participate. I feel strongly that a longer period of exposure to the language would have allowed me to improve my level of fluency.

c) Unanticipated learning

Most learning that was not anticipated relates to what I learned about myself as a person and as a learner, rather than what I learned linguistically. For example, I discovered I have a strong preference for an interactive learning approach over an individual approach. (Other examples are presented in Chapter Four.) However, with regard to the learning of language, I had not anticipated learning so much about the actual *process* of learning a language. I found that my ability to master language cognitively was inseparable from my affective experiences. The safer I felt as a learner, the greater the linguistic risk I was prepared to take in expressing myself. Concerning the learning process more generally, I learned the importance of tailoring a learning situation to suit my learning style and needs. I learned to work out what my learning needs were, and how to meet them.

d) What factors have contributed to this learning experience being worthwhile?

First, the range of challenges this experience offered, from physical and geographical to personal and educational, contributed greatly towards its worth. Both as a person and as a learner, I was extended, and required to draw on resources I did not know I

had. Walking ten kilometres a day over quite rough terrain, I learned that my physical limits were greater than I had thought. As a learner with a learning goal that was not common to the people around me, I faced the challenge of fostering support for myself so as to learn in my preferred interactive learning style. The geographical isolation of the village, as well as my own cultural isolation, meant that I had to make the most of every resource available in that context. This primarily meant building relationships with people in the village, which required overcoming social and psychological, as well as linguistic barriers that got in the way of getting close to people.

Secondly, the very real nature of the experience meant that what I was doing felt relevant and significant. I needed to develop language to survive and contribute as a member of the community. People's expectations were that I would learn the language and participate, and my motivation for learning the language was enhanced by expectations that had such real application.

Lastly, the range of learning objectives and different perspectives brought to bear on my learning experience lent depth as well as diversity to that experience. I pushed inwards as much as I did outwards, as I endeavoured to meet the varied learning objectives and see my experience from as many angles as possible.

CHAPTER SIX

SUMMARISING VIEWS AND SETTING VISIONS

The aim of this chapter is to highlight what this study has taught me, as a learner, about the self-directed learning process. It draws together the most significant insights and understandings that have emerged over the course of my learning experience. Discussion focuses on self-directed learning, but it is important to note that significant learning relates to what I have learned about second language learning, experiential learning, reflective learning and journal writing. These aspects of my learning will be considered more briefly in this chapter, since much of this learning has been told in the story that makes up Chapters Four and Five. However, the research process has been a significant area of learning in itself, and will be discussed more fully. Discussion of my learning will be guided by the research questions that have shaped the conceptualisation of this research project.

I will then introduce Garrison's (1997) model of self-directed learning. My insights and understandings will be related to the central tenets put forward in this model. From this discussion, the implications of this research for other self-directed learners, as well as adult educators will become clear.

6.1 INSIGHTS AND UNDERSTANDINGS - RESPONDING TO THE RESEARCH QUESTIONS

6.1.1 What factors emerge as significant to the self-directed learning process?

The central question, posed at the beginning of this study, related to identifying, from the learner's perspective, factors that were important to the self-directed learning process. Three factors have emerged as significant to the self-directed learning process: the *learning procedure* adopted, acknowledgement of the *subjectivity* of the learner, and the influence of *context* on the learner and the learning process. It should be noted that these factors are inextricably interrelated, but for the purposes of this discussion, the first two factors will be considered separately. The influence of the

context on learning will be considered in relation to discussion of each of these factors.

6.1.2 The learning procedure - using a learning contract

In attending to the *procedure* by which I would learn, I made use of a learning contract as my primary learning tool. This was used to guide me through the process of deciding *what* and *how* I would learn. I would like to make several observations about my experience of drawing up and using the learning contract. There were definite benefits to using this tool, but also some difficulties.

Taking responsibility for every aspect of my learning constituted the primary benefit of using this tool. Being 'in charge' of my learning meant that I became, not only an active learner, but also an active planner and evaluator. Instead of just following someone else's directions, I had to decide on the directions. I had to plan my own route and monitor the course of my learning. I would like to highlight five advantages that emerged from this process:

First, I could design the learning process to suit my needs and learning style, and accommodate my interests and past experiences. I could also exercise control over choice of learning context so as to incorporate the *greatest opportunities for learning*. For example, my preferred approach to learning Sotho was to stay in a remote area where people did not speak much English, so as to have maximum exposure to Sotho. Previous participation in workcamps in Lesotho meant that I had experience of the remote locations of the work sites, and knew that I would be able to use the Lesotho Workcamps Association (LWA) as a resource to assist me in finding a village and family to accommodate me as I learned Sotho according to my preferred learning style. As a result of this tailor-made learning process, I felt more *intrinsically* motivated to pursue my learning. I felt as if I owned the learning process and was therefore inspired to take more responsibility for my learning.

Secondly, designing my own learning extended me as a learner. I had to find out how I could best meet my needs, what the best resources were and how to use them. This translated into an active engagement with people and materials. I actively sought out people (such as Ms Smythe, the language methodologist) who would be able to advise and guide me in achieving my learning objectives.

Thirdly, I had to rely on *my* thinking in deciding how to achieve my learning objectives. For example, not everyone was encouraging about my desire to learn Sotho by isolating myself from English speakers. The concern was that I would not have enough support, emotionally, psychologically and materially. I nevertheless trusted my own thinking in pursuing this, and as a result, learned not only about learning and the process of acquiring language, but more about myself and my ability to adapt to different contexts.

Fourthly, I had to think through the learning process from a meta-perspective, rather than just go through the motions. I had to decide what actions I should take and motivate why I should take them. I had to understand why I was setting certain learning objectives. I was thus able to develop a clear understanding of the relationship between theory and practice. This understanding also kept me going during periods when I felt like giving up, because I had a better understanding of why I was learning and what I wanted to achieve. I was also able to contextualise my difficulties as part of a learning process, rather than as personal failings.

Finally, I gained a lot of unanticipated knowledge in designing the learning contract. I was encouraged to engage with theory that I would otherwise not have encountered. For example, in drawing up the learning contract, it was necessary for me to understand the theories around language acquisition and models of proficiency such as Cummins' BICS and CALP model. In evaluating my language proficiency, I had to read up on and select appropriate means of evaluating my language. Acquiring this bigger perspective encouraged me to cross disciplinary boundaries. I explored the theory around self-directed learning so as to be able to set up the contract; I was required to understand the theory of second language acquisition in order to be able to

define learning objectives and activities; I engaged with theory around reflective learning and journal writing because one of my learning activities required me to keep a reflective learning journal.

There were however also a number of drawbacks to using the learning contract. I have identified three areas of difficulty:

First, at times I felt that the contract was restrictive in that it did not allow me enough room to change my approach to language learning. As I was travelling along the route I had prescribed, I came across roads that I had not known existed and which I wanted to explore. For example, I found that I learned far more from interacting with people than I had anticipated. In fact, I did deviate from the original contract and changed my learning approach to accommodate more interactive learning and less formal language learning. However, I felt uncomfortable about this “breach” of the learning contract; as if I was neglecting aspects of the learning contract to which I should have been attending.

I should have built more flexibility and space for renegotiation into the contract to allow for changing learning needs and approaches. As a tool, I think the learning contract allows for more dynamism than I applied, especially when used more interactively. My learning contract was essentially a contract with myself, which made renegotiating the terms of the contract more difficult. It either felt as if I was failing myself because I was not meeting the terms of the contract, or it felt as if I had failed myself because my original terms were incorrect.

Secondly, I felt slightly disconnected and lonely as a learner. The remoteness of my physical location could have contributed to these feelings, but I did long for more external support, such as the opportunity to discuss my learning experience with other contract learners. I am sure this would have allowed me to make more effective use of my learning contract. Again, the difficulty I experienced is probably a result of the way I used the contract, rather than an inherent problem. But it is worth noting this for distance learners who plan to use contract learning as part of their studies.

My third point is a general concern regarding the use of learning contracts, rather than a particular difficulty I faced. As mentioned in Chapter One, I was an accelerated learner when I began this learning project. I therefore had some knowledge about the process of learning Sotho and knew what to expect. This helped greatly in drawing up the contract, and defining my learning objectives. As it was, I still encountered unexpected roads and detours, and changed my direction in a number of ways. For example, I initially planned to use certain texts that I had worked with previously, but found after some time that they were inappropriate for my changed approach to language learning, and that I needed to abandon those texts. My concern is that a learner drawing up a contract for learning in a completely new field, may spend too long travelling down a road before realising that it's a cul-de-sac. This could be frustrating and time consuming. This potential problem might be avoided by building more external support into the learning contract.

6.1.3 The subjectivity of a learner

Acknowledging and working with my subjectivity and consciousness constituted a central component of this study. I made use of a reflective learning journal to record, evaluate and heighten my awareness and understanding of myself, both as a learner and more generally. Important insights were gained from this aspect of the project.

However, before discussing these implications, it is important to note the influence of the context in which I found myself. As a second language learner, I was immersed not only in a new linguistic environment, but also a new cultural, social and economic context. I was confronted with the challenge of adapting to my new situation. In many ways, this challenge presented a challenge to my self-identity. Concepts, values, ways of feeling, acting and communicating that I had hitherto taken for granted, were often inappropriate. The identity I had unconsciously depended on, no longer held the same validity. Effective adaptation to my new context meant that a reconsideration of my existing subjectivity was necessary, and in many ways, this cross-cultural context provided the most conducive circumstances in which to do that.

The potential for cross-cultural experiences to facilitate transformative learning has been recognised by various theorists (Brown, 1986; Bateson, 1972; Robertson, 1988). Bateson (1972) defines a *cross-cultural learning experience* as

a set of situations or circumstances involving intercultural communication in which the individual, as a result of the experiences, becomes aware of his own growth, learning and change. As a result ... the individual gain[s] a new perspective on himself, and come[s] to understand his own identity in terms significant to himself.

(Bateson, 1972: 211)

However, Brown (1986) draws attention to the significance of context by warning that not every learner will experience such a situation positively. He encourages teachers to assist learners in developing increased cultural awareness and self-awareness in order to make the experience as positive as possible and maximise learning. As a self-directed learner, I could not rely on a teacher to assist me in this process, and I could also not rely purely on conducive situations inherent in the context. Instead, I made use of a reflective learning journal, which provided me with a forum to express my feelings, work out their source, and move towards transformative learning. Without this space to work and rework my feelings and experience, I may have been able to go through the motions of following a learning procedure outlined in the learning contract, but it is unlikely that I would have been able to exploit the potential of the context and engage in the transformative dimensions of learning identified by Robertson (1988) as part of Kolb's experiential learning cycle (see Chapter Two). It is unlikely that the experience would have resulted in significant personal learning in the final analysis.

Reflecting on my experience and developing my awareness meant that I was less likely to skip over feelings, especially difficult ones, and more likely to develop the ability to use those emotions as information about my subjectivity. Seeing feelings as information allowed me to master my agency as a learner by acting on what I wanted to learn, rather than how I felt. For example, I often felt overwhelmed by feelings of

alienation. The following journal entry illustrates such feelings, and an attempt to contradict them by acting according to what I wanted to learn, rather than how I felt.

I'm feeling very wobbly today - hypersensitive, marginalised and really out on the edge of things. I feel like the whole world is looking at me and finding fault, wondering what the hell I'm doing here. It's on days like this that I can so easily lose sight of what I am trying to achieve. I wonder about the wisdom of my chosen 'learning objectives'. Who really cares whether I learn to speak Sotho or not? How is it going to change anything?

It's interesting. When I'm feeling this defensive, I'm completely disinclined to speak at all, never mind speak in Sotho. I don't even want to venture outside for fear of attracting any attention. I miss being able to hold my own in conversations. I feel foolish, patronised - as if people think I'm a half-wit. This morning I really considered leaving, finding a space where it wasn't such hard work to be accepted.

I feel like I'm going to sink to the bottom and never come up if I don't do something about this. I need to feel valued and accepted. I have to do something to contradict this old desire to withdraw and isolate myself. I think I'll cook fishcakes for the family and just go down there and eat with them, and try and shake this off. Fishcakes are favourites, so at least some *positive* attention is guaranteed. As hard as it seems, being with people and taking my attention off what I'm feeling is probably the best antidote to this fatal swamp of self-inflicted suffering. It's going to kill any remaining motivation I have, and me along with it.

(9th of September 1997)

(Other examples of how I tried to contradict feelings that were inhibitive to learning can be found in Scene Two of Chapter Three.)

The extract above shows how I used the journal to reflect on my emotional state, and work towards overcoming what was clearly an inhibitive learning mind-set. I made connections between feelings experienced in the moment, and past habitual feelings - "...an old desire to withdraw and isolate myself". In this way I was able to develop an awareness of how past experiences were shaping and constructing present experience. This kind of awareness allowed me to master my agency as a learner in the sense that past experiences did not automatically dictate interpretation of new experiences. As a learner, I could work towards creating new frames of meaning, based on what I wanted to learn, not how I felt.

The powerful relationship between feeling and cognition is discussed by Boud et al. (1985), who confirm the significance of affect and the importance of acknowledging a learner's subjective experience:

The reflective process is a complex one in which both feelings and cognition are closely interrelated and interactive. Negative feelings, particularly about oneself, can form major barriers towards learning. They can distort perceptions, lead to false interpretations of events, and can undermine the will to persist. Positive feelings and emotions can greatly enhance the learning process: they can keep the learner on task and can provide a new stimulus for learning. The affective dimension has to be taken into account when we are engaged in our own learning activities...

(Boud, Keogh and Walker, 1985:11)

Acknowledging my different emotional states and processes taught me that effective learning translated into more than intellectual discipline, or adhering to a learning procedure just to pile up knowledge for the sake of it. Effective learning meant mastering my subjectivity and disrupting inert states of consciousness and that kept me immobilised as a learner and inactive as a human being. I had to seek out new ways of constructing meaning. Effective learning became synonymous with personal change and growth, with transformation. This understanding of learning matches the definition of transformative learning put forward by Mezirow (1991), who describes learning as "the process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation, and action" (1991:1). According to Mezirow (1991), it is by reflecting on one's own premises that learning becomes transformative. The learning journal was an essential tool in this regard.

From my experience as a self-directed learner, I have concluded that for effective learning to take place, a learner must move beyond the confines of considering only the instructional procedure. The learning process should be viewed holistically; it should take account of the learning procedure, the learning context, the learner's cognitive abilities and the learner's subjectivity. Emotion, affect and past experiences are often seen as too vague to incorporate concretely into the design of learning programmes. However, this study has shown that these aspects of learning can be built into a learning contract. By consciously including learning techniques that promote critical reflection, such as journal writing, a learner can become aware of unconsciously assumed premises, and work towards perspective transformation. In this way, she can develop greater mastery of her subject and subjectivity as she

employs emotions constructively to facilitate learning as well as personal growth. It is possible and useful to give equal consideration to the procedural, contextual and subjective aspects of a learning process when designing and implementing a self-directed learning programme.

6.1.4 How can a self-directed learner develop the ability to think critically and use her experience to promote her learning?

A distinction exists between *having* an experience, and *learning from* an experience. The factor that distinguishes between these is whether or not a learner *reflects critically* on an experience in way that gives meaning to that experience. Critical reflection requires the learner to interpret and reinterpret an experience, in such a way that the learner can awarely unravel the various factors which influence the way in which experience and meaning are constructed. Garrison (1997) refers to this as 'self-monitoring':

Self-monitoring is the process whereby the learner takes responsibility for the construction of personal meaning (i e., integrating new ideas and concepts with previous knowledge).

(Garrison, 1997:24)

The activity of keeping a journal provided the means by which I could monitor myself. Regular journal entries enabled me to learn from my experience by identifying habitual modes of thinking and tracing patterns in my very varied emotional states. The following entry shows how I began to be aware of the value of the journal as a tool to learn from my experience:

It's been three days since my last entry. I'm beginning to realise how much I lose by not writing every single day. If I could plot my emotions and states of mind on a graph, it would look like a heart monitor printout of an Olympic sprinter. But despite the huge up and downs, what's good to notice is that there are up *and* downs. There is some regularity to these huge swings, and I'm beginning to work out the direction the next swing is likely to take. Perhaps I'll eventually be able to work out how to direct the swings, rather than have them throw me around so much.

(Thursday, 18th of September 1997)

(Other examples of how I have used the journal as a tool to decipher how feelings experienced related to my learning, can be found in Chapter Four.)

The experience of keeping a journal helped me to knit insight and action together. By keeping track and making note of the deeper structure of my experience, I was able to maximise my learning. Thoughts and emotions that I would normally have avoided as inconvenient and counteractive elements of an experience, were harnessed and used as fuel for learning.

A word of caution however: it should be noted that, despite its rewards, reflecting on my experience was both a personally demanding and time consuming activity. Writing itself required practice, persistence and discipline. Even then, it was a very porous process. I produced over two hundred foolscap pages of writing, which then had to be distilled to extract significant insights and learning. This at times felt like a hit-and-miss operation as I continued to stumble upon themes and paths that I wanted to pursue in relation to understanding the learning process. It was extremely difficult to cut off exploration of such paths, and I often felt that I was not doing justice to the analysis of the experience. However, due to restraints of time and space, choices had to be made.

6.1.5 What observations can be made about learning a second language as a self-directed learning activity?

In my experience, there were distinct advantages to learning a second language as a self-directed learning activity, rather than through formal learning procedures such as those provided by teaching institutions.

As a self-directed learner, I had significant control over selecting and shaping the learning context according to my learning objectives and motivations. I was able to exert much greater influence over the external factors that shape a learning experience, than is a learner following a prescribed language course. For example, my learning goal was to achieve Basic Interpersonal Communication Skills (BICS) in Sotho, whereby I would be able to understand and be understood in everyday interactive situations. My motivation for learning Sotho was integrative. I wanted to assimilate into the target language culture to the extent that I could feel legitimised as a language

user. As a self-directed learner, I was able to select a particular social environment that would allow me the greatest opportunity to integrate into the target language community and communicate in the most natural way possible with Sotho speakers. To minimise the social distance between myself as learner and the target language culture, I lived with a family who spoke no English. As a self-directed learner, it was possible to set this up for myself. I had the space to create conducive learning conditions where opportunity would be ripe to acquire and practise language. My autonomy as a self-directed learner allowed me the latitude to set up the experience so that I could achieve my learning goals in a way that complimented my motivation as a learner.

I was also able to achieve these goals according to my preferred learning styles. My preferences as a learner are located in stages one (concrete experience) and two (reflective observation) of Kolb's model of experiential learning (see Chapter Two). Living in the village immersed me in a concrete language learning experience, while keeping a journal gave me ample opportunity to learn through reflective observation. However, as a self-directed learner, who had designed my own learning experience, I was able to understand from a meta-perspective the gains that could be made from fostering opportunities in the learning context that would support the development of the other stages of the learning cycle. I was able to consider how to create opportunities to conceptualise and experiment (stages three and four of Kolb's model), and thus develop myself as a learner more broadly. For example, I used the journal to progress beyond merely reflecting on my experience. I used it to think about how to change patterns, and then, after experimenting with a different approach to an experience, I would return to the journal to reflect on that again. At times, changing patterns would have to do with the way I used language in particular, but at other times it had to do with the way I approached an interaction or experience. Whichever way, my language learning was supported by attempts to make my world as a learner bigger. Having greater scope as a learner meant that I developed a more flexible approach to language learning, as well as learning more generally. For example, I was able to incorporate different aspects of a range of approaches to language learning and manipulate these to suit my changing learning needs.

What does need to be considered however, is the extent to which my previous academic and language learning experiences may have influenced this learning experience. Would this experience have been as positive without the grounding and understanding that I had on entering this learning context? Would I have been aware enough of what I wanted as a learner, and how I could achieve it, if I had not had the experience I had prior to embarking on the project? It is difficult to provide an answer to these paradoxical questions, but it is worth noting that whatever a learner's previous experience, there are gains to be made if a learner can access and make positive use of that prior experience to facilitate the process of learning.

However, the benefits of accessing past experience should be carefully balanced against the demands on a self-directed learner in a new context. For example, careful consideration should be given to the availability of, and access to, the necessary learning materials, and other resources. I think it would be quite easy as a self-directed learner to lose motivation and self-esteem, should access to resources become difficult. This is particularly true for a second language learner who may be immersed in a new culture with all its incumbent demands. The possibilities of experiencing a bland and fatiguing learning experience are real, if a learner does not have sufficient support to sustain her learning.

6.2 THE RESEARCH PROCESS

The *process* of conducting this research addresses one of the central aims of this study: to consider the plausibility of investigating a learner's experience using the intensive study of the self within a context. There are a number of important observations that need to be made about the research process.

For a learner who wishes to theorise her practice, a key question is *how*? How can one interrogate experience, especially one's own? Is it necessary or possible to step outside of oneself to the extent that one can gain sufficient perspective to understand one's own experience? If so, how does one do that? What methodology is best to

research the experience? The answer to that question will significantly influence the research outcomes since “issues of methodology are central to an understanding of the phenomena in question” (Gass and Neu, 1996:2). The following quotation, also from Gass and Neu, may answer these questions:

Human behaviour and human interaction are complex phenomena and are subject to many intervening variables. Hence, any attempt to examine data and draw conclusions has to do so fully aware of the multi-faceted nature of the data.

(1996:2)

It is precisely the multi-faceted nature of the data in my study that has called for a varied research approach. I have not argued in favour of any single research method, or even a particular research paradigm. (Although the study *is* largely located in a qualitative research paradigm, I have noted the importance of considering how a quantitative paradigm may allow the researcher another perspective on the question.) Rather than focusing on a single approach, I have promoted the use of a variety of research techniques in order to understand the multi-faceted nature of the *experience* of learning a second language as a self-directed learning activity. These range from *intrapersonal* reflective techniques of gathering data, to *interpersonal* dialogical techniques. This range of research techniques required the researcher to adopt different positions, which afforded different perspectives, all of which contributed towards a wider understanding of the experience.

This approach of combining different research methods is supported by Tarone et al. (1994) who argue that different research methods play different roles in the cycle of generating hypotheses and manipulating variables. I have used ethnographic data gathering techniques to collect qualitative data that will support an interpretative process whereby ideas are generated, rather than just matched against an existing model for fit. As an ethnographer, and a self-directed language learner, I have produced, in my learning journal, my own account of the learning experience. This account has aided my interpretation and understanding of the learning process from an inside perspective. It has also provided a means to explore relevant theoretical

questions, as well as address the relationship between myself as learner, the context and the learning 'text' In this sense the research has been generative.

However, some information gathered during the research process has been more quantitative in nature. For example, information pertaining to assessment of my language proficiency, requires external observers to measure data gathered from my study against existing proficiency frameworks, so as to assess my level of acquired language proficiency. Such a research approach moves the study out of a realm of purely subjective description, by considering *my* account against other reference points. How does my own assessment of my learning compare with a more objective assessment? Have I achieved what I aimed to achieve? My viewpoint integrates with the viewpoint of an external observer in a joint critical interpretation of the learning experience.

In sum, it is both possible and exciting for a learner to investigate her own experience. What should be considered is the necessity to build into the research process different hermeneutic research methods that allow the learner to shift dialectically between perspectives; between her own subjective perceptions and more objective perspectives on her learning. In this way she can avoid the dangers of becoming swamped by her own subjectivity, but still have access to that subjectivity.

6.3 IMPLICATIONS AND RECOMMENDATIONS

Garrison's (1997) recent model of self-directed learning draws attention to the need to expand the conceptualisation of self-directed learning beyond the dominant preoccupation with external management of the learning process. He calls for attention to be directed to the learning process itself, and proposes a model that takes into account the contextual, cognitive and motivational dimensions of learning.

This study corroborates, from the perspective of the learner, the importance of considering the contextual and cognitive dimensions of the learning process of a self-directed learner. I have focused only obliquely on the motivational dimensions of the

self-directed learning, but have given more thorough consideration to how affective factors influence the learning experience, especially with regard to the learning of a second language. Observations made by theorists in the field of Second Language Acquisition (SLA), have been considered with regard to their relevance for self-directed learning theory. For example, Dulay et al. (1982: 85) argue that, "affective filters narrow down what will be admitted for cognitive processing". My experience as a self-directed learner confirms how a learner's affective needs (such as the need to belong - see Chapter Four, Scene One), filter the cognitive input to the learner, and influence the self-directed learning process. It appears that other disciplines, such as SLA, can serve as useful contexts from which to gain significant insights about self-directed learning.

Consideration of factors other than the external management of self-directed learning is still relatively new. Much work remains to further our understanding of the cognitive and affective dimensions of self-directed learning. In particular, it would be useful to explore the links between critical thinking, perspective transformation and self-directed learning. Research that employs a critical self-reflective methodology to incorporate the perspective of the learner as researcher may be particularly fruitful in terms of investigating a self-directed learning experience. De Vries and Aber (1987) sum up the uses of this research methodology as follows:

The value of the critical self-reflection method lies not in relegating data to a common denominator - ... but rather in elevating the data by obtaining an informed opinion: an opinion informed by the astute observations and insights of the research-subject experiencing the phenomenon.

(De Vries and Aber, 1987:99)

This research method seems particularly appropriate for gaining an understanding of the affective domain of learning which is so hard to observe from outside of the experience. Understanding how a learner's perspective may have transformed, and the relationship between such transformation and critical thinking is equally difficult to ascertain from an external position. Here again, a phenomenologically orientated research approach would probably yield great insight into the process. It is difficult to prescribe a research approach that will do justice to an investigation of the

complexities of the invisible aspects of human experience. What is required is the exploration of new and varied research paradigms and tools, and a greater level of self-awareness from the researcher, who will “strive to make explicit the implicit dialectic of the person and the situation” (Peters, 1991: 317). Such studies call for researchers who will work towards acquiring not only new paradigms and tools, but also an understanding of self that will enable them to acknowledge and access the personal as a resource for research.

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APPENDIX ONE

New Profile Scale and Profile Method 2 (PM2)

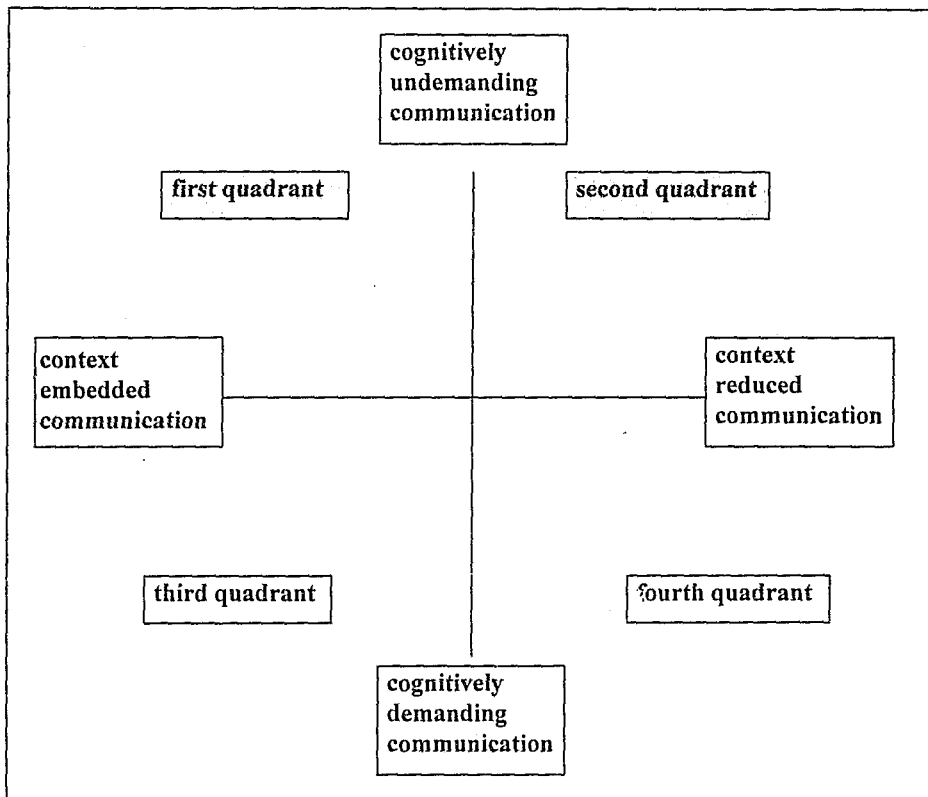
	1 Communicative Quality	2 Organization	3 Argumentation	4 Linguistic Accuracy	5 Linguistic Appropriacy
9	The writing displays an ability to communicate in a way which gives the reader full satisfaction	The writing displays a completely logical organizational structure which enables the message to be followed effortlessly	Relevant arguments are presented in an interesting way, with main ideas prominently and clearly stated, with completely effective supporting material; arguments are effectively related to the writer's experience or views.	The reader sees no errors of vocabulary, spelling, punctuation or grammar.	There is an ability to manipulate the linguistic systems with complete appropriacy
8	The writing displays an ability to communicate with very few difficulties for the reader.	The writing displays a logical organizational structure which enables the message to be followed easily	Relevant arguments are presented in an interesting way, with main ideas highlighted, effective supporting material and they are well related to the writer's own experience or views.	The reader sees no significant errors of vocabulary, spelling, punctuation or grammar.	There is an ability to manipulate the linguistic systems appropriately
7	The writing displays an ability to communicate with few difficulties for the reader.	The writing displays good organizational structure which enables the message to be followed easily.	Arguments are well presented with relevant supporting material and an attempt to relate them to the writer's experience or views.	The reader is aware of but not troubled by occasional minor errors of vocabulary, spelling, punctuation or grammar.	There are minor limitations to the ability to manipulate the linguistic systems appropriately which do not intrude on the reader.
6	The writing displays an ability to communicate although there is occasional strain for the reader.	The writing is organized well enough for the message to be followed throughout.	Arguments are presented but it may be difficult for the reader to distinguish main ideas from supporting material; main ideas may not be supported; their relevance may be dubious; arguments may not be related to the writer's experience or views.	The reader is aware of errors of vocabulary, spelling, punctuation or grammar, but these occur occasionally.	There is limited ability to manipulate the linguistic systems appropriately, but this intrudes only occasionally.

	1 Communicative Quality	2 Organization	3 Argumentation	4 Linguistic Accuracy	5 Linguistic Appropriacy
5	The writing displays an ability to communicate although there is often a strain for the reader.	The writing is organized well enough for the message to be followed most of the time.	Arguments are presented but may lack relevance, clarity, consistency or support; they may not be related to the writer's experience or views.	The reader is aware of errors of vocabulary, spelling, punctuation or grammar which intrude frequently.	There is limited ability to manipulate the linguistic systems appropriately which intrudes frequently.
4	The writing displays a limited ability to communicate which puts strain in the reader.	The writing lacks a clear organizational structure and the message is difficult to follow.	Arguments are inadequately presented and supported; they may be irrelevant; if the writer's experience or views are presented their relevance may be difficult to see.	The reader finds the control of vocabulary, spelling, punctuation and grammar inadequate.	There is inability to manipulate the linguistic systems appropriately, which causes severe strain for the reader.
3	The writing does not display an ability to communicate although the meaning comes through spasmodically.	The writing has no discernible organizational structure and a message cannot be followed.	Some elements of information are present but the reader is not provided with an argument, or the argument is mainly irrelevant.	The reader is primarily aware of gross inadequacies of vocabulary, spelling, punctuation or grammar.	There is no sense of linguistic appropriacy, although there is evidence of sentence structure.
2	The writing displays no ability to communicate.	No organizational structure or message is recognizable.	A meaning comes through occasionally but it is not recognisable.	The reader sees no evidence of control of vocabulary, spelling, punctuation or grammar.	There is no sense of linguistic appropriacy.
1	A true non-writer who has not produced any assessable strings of writing. An answer which is wholly or almost wholly copied from the input text or tasks in this category.				

APPENDIX TWO

BICS/CALP Model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the letter or examination. Please give consideration to cognitive complexity. (Contextual support should only be considered where appropriate, for example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

.....

.....

.....

APPENDIX THREE

The American FSI Interview Procedure

Proficiency Descriptions

	ACCENT
1	Pronunciation frequently unintelligible
2	Frequent gross errors and a very heavy accent make understanding difficult, requires frequent repetition.
3	"Foreign accent" requires concentrated listening, and mispronunciation leads to occasional misunderstanding and apparent errors in grammar and vocabulary
4	Marked "foreign accent" and occasional mispronunciations which do not interfere with understanding.
5	No conspicuous mispronunciations, but would not be taken for a native speaker.
6	Native pronunciation, with no trace of a "foreign accent."
	GRAMMAR
1	Grammar almost entirely inaccurate
2	Constant errors showing control of very few major patterns and frequently preventing communication
3	Frequent errors showing some major patterns uncontrolled and causing occasional irritation and misunderstanding
4	Occasional errors showing imperfect control of some patterns but no weakness that causes misunderstanding
5	Few errors, with no patterns of failure
6	No more than two errors during the interview
	VOCABULARY
1	Vocabulary inadequate for even the simplest conversation
2	Vocabulary limited to basic personal and survival areas (time, food, transportation, family, etc.)
3	Choice of words sometimes inaccurate, limitations of vocabulary prevent discussion of some common professional and social topics.
4	Professional vocabulary adequate to discuss special interests; general vocabulary permits discussion of any non-technical subject with some circumlocutions.
5	Professional vocabulary broad and precise; general vocabulary adequate to cope with complex practical problems and varied situations.
6	Vocabulary apparently as accurate and extensive as that of an educated native speaker.
	FLUENCY
1	Speech is so halting and fragmentary that conversation is virtually impossible

2	Speech is very slow and uneven except for short or routine sentences.
3	Speech is frequently hesitant and jerky; sentences may be left incomplete
4	Speech is occasionally hesitant, with some unevenness caused by rephrasing and groping for words.
5	Speech is effortless and smooth, but perceptibly non-native in speech and evenness.
6	Speech on all professional and general topics as effortless and smooth as a native speaker's.
COMPREHENSION	
1	Understands too little for the simplest type of conversation
2	Understands only slow, very simple speech on common social and touristic topics; requires constant repetition and rephrasing.
3	Understands careful, somewhat simplified speech when engaged in a dialogue, but requires occasional repetition and rephrasing.
4	Understands quite well normal educated speech when engaged in a dialogue, but requires occasional repetition and rephrasing.
5	Understands everything in normal educated conversation except for very colloquial or low-frequency items, or exceptionally rapid or slurred speech.
6	Understands everything in both formal and colloquial speech to be expected of an educated native speaker.

APPENDIX FOUR

INTERVIEW ONE

This interview was conducted on the 20th of February 1997. This was at the beginning of my stay in Lesotho and reflects the level of my language ability at the start of my stay in Lesotho. It is a conversation with Mr Thaka-banna Tlhapana, the leader of a workcamp run by a volunteer organisation, Lesotho Workcamps Association, in Rankakala¹³.

(Italics within the script indicate grammatical errors. Italics in brackets after indicate notes regarding usage of grammar and comprehension)

- T: Ausi, na o na le lebitso la Sesotho?
G: Eh, ke Tiisetso.
T: O le fuwe ke mang?
G: Aku pheta hape, Ntate? (*Asking for clarification because I didn't understand the question.*)
T: Lebitso la hao, la Tiisetso, o le fumana kae?
G: *Oo, ke Mme Makikine, o... o....*
T: ...oo file lona? (*He completes the sentence for me.*)
G: Eh. Eh.
T: O tswa ho kae?
G: Ke tswa Gauteng.
T: O dula kae Gauteng?
G: Ke dula Bedfordview.
T: O dula le mang?
G: Ke dula le Mme wa ka.
T: O sebetsa kae?
G: Mang, Mme wa ka? (*Asking for clarification of the question, because of inability to hear tone.*)
T: Wena, o sebetsa kae?
G: Hona jwale, kea ithuta, ...uh ...uh ... ha ke sebetse.
T: O ithuta ho kae?
G: Ke ithuta Wits.
T: Jwale, moo o etsang?
G: Ke batla ho tseba Sesotho, uh... uh... *ke hobane ke moo.*
T: O qala ho tla Lesotho?
G: Ha ke utlwe. (*I didn't understand the question.*)
T: O kile wa tla Lesotho pele?
G: O botsa na ke fihlile neng Lesotho? (*Asking for clarification of the question again.*)
T: Tjhee, ha hona taba. O tseba kae Lesotho? (*He changes the question because I haven't understood.*)
G: Ke tseba Mafeteng le Maseru.

¹³ I was introduced to Rankakala through participation in this workcamp. I spent three weeks with the workcampers building a library for the school, before joining the school as a teacher.

T: Mafeteng ho kae?
 G: Mafeteng, lelwaleng.
 T: O n'o dula teng?
 G: Eh, empa *ke* kgale.
 T: Ke ne neng?
 G: *Ke* ka 1986.
 T: O ithutile Sesotho hona teng?
 G: Eh, empa ke ithutile sona le Kapa.
 T: Oo. Ke a bona. Na o a se rata Sesotho?
 G: Eh, haholo.
 T: Hobaneng?
 G: Ha ke tsebe. ...Mohlomong, uh... uh... ke hobane ... ke rata batho.
 T: Jwale, di-workcamps, o di tsebella kae?
 G: *Kgale ke ne ke di etsa. ...uh, ...uh... Ke na le mokgotsi Mafeteng, ...o njwetsa ka tsona. (Inappropriate vocab and incorrect usage of tenses)*
 T: O entse di-workcamp ho kae?
 G: Ke entse... uh... uh... Mafeteng le Mokgotlong.
 T: O entse di-workcamp kgale ho sa le monate.
 G: Eh, *di ne le* monate.
 T: O tseba pina ya Lesotho Workcamps?
 G: Ah-ah. K'eng?
 T: Ke mohuwo wa LWA.
 ... song
 G: Mohuwo ke'ng? *(I didn't understand what was being said.)*
 T: Mohuwo ke ho bitsa batho ba bangata.
 G: Oo. Ke a bona.
 T: Jwale, hona jwale, o tlile Qacha?
 G: Eh.
 T: O a rata moo dithabeng?
 G: Eh, haholo.
 T: Hobaneng?
 G: Hobane ha hona *pollution*.
 T: Ha o rate ho dula Qacha moo?
 G: Eh, ke a rata.
 T: O rata ho tseba Sesotho hantle?
 G: Eh, empa Sesotho se thata haholo.
 T: Ke tsepa hore o tla tseba Sesotho. Ha se thata Sesotho hobane o a iteka Mme.
 G: Ke a leboha Ntate.

TRANSLATION

T: Do you have a Sotho name?

G: Yes, it's Patience.

T: Who gave it to you?

G: Please repeat the question?

T: Your name, Patience, where did you get it?

G: Oh, it... Mrs. Kikine, ...uh, ...uh

T: ...she gave it to you?

G: Yes, yes.

T: Where do you come from?

G: I come from Jo'burg

T: Where do you live in Jo'burg?

G: I live in Bedfordview.

T: Who do you stay with?

G: I stay with my mother.

T: Where do you work?

G: At the moment I'm studying, ...uh uh ...I'm not working.

T: Where about?

G: I'm studying at Wits.

T: So, what are you doing here?

G: I want to learn Sotho, uh... uh... that's why I'm here.

T: Is this the first time you have been to Lesotho?

G: I don't understand you. (*I didn't understand the question.*)

T: Have you been to Lesotho before?

G: Are you asking when I arrived in Lesotho? (*Asking for clarification of the question.*)

T: No, it doesn't matter. Which places do you know in Lesotho?

G: I know Mafeteng and Maseru.

T: Whereabouts in Mafeteng?

G: The mill in Mafeteng.

T: Have you stayed there?

G: Yes, but a long time ago.

T: When exactly?

G: It was in 1986.

T: Did you learn Sotho there?

G: Yes, but really I learned it in Cape Town.

T: Oh, I see. Do you like Sotho?

G: Yes, a lot.

T: Why?

G: I don't know ...Maybe, uh... uh... its because I like the people.

T: Now what about the workcamps, where did you find out about them?

G: I've been doing them for a long time. ...Uh ...uh I have a friend in Mafeteng, ...he told me about them.

T: Where have you done workcamps?

G: I've done some in Mafeteng, and some in Mokhotlong.

T: You did workcamps a long time ago when it was still nice.

G: Yes, they were nice.
T: Do you know the workcamp song?
G: No, what is it?
T: It's the anthem of LWA.
G: What is 'mohuwe'?
T: It's to call people together.
G: Oh, I see.
T: So, now you've come to Qacha's Nek.
G: Yes.
T: Do you like it here in the mountains?
G: Yes, a lot.
T: Why?
G: Because there isn't any pollution.
T: Would you like to stay in Qacha's Nek?
G: Yes, I would like to stay.
T: Would you like to know how to speak Sotho well?
G: Yes, but Sotho is very difficult.
T: I hope that you will get to know it. It's not difficult because I see you are trying.
G: Thank you.

APPENDIX FIVE

INTERVIEW TWO

This interview was conducted on the 22nd of June 1997 after I had been in Lesotho for a period of about four months. The interview was conducted at Wits University with Ms. A. Smythe.

(Italics within the script indicate grammatical errors. Italics in brackets after indicate notes regarding usage of grammar and comprehension)

A: Re tla qoqa feela.

G: Eh, re tla qoqa feela.

A: Jwale, o batla ho bua ka n'g?

G: Ha ke tsebe, mohlomong ka bophelo, kapa, ha ke tsebe, empa ke batla ho bua feela ... ho ... hore o utlwa ke bua jwang.

A: Ho lokile. Jwale, nthlalasetse o rerile ho ithuta Sesotho hobaneng?

G: Ke potso e thata hobane ha ke tsebe hantle, empa ke tseba feela hore *ke* batla ho bua, ho utlwisisa ha batho ba bua *hore na* ba reng; ke batla ho buisana le batho feela.

A: Jwale, u kgethile Sesotho hobaneng, eseng Sezulu kapa Sexhotsa?

G: Ke hobane mohlomong ke ne ke dula Mafeteng ka 1986.

A: Jwale ha o dula Mafeteng, o ne o na le dilemo tse kae?

G: Ke ne ke na le dilemo tse 18, pele ke ile *ke ya* yunivesithi.

A: Jwale o ile Mafeteng hobaneng?

G: Ke ile teng ho ruta. Ke ... ke ...ke ne ke qeta *ho qeta* sekolong, and ke ne ke sa batla ho ya yunivesithi.

A: Hobaneng?

G: Hobane ke ne ke kgathetse ho ithuta... (laugh) and *ha ke a tseba hore (ke ne ke sa tseba)* ke batla ho etsang.

A: Ho lokile, jwale, feela o ile Lesotho o tsebile Lesotho hantle?

G: Eh.

A: Haholo?

G: Eh, haholo.

A: Hobaneng? O na le lelapa teng?

G: Kae? Lesotho? (*Asking for clarification of the question.*)

A: Eh.

G: A, *eseng lelapa*, empa ke ne ke dula le batho ba molemo haholo. Jwale, ke ne ke rata Lesotho le bophelo teng, le batho ...

A: U qala ho fihla Lesotho moo?

G: *Ke qala ho fihla* Lesotho, selemong sena kapa pele?

A: A a. pele.

G: *Ke qala ho fihla* teng ka January 1986.

A: Ke nako ea pele?

G: Eh.

A: Empa ke batla ho utlwisisa hantle o kgethile ho ya Lesotho hobaneng? Eseng mohlomong o *ka ya* Kwazulu-Natala. (*The interviewer clarifies the question.*)

G: OK, ke bona. E ne le hobane, ee, ha ke ya sekolong, ke ne ke ho ne ho le motho teng wa rutang sekolong sa ka, o ile Lesotho...

A: O etsang teng?

G: Ho ruta teng.

A: And yena, o ne a dula kae?

G: Mafeteng.

A: Aha.

G: Ke ile teng, ho mo tihakela, empa *ke a fumana hore o tsamayile. Ke ne ke rera ho sala* Mafeteng.

A: Jwale, o ne a dula kae?

G: Ke ne ke dula le batho ba ... ke boOsborne, ba, ba, eena ba sebetsa lelwaleng.

A: Nna ke a ba tseba.

G: O a ba tseba.

A: Eh! Ba tswa Kapa.

G: Eh, ba tswa Kapa.

A: Ba sa le teng na?

G: Eh, ba sa le teng.

A: Ba thola tjelete?

G: Eseng haholo. Ba phela ka thata.

A: Jwale, o dutse le bona?

G: Eh, *ke dutse* le bona. Mohlomong ke six months *ke dutse* le bona.

A: Empa, o ne o dutse selemo sohle?

G: Eh.

A: Sa 1986?

G: Eh.

A: O ithutile ho bua Sesotho?

G: Eh, ke ne ke leka ho ithuta ho bua Sesotho, empa ke ne ke bua Sekhoa haholo, eseng Sesotho.

A: Jwale, ha o tloha Mafeteng, o ile kae.

G: Ke ile yunivesithi Kapa.

A: Mmhm.

G: And, ke ne ke ithuta Sesotho teng.

A: Eh. Le Ntate Gowlett?

G: Eh, le Ntate Gowlett.

A: Jwale, o ithutile Sesotho dilemo tse pedi, tse tharo?

G: Eh, ke tse tharo.

A: Jwale, e ne e le barutuwa ba ba kae?

G: Kae? ... Selemong se *gala re ne re, re ne re* mashome a mabeli. Selemo *se, se um se* bobeli, *se bedi, re ne re four, I think. And* ke ne ke *lekgowa le lengwe* feela. *And then* ka lilemo tse tharo ke ne ke, re ne re three, tse tharo.

A: Ho tswana le nako eo ke ne ke le teng. Jwale, ha o tlohile yunivesithi o ile kae?

O nka ntjwetsa pale ea bophelo ba hao.

G: OK. Um, ke entse BA ... *ka mora ke entse* Honours ...

A: Kang?

G: Ka African Studies ... haholoholo Sekhoa, ka media studies. Ka morao ke entse HDE, and then ke ile sebetsa ha NECC and then ke ne ke tloha Cape Town ho fihla moo Gauteng.

A: Empa o ne a batla mosebetsi moo Gauteng hobaneng? Kapa o batlile ho sebeletsa NECC?

G: *Ja, ke batla ho sebeletsa NECC. Ka mora ke ile Kwazulu-Natal ho ruta teng.*

A: Ho kae?

G: Estcourt, pele Estcourt, Frere.

A: Mmh. Ka St. Gregory's.

G: Eh. O a e tseba?

A: Eh, ke ne ke ile teng ha ke a sebeletsa Upbeat, hobane ...

G: Aah, ke tseba article ya hao.

A: Eh, ba re jwetsitse hore ke sekolo se setle haholo, and uh...ba itse hore ke democracy le barutuwa. Jwale re ile teng ke buile le barutuo ba sekolong le matitjhere and ke kgutlile ke qeta, ka qeta ho ngola pale ya St. Gregory's, and ke nahana hore magazine e ne e le ho printers, ... ha ba nphonela ho njwetsa hore, aa, barutuwa ba lwantsa matitjhere.

G: Aah!. Ba lwana haholo. Ho thata ho sebetsa teng. Ha ba hlomphe matitjhere haholo.

A: Jwale o ne a le teng ke dilemo tse kae?

G: Ke dilemo tse tharo le dikgwedi tse hlano.

A: Joale o ile kae ho tloha moo?

G: Ke ile mose ho lewatle, *ke dikgwedi tse ... eight.* ke a kgolwa. Ke kgutlile ka December ka selemo se fetileng.

A: A, ke a bona.

G: Jwale, selemong sena ke a ithuta.

A: Jwale sekolo sa hao Lesotho kwana, se jwang? Se tswana le ... sekolo sa St. Gregory's?

G: Ho hang, ho hang. Barutuwa ba hlomphe matitjhere haholo.

A: Ho lokile?

G: Eh, ke a leboha, Mme Annie. Ke kgotsofetsé.

TRANSLATION

A: We'll just chat?

G: Yes, we'll just chat.

A: So, what do you want to talk about?

G: I don't know, perhaps about life, or... I don't know, but I want to talk so that you can hear how I talk.

A: OK Explain to me why you decided to learn Sotho.

G: That's a difficult question because I don't really know, but I think because I want to be able to speak, to understand what people are saying, and to talk to them.

A: Why did you choose Sotho, and not Zulu or Xhosa?

G: Perhaps it's because I stayed in Mafeteng in 1986.

A: When you stayed in Mafeteng, how old were you?

G: I was 18, before I went to university.

A: Why?

G: Because I was sick of school, and I didn't really know what I wanted to do.

A: OK, but did you go there knowing the place?

G: Yes. *(I have not understood the question.)*
A: Well?
G: Yes, well.
A: Why? Do you have family there?
G: Where? In Lesotho? *(I need to ask for clarification because I have misunderstood the initial question.)*
A: Yes.
G: No, not family, but I stayed with people who are very kind. So, I liked Lesotho and life there, and the people.
A: Was it that the first time you went to Lesotho? *(The interviewer clarifies her original question.)*
G: Did I arrive in Lesotho that year or before that year? *(I still do not grasp the question.)*
A: No, before.
G: The first time I went there was in January 1986.
A: That was your first time? *(My meaning is not clear.)*
G: Yes.
A: But, I want to understand why you chose Lesotho? Not maybe Kwazulu-Natal?
G: Oh, I see. It was because when I was at school, I had... there was a person there who taught at my school, who went to Lesotho.
A: To do what?
G: To teach there.
A: And where did he stay?
G: In Mafeteng.
A: Oh.
G: I went there to visit him, but he had already left. I decided to stay in Mafeteng.
A: So where did you live?
G: I stayed with some people, ... the Osbornes, they work at the mill.
A: I know them.
G: You know them?
A: Yes! They come from Cape Town?
G: Yes, they come from Cape Town.
A: So they are still there?
G: Yes, they're still there.
A: Are they making any money?
G: Not a lot, they're having a hard time.
A: So you stayed with them?
G: Yes, I stayed with them for about six months.
A: But you stayed there [in Mafeteng] the whole year?
G: Yes.
A: ...in 1986?
G: Yes.
A: And you learned to speak Sotho?
G: Yes, I tried to learn to speak Sotho, but I spoke a lot of English, not Sotho.
A: So, when you left Mafeteng, where did you go?
G: I went to UCT... and I studied Sotho there.
A: So, you studied Sotho for two, or three years?
G: Yes, three years.

A: How many [Sotho] students were there?

G: Where? In my first year, there were about thirty. In my second year, there were four, I think. And I was the only second-language speaker. And, then in my third year, I think we were three.

A: It's the same as the time when I was there. Tell me a bit more about your life.

G: OK I did a B.A. and then Honours...

A: In what?

G: In African Studies. Then afterwards I did a HDE, and then I went to work for the NECC and left Cape Town for Johannesburg.

A: But why did you want to work here in Johannesburg? Or did you want to work for the NECC here?

G: Yes, I wanted to work for the NECC here. Then I went to teach in Kwazulu-natal.

A: Where about?

G: Estcourt, near Estcourt, in Frere.

A: Oh, at St. Gregory College?

G: Yes, do you know it?

A: Yes, I went there when I was working for Upbeat, because...

G: Oh, I know your article.

A: Yes, they told us that it was a beautiful school, and uh, they said that it was democratic. So we went there to speak to the teachers and the students and I came back and had finished writing the story, I think it was at the printers, ...and they phoned to tell me that the students were having a big fight with the teachers.

G: Yes, they fight a lot. It was difficult to work there. There isn't much respect for teachers.

A: How long were you there for?

G: Three years and five months.

A: Where did you go when you left there?

G: I went overseas, for eight months, I think. I came back in December last year.

A: Oh, I see.

G: Now, I'm studying this year.

A: So, how is the school where you teach in Lesotho? Is it the same as St. Gregory College?

G: No, not at all. The students there really respect the teachers.

A: Is that OK?

G: Yes, thank you very much Annie. I'm satisfied.

APPENDIX SIX

INTERVIEW THREE

This interview was conducted with Mr Takka-banna Tlapana on the 26th of September 1997. This was about midway through my period of stay in Lesotho. He returned to the village to do some work at the school, and was thus able to reflect on the progress I had made between the workcamp and this time.

(Italics within the script indicate grammatical errors. Italics in brackets after indicate notes regarding usage of grammar and comprehension)

G: Aubuti, ke *thabile* (*thabela*) ho o bona hape moo, Rankakala. O tlile hape nobaneng? Ke ka mosebetsi?

T: Eh, ho jwalo Ausi. Nkgono MaKikine o re file mosebetsi wa ho rulela matlo a matitjhere, *ho kenya mamati*, ho kenya ceiling, ho kenya dikgalasi tsa difenestere le ho penta ka kakaretso.

G: O, ke utlwile jwalo. Ke a kgolwa matitjhere ba tla thaba haholo ho fumana bodulu. Empa, hele, ke mosebetsi o mongata. O tla nka nako e kae?

T: Ha thepa e le teng, ke lakatsa ho nka kgwedi feela. Feela, thepa e a sokoleha. E fumaneha hole Qacha Kampong, kapa Matatiele.

...materials ...they can only be got from ...

G: O, ke a utlwisisa, hobane le rona re a sokola ka *dintha tsa* (*unnecessary*) dijo le dintha tsa ho hlapa. Re ya Qacha ho di reka, hobane mona lebenkeleng ho a tura.

T: Ke utlwa hore le wena o fumane mosebetsi jwaleka rona, hona sekolong sena sa Rankakala se phahameng. Na ho jwalo?

G: Ho jwalo, Ntate. Ke ruta bana sekolong, ke ruta Sekgowa. Ha ke re ke titjhere, o ne o sa *tseba?* (*tsebe*)

T: Tjhee, ke ne ke sa tsebe. Ke ne ke nahana hore o morutwana feela.

G: Ke moholo, nna! Ke dilemo tse supileng ke qetile dithuto tsa ka tsa ho ruta.

T: Merero ya hao e a phethahala jwale.

Your dream has come true now.

G: Merero k'eng? (*I'm asking for clarification of a word used.*)

T: Ke leka ho re dithakatso tsa hao tsa ho dula Qacha di phethahetse.

I'm trying to say that your dream of staying in Qacha has come true now.

G: Ehlile, ke hobane ke dula mona. Empa, oa hopola hore ke itse ke batla ho tseba Sesotho. Le lona, ke lebaka la ka la ho dula mona Qacha.

T: O rutwa Sesotho ke mang ha o le hae, hobane ke a bona jwale hore o se o le motle Sesothong?

G: Hantle, ke batho (*ba*) ke dulang le bona Mokwadibeng. Ba ntshwara hantle kannete hobane ba bua Sesotho le nna feela. Ba a hana ho bua Sekgowa le nna, nme ke ntho e ntle hobane *nkeke wa ba motho wa botswa*. (*nkeke ka ba motho ya botswa.*)

T: Ke a o thoholetsa ka nnete, tswara o tiie. Hose hose ho kae o tla be o bua Sesotho jwalo ka nna.

G: Kea leboha Ntate Thaka-banna. Empa ke tseba hore ke na le tsela e telele moo ke batlang ho ya teng.

T: O dula ha mang Mokwadibeng?
 G: Ke dula ha Nkgono Matlhabi Mohafa. O a mo tseba?
 T: Ke tseba Lefu Mohafa. Na ke Nkgono wa hae?
 G: Ke ausi wa Nkgono wa hae, empa o nepile hobane ba a amana.
 T: Oo, kea bona. Ho shebahala hore batho ba Mokwadibeng ba o tswere hantle. Ebile o qhwaollotse kobo. Ke hae.
 You feel at home.
 G: O, o bollelang jwale? (*Asking for clarification of idiom used.*)
 T: Ke bolela hore o dutse ha monate jwalo ka haeno kwana Gauteng.
 G: Ke nnete Ntate, ke a leboha. Ke utlwa hore ke hae.

TRANSLATION

G: I'm very gals to see you back in Rankakala. Why have you come back? Is it for the work?
 T: That's right. Mrs. Kikine has given us the job of roofing the staff houses, putting in the doors and the ceilings, and putting the glass into the windows, and painting - all this.
 G: I heard about this. I think the teachers will be very happy to have accommodation. But this is a lot of work. How long will it take you?
 T: If the materials are available, I hope to do it in a month. But, I think we will struggle to get materials. They can only be got from Qacha's Nek town or from Matatiele.
 G: Yes, I understand, because we also struggle to get food and toiletries. We go to Qacha's Nek to buy, because the shops are expensive here.
 T: I've heard that you have also found work here at Rankakala High School. Is that so?
 G: That's right. I'm teaching English at the school. Did you know that I am a teacher?
 T: No, I didn't. I thought that you were still a student.
 G: I'm old! I completed my teaching studies seven years ago.
 T: So, your dream has come true now.
 G: What does 'merero' mean? (*I'm asking for clarification of what has been said.*)
 T: I'm trying to say that your desire to stay in Qacha's Nek has come true now.
 G: Exactly. That's why I'm here. But you remember that I said that I wanted to learn Sotho. That's the reason I am here. (*This answer reflects some confusion regarding interpretation of the interviewer's previous statement.*)
 T: Who's teaching you Sotho?
 G: Well, it's really the people I am staying with in Mokwadibeng. They treat me well because they only speak Sotho to me. They refuse to speak English to me, and that's a good thing because I can't be lazy.
 T: I encourage you to continue. Keep it up. In no time you'll be speaking like me.
 G: Thank you very much. But I think I still have a long road to get where I want to go.
 T: Who are you staying with in Mokwadibeng?
 G: I stay with Mrs. Matlhabi Mohafa. Do you know her?
 T: I know Lefu Mohafa. Is it his grandmother?
 G: It's his grandmother's sister, but you're right, they're related.

T: Oh, I see. It seems as if the people in Mokwadibeng treat you well. You seem to feel at home.

G: What do you mean? (*He has used an idiomatic expression I haven't understood.*)

T: I mean that you seem to be staying as comfortably as you do in Jo'burg.

G: That's true, thank you. I do feel at home.

APPENDIX SEVEN

INTERVIEW FOUR

This interview was conducted with Ms. A. Smythe on the 6th of November 1997. At this time, I had spent about seven months in the village.

(Italics within the script indicate grammatical errors. Italics in brackets after indicate notes regarding usage of grammar and comprehension)

- A: Dumela Gillian
G: Eh, dumela Mme Annie.
A: O phela jwang?
G: Ke phela hantle, wena o phela jwang?
A: Ke phela hantle. Jwale, o batla ho bua kang? O tla ntlhalosa barutuwa ba sekolo ba jwang? Ba na le dilemo tse kae?
G: Ba na le dilemo tse thirteen, ho tloha thirteen ho fihla mashome a mararo.
A: Ka nnete.
G: Ka nnete, ba bang ba na le bana.
A: Bana ba bona ba kae?
G: Ba dula le nkgono hae.
A: Jwale, hostele e teng na sekolong?
G: Ah-ah. Ha e yo, empa barutuwa ba re ba e batla haholo.
A: Jwale ba dula kae?
G: Ba dula metseng. Ba hira ...
A: matlo
G: ...matlo. Ba dula matlung.
A: A batho ba motseng feela. Jwale ba batala bo kae?
G: Ke R30
A: Ka kgwedi?
G: Ka kgwedi.
A: Eh, ho a tura. Ha ke ne ke le teng, ke patetse R5 ka kgwedi feela.
G: Na? Ho turu jwale. Nna, ke batala R40, mme ke dula hole, ha ke dule haufi le sekolo.
A: Jwale ha u batla ntlo haufi le sekolo u tshwanela ho batala ho feta na?
G: Ah-ah. Ke tla batala mohlomong R30 kapa R40.
A: Eh. Empa ho thusa batho hobane ba hloka tjhelete haholo.
G: Ke nnete. Tjhelete ha e yo motseng.
A: Fh. Mosadi oo o dulang ho yena, o nyetswe na?
G: Ke dula le nkgono le bana ba mora wa hae.
A: Ke nahana hore Nkgono o hlokaletse?
G: E mong o hlokaletse, ke Mme Malebeko. E mong o teng ke Mme M:tlhabi.
A: Jwale, o na le monna na?
G: Eh, o na le monna, empa o hlokaletse ka June.
A: Ka nnete? Monna wa mosadi oo o dulang le yena?
G: Eh.

A: Ah-ha. Jwale o fumana tjhelete jwang, kapa ha a e fumane?
 G: Ka nnete, o a sokola, empa mora wa hae o sebetsa maeneng...
 A: Ho kae?
 G: Ke a kgolwa Vaal Reefs, empa ha ke tsebe hantle.
 A: Jwale o romela tjhelete ka kgewdi engwe le engwe na?
 G: Eh, empa eseng hangata, hobane le yena o na le mosadi le bana.
 A: Jwale mosadi wa hae o dula kae?
 G: O dula haufinyane *ho [le]* rona.
 A: Jwale ha a dule le M'e wa monna wa hae hobaneng?
 G: Ke a kgolwa hobane ha ho sebaka, hobane re na le mekgoro e mene. Mora wa Mme Matlhabi o *[e]* mong o dula tlase. Mme Matlhabi o dula mokgorong le bana, mme mekgoro o mong e leng wa bone ke wa ho phehela. Mme nna ke dula hodimo ka mokgorong ono mong.
 A: Jwale mosadi o dula ha bomakoti na?
 G: Mosadi wa mora wa hae? O dula haufi le rona, empa mora e mong o dula tlase *le [ho]* rona le mosadi wa hae. Jwale basadi ba babedi.
 A: O. Jwale moo *ke ne ke dutse [ke ne ke dulang]* teng ke sebaka seo batho ba reng ke habo makoti, ke moo bomakoti ba hahileng teng, mme bomakoti ba dula ha mmoho. Ha ba dule le bomme ba banna ba bona. Ba fumana sebaka se setjha sa ho haha *ka* teng.
 G: Ke bomakoti feela?
 A: Eh. Ke sebaka se setjha sa motse, empa o a tseba tlase Lesotho batho ba dula metseng hantle, empa dithabeng ke a kgolwa ba dula metseng e menenyane. Jwale, moo o dulang teng, ke motse o moholo, kapa ke matlo a mane feela?
 G: Ke motse o moholo, empa nna ke dula motseng o monyane ka hara motse o moholo. Ke Mokwadibeng. Motse o moholo ke Paneng. Ke dula ka nqane.
 A: Jwale Mme eo o na le masimo na?
 G: Eh, re na le masimo, empa le masimo *ana a* hile.
 A: O lemang masimong?
 G: Re lema poone.
 A: Na, le lema le jareteng?
 G: Jareteng, re lema meroho, tamati, dinawa, dihwete le rapa, le diperekisi.
 A: Jwale, mosadi eo o dulang le yena o lema matekwane na?
 G: Eseng mosadi eo, empa bashanyana ba lema matekwane.
 A: Jwale ba a rekisa na?
 G: Ha ke kgolwe. Ke a kgolwa ba tsuba feela. Ha ke tsebe na ba a rekisa empa ha ke kgolwe.
 A: Hobane kea tseba hore batho ba T.Y., ba na le masimo a matekwane. Ba re batho ba dulang dithabeng ba na le masimo a matekwane, ba fumana tjhelete e tswang matekwaneng. Hape, ha batho ba bua ka letamo la Katse, ba re ba lahlehetswe ke masimo a matekwane ka lebaka la letamo la Katse. Batho ba kwatile jwale hobane ba lahlehetswe ke tjhelete. Ke mang ya mpoletletseng ka taba ee, ha se wena?
 G: Ah-ah. Ha se nna.
 A: Empa ke a tseba ho thata ho fihla dithabeng, ka hona batho ba rata ho lema matekwane teng. A rekiswa moo Afrika Borwa.
 G: Mohlomong ke tshwanetse ho etsa dipoputsonyana, hobane ke a kgolwa a teng, empa ha ke s'o a bone.

A: Jwale batho ba moo o dulang teng ba utswa dikgomo tsa batho ba Afrika Borwa na?

G: Haholo. Empa le ba bang ba utswa dikgomo tsa batho ba Lesotho.

A: Jwale ba reng ha ba kgutlela Afrika Borwa le dikgomo tsa batho ba teng? Ha ba re leetho?

G: Ba thabile hobane le bona ba utswitse dikgomo tsa Lesotho. Empa mapolesa a ahile tjankana e ntjha ledibohong la Qacha's Nek haholoholo ho kwalla mashodu a diphoohofolo.

A: Jwale, ntwala ya dikgomo e sa le teng na?

G: Eh. Ke a kgolwa hore mashodu ohle a na le dithunya mme a a di sebedisa. Ntwala e sa le teng. Ke hopola letsatsi le leng monna e mong a mpollela hore o kopane le monna e mong ya nang le sethunya seo, a reng o se sebedisa ho utswa diphoohofolo.

A: Ke bophelo ba batho ba teng, ke a kgolwa, hobane kgale ba a utswa dikgomo.

G: Eh, ke nnete, bophelo bo thata. Le liphoohofolo di a sokola hoabane ha hona jwang, mme diphoohofolo di ngata.

A: Eh, mme pula ha e s'o ne. Ke mathata, batho ba leka ho fumana tjehele ka ho lema. Jwale, bana ba sekolo ba tswa kae?

G: Ba tswa motseng Paneng, haufi le sekolo. Ba bang ba tswa Maseru le dibakeng tse hole, tse kang (like) Senqu le tse ding, jwalo jwao.

A: Jwale ba fihla jwang?

G: Ba bang ba tsamaya ka maoto, ba bang ba nka tekesi, ba bang ba palama sefofane.

A: Jwale, bana ba tswang Maseru, ba kena sekolo sa hao hobaneng?

G: Ha ke tsebe hantle. Mohlomong ke hobane ba na le beng ka bona haufi le sekolo.

A: Jwale, o a ba rata na, barutuwa ba sekolo?

G: Ke a ba rata ba bang. Eseng kaofela.

A: Ba balang? Ba bala sehlopa sa leshome?'

G: Kwana, ke O levels. Ba ngola dihlahlobo tsa Engellane.

A: O ruta Sekgowa feela?

G: Eh. Ke ruta dihlopa tse tharo Sekgowa, mme ke rata ho ruta Sekgowa haholo.

A: Ke a bona.

G: Mme Annie, ke a leboha ka thusa ya hao.

TRANSLATION

A: Hello Gillian.

G: Hello Annie.

A: How are you?

G: I'm well. How are you?

A: I'm well. So what would you like to talk about? Why don't you explain to me about the students at the school. How old are they?

G: They are thirteen, from thirteen to thirty.

A: Really?

G: Really. Some of the students have children.

A: Where do they [the children] stay?

G: They stay with their grandmothers.

A: So, are there hostels at school?

G: No, there aren't any, but the students say they would like them.

A: So, where do they stay?

G: They stay in the village. They rent...

A: houses.

G: ...houses. They rent houses.

A: Belonging to the people in the village; how much do they pay?

G: It's R30.

A: Per month?

G: per month.

A: That's expensive. When I was there, I only paid R5 per month.

G: Is that so? It's expensive now. I pay R40, and I stay quite far from the school, I don't stay close to the school.

A: So if you want a house close to the school, do you have to pay more?

G: No, I would pay R30 to R40.

A: Yes. But it helps a lot of people because they need the money.

G: That's true. There is no money in the village.

A: Yes. The woman you are staying with, is she married?

G: I stay with an old woman and her grandchildren.

A: I thought the old woman had passed away?

G: One old woman passed away, that was M'e Malebeko. The other one is still alive. M'e Matlhabi.

A: Has she got a husband?

G: Yes, she had a husband, but he passed away in June.

A: Really?

G: Yes.

A: Oh no. So how does she earn money, or 'oesn't she?

G: They really struggle, but I think her son works on the mine.

A: Whereabouts?

G: I think at Vaal Reefs, but I'm not sure.

A: So does he send money every month?

G: Yes, but not much, because he also has a wife and children.

A: Where does his wife live?

G: She stays near us.

A: Why doesn't she stay with her mother-in-law?

G: I think because there isn't space, because there are only four huts. M'e Matlhabi's other son stays in the bottom one, M'e Matlhabi stays in the other one with the children, the other hut is for cooking and then I stay in the top one.

A: Does his wife stay with the other new wives?

G: The wife of M'e Matlhabi's son? She stays near us, but M'e Matlhabi's other son stays in the bottom hut, and the other hut is for cooking. So, in fact there are two wives staying nearby.

A: Oh, I see. Where I stayed, there was a place that people said was only for daughter-in-laws (new wives). they built their houses there and stayed together. They didn't stay with their mother-in-laws. They found a new place and built there.

G: Was it only for daughter-in-laws?

A: Yes, it was a new place in the village. But you know in the lowlands in Lesotho, people stay in bigger villages. In the mountains, I think the villages are smaller. Where you are staying, is it a big village or are there only four houses?

G: It's a big village, although I stay in a smaller within a bigger village. It's called Mokwadibeng. The bigger village is Paneng. It's just next to Paneng.

A: Does the woman you are staying with have fields?

G: Yes, she has fields, but they are quite far from the house.

A: What does she grow in the fields?

G: We grow maize.

A: Do you also grow other things in the garden?

G: In the garden we grow spinach, tomatoes, beans, carrots, radish and peaches.

A: Does the woman you are staying with grow cannabis?

G: Not the woman, but the boys grow it.

A: Do they sell it?

G: I don't think so. I think they only smoke it. I don't know if they sell it, but I don't think so.

A: I know that people in T.Y. had cannabis fields. They said that the people who lived in the mountains had big fields of cannabis, and that that's where they got their money from. Also, when people speak of Katse Dam, they say they've lost their cannabis fields because of the dam. They're angry because they've lost their money. Who told me about this? Wasn't it you?

G: No, it wasn't me.

A: But I know it's difficult to get to the mountains. That's why people like to grow cannabis there. It's sold in South Africa.

G: Maybe I should do a bit of research into this, because I know it's there, but I haven't seen much.

A: Do the people staying up there steal cattle from South Africa?

G: A lot. But some people also steal cattle from people in Lesotho.

A: What do people say when they come back from South Africa with other people's animals? Do they say anything?

G: They're happy, because the South Africans also steal cattle from Lesotho. But the police have built a new jail at the border, especially for cattle thieves.

A: So the war between the cattle thieves is still going on?

G: Yes, but I think all the thieves have guns, and they use them. The war is still going on. I remember one day, a man told me that he met a man who showed him his gun that he said openly he used for stealing animals.

A: That's the life of the people up there, I think. It's a long tradition of stealing cows.

G: Yes, life is hard. Even for the animals. There isn't a lot of grass, and there are a lot of animals.

A: Yes, and there is no rain. Those are the problems. People try to get money from growing crops. Now where do the school children come from?

G: They come from Paneng, close to the school. Some come from Maseru and other far away places, such as across the Senqu River and so on.

A: How do they get to school?

G: Some come on foot, some by taxi, some by aeroplane.

A: Why do the students from Maseru come to your school?

G: I don't really know. Perhaps because they have relatives close to the school.

A: Do you like the students at the school?

G: I like some of them, not all of them.

A: What exam do they write? Do they write Standard Ten?

G: There, they write O levels, the British exams.

A: Do you only teach English?

G: Yes. I teach English to three standards, and I like teaching English a lot.

A: I see.

G: Arnie, thank you very much for your help.

APPENDIX EIGHT

INTERVIEW FIVE

This interview was conducted with Mr. Thaka-banna Tlhapana on the 20th of April 1998. This was the last interview conducted, and reflects my language ability at the end of my stay in the village.

(Italics within the script indicate grammatical errors. Italics in brackets after indicate notes regarding usage of grammar and comprehension.)

- G: Ho bonahala hore o a rata mona Qacha.
T: O bollelang Ausi?
G: Moo motho a ratang o ya hangata.
T: Kwana o a bolela. Enipa, hona jwale re tsamaiswa ke mabaka a mosebetsi.
G: Ke mosebetsi wa eng hape?
T: Ha o tsebe, na? Ha motho a sebetisa hantle, mosebetsi wa hae o le motle, o ipha mosebetsi.
G: Jwale o ipha mosebetsi. Nna, ke batla ho tseba hore na motho o ipha mosebetsi jwang?
T: Ha o sebeletsa batho hantle, ha mosebetsi o le teng, batho ba o bitsa hape.
G: Eh, ke a dumela, mme ke nnete le sebeditse hantle. Rona, re thabetse library haholo, empa re hloka dibaka tsa ho beha dibuka hape feela. Na, ke mosebetsi o tlele ho o etsa?
T: O nepile. E ka ka o ne o le teng ha nkgono a re bitsa. Re tletse ona mosebetsi ono le ntlatfatso. O ntse o ya jwang ka Sesotho sa hao?
G: Ah, ke a kgolwa ke ntse ke tswela pele hantle. Wena, o nahanang?
T: O a iteka. Ha o tshwana le pele ha ke ne ke bua le wena. Mathata a hao a a fokola, ke a latelang. O na le bolebadi. O tshwanela ho bua Sesotho kgafetsa ha o le hae. O se ka wa rata Sesotho se thata, o qale ka sa bana pele se bonolo, empa leha hole jwalo, ke bona o tla tla hantle ha o ka tiisa ho feta mona. Kamora kgwedi tse tshelletseng, mohlomong o tla be o lokile. O kgona ho fetola motho ha a bua le wena ka Sesotho.
G: Ka nnete Ntate, ke keletso e ntle, empa ke a tseba hore ke tla sokola ho bua Sesotho kgafetsa ha ke kgutlela Gauteng. Menyetla ya ho bua Sesotho ha e yo teng hobane batho ba teng ba bua Sekgowa. Ke a kgolwa ba kgetha ho buisana ka Sekgowa. Ke fumane hore ha ke qala ho bua le batho ka Sesotho, ba a fetola, ba qala ka Sekgowa. Jwale, ke lahla takatso ya ka ya ho bua Sesotho. Ke hobane ke rata ho dula mona Mokwadibeng. Batho ba mona ba bua Sesotho feela. Ke tla ba le sono ha ke tloha mona.
T: Ke a bona hore Sesotho sa hao se ntse se tswela pele. Ha re tswele mona.
G: Re a kae?
T: Tjhee, ha ke re re tsamaye?
G: O reng jwale?
T: Ke batla ho tseba ka dintho tse ding. Mohlala: bophelo ba hao hae le bophelo ba hao sekolong.

G: Ho lokile.

T: Ako mpoelle ka tsa barutwana ba hao sekolong?

G: Mmm, ba a leka, empa o a tseba hore mona dithabeng re na le mathata hobane ha hona matijhere a lekaneng. Ba bang ha ba fihla, ha ba nke nako e telele, ba nka selemo kapa dikgwedi tse tshelletseng, jwalo-jwalo.

T: O bolela hore ha ba rate sekolo?

G: Eseng hore ha ba rate sekolo empa matijhere a nang le mangolo a rata mabalane ho feta dithabeng. Empa, nna ke rata dithabeng.

T: O bolela hore bana ha ba tle sekolong hantle ka lebaka la matijhere?

G: Ah-ah. Ba a tla, empa ha ba kgotsofale hobane ba re matijhere a a fetoha.

Selomong sena ke enwa, se tlang ke emong. Jwale, ke batla ho kgutlela mona ho qeta selemo sena ka barutwana ba ka. Nka ba phoqa ha ke sa kgutle.

T: Ho bonahala eka o ke ke wa kgutla?

G: Eh Ntate.

T: Hobaneng?

G: Hantle, ke ditaba tsa tjhelete. O a tseba hore hona jwale ha ke fumane moputso. Ke moithaopi. Jwale, ke batla hore mmuso o mphe mosebetsi hantle, empa ha ke tsebe na o tla dumela. Re tla bona, empa kannete ke kgathatseha haholo ka barutwana ba ka.

T: Ke a bona hore o thabetse ho dula mona moo ho se nang motlakasi, difonofono, le ditsela tse ntle. Na ha o kgathatsehe ke hona?

G: Ka nako engwe, empa eseng haholo hobane ke sebaka se setle, mme ke dula le batho ba molemo haholo. Jwale nka phela ke se na fonofono.

T: Jwalo ka ha lebitso la hao le bolela, o tiisetso wa nnete. E se ka o ka kgutlela Qacha mona hape ho tla thusa bana ba Basotho ba hlokang. Ke dumela hore le bona ba a o rata, ba thabela botheng ba hao. E bile ba a o utlwisisa. Ke kopa hore ditakatso tsa hao di phethahale o kgutle.

G: Kannete o na le pelo e ntle. Ke a leboha ka mantsoe a hau a monate.

T: Ho leboha nna, Mme.

TRANSLATION

G: It seems that you like Qacha's Nek.

T: What do you mean Ausi?

G: A person often visits the place they like.

T: You're right. But, really I'm here to work.

G: What is the work this time?

T: Don't you know? When a person works well, in fact they create more work for themselves

G: So you've created a job for yourself. I'd like to know how to do that.

T: When you work well and do a good job for people, they call you back again.

G: Yes, I agree, and really you do work well. We are very happy with the library, but we need shelving now. Is that the work for which you've come?

T: You're right. It seems as if you were there when Mrs. Kikine (Nkgono) called on us. We have come for that work and to do maintenance. How is your Sotho coming on?

G: Well, I think that I'm making progress. What do you think?

T: You are trying. You don't speak like you did when I first met you. You don't seem to have many problems, your conversation seems to flow. You do forget things occasionally. You should practice as much as possible when you are at home. Don't try to speak too idiomatically, start with easy Sotho like the children speak. But besides this, I see that you're coming along well, you just need more practice. Maybe after six months you will be more fluent than you are now. You will be able to communicate with anyone in Sotho.

G: That's good advice, but I know that I will struggle to practice speaking Sotho a lot when I go back to Jo'burg. There are not that many opportunities to speak Sotho there, because people speak English so well. I think they prefer to chat in English. I find that when I start speaking to people in Sotho, they change to English. So, I lose my motivation to speak Sotho. That's why I like staying here in Mkwadibeng. People here only speak Sotho. I think I will be sad to leave here.

T: I see your Sotho is getting much better. Let's go this way.

G: Where are we going? What shall we talk about?

T: No, I'm not saying we have to go.

G: What are you saying now?

T: I want to change the direction of the conversation. I want to know about other things For example; about your life at home and at school.

G: Okay.

T: Please tell me about your students at school.

G: Well, they're trying, but you know that in the mountains we have problems concerning teachers, we don't have enough teachers. Some come, but don't stay a long time - a year or six months, and so on.

T: Are you saying they don't like school?

G: Not really that they don't like school, but qualified teachers prefer the lowlands to the mountains. But, I like the mountains.

T: Do you think that the children don't come to school because of this issue of teachers?

G: No. They come, they're not really happy, because the teachers are always changing. This year, it's one teacher, next year, another. This is also why I would like to come back and finish this year with my students. I think I will disappoint them if I don't come back.

T: Is it a possibility that you won't come back.

G: Yes.

T: Why?

G: Well, I suppose it's about money. You know that I'm working here as a volunteer. I would like the government to employ me, but I don't know if they will agree. We'll see, but I'm worried about the students.

T: I see that you like staying here where there is no electricity or phones and the roads are bad. Doesn't that worry you?

G: Sometimes, but not often because this is such a beautiful place and I stay with such kind people. I can live without a phone.

T: As your name suggests, you are patient. It would be great for you to come back to Qacha's again to help the students who are in need. I think that they would also like it if you came back. It seems you understand each other. I hope that your wish to come back is fulfilled.

G: Really, you have a good heart. Thank you for your kind words.

T: I also thank you.

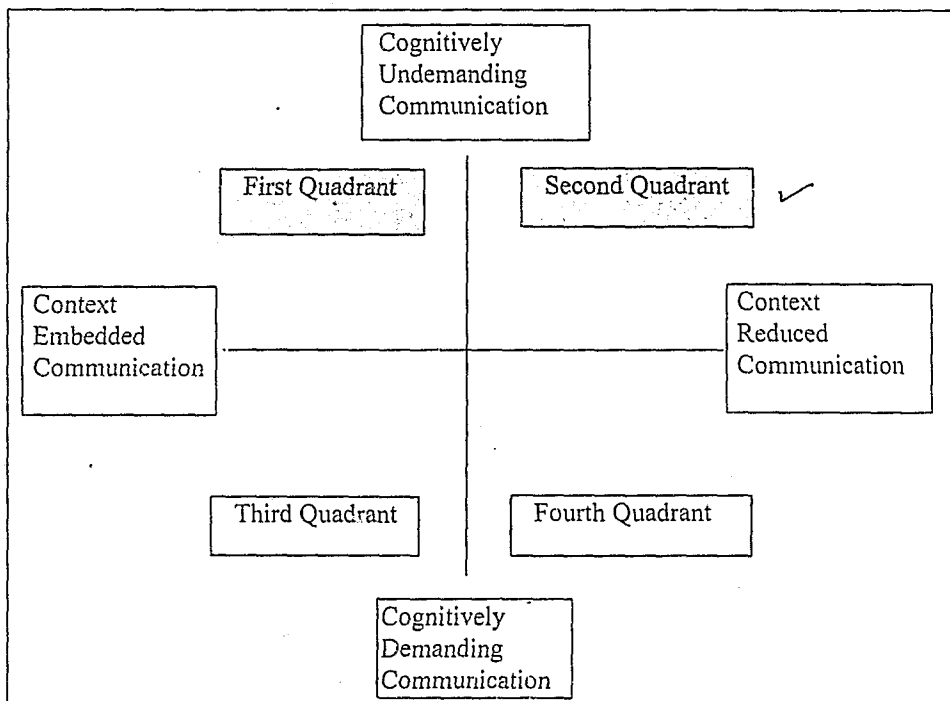
APPENDIX NINE

Letter One

letter no. 1 : 2/8/97.

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

Demonstrates an ability to describe culturally specific topics such as the smearing of houses & dress of herders

Kea kgolwa ena e tshwana le G-string! Mme, bo-
tjhere ba re hore Batepu ba apara ntho e nenyane
ho feta tsheya. ke sehla. Empa ba re ke ntho
e sa ^{holang} yeng ka *molao. Ke 'public indecency', mapolesa
a ka batshwara.

Le eng hape? Na o utlwile ka ditaba tsa ho
shobedisa. ke ne ke maketse ho utlwa hore di
ntse di tswela pele. Morutuwa wa balang Form E
o shobetse ke Ntate ya palamang bese. (Moratuwa
yena ^{enwa} ke moradi wa Ntate Hoodi - ke tjhere sekolong.)
Kea kgolwa pelo ya hae e bohloko hobane
moradi yena o ne a bala selemo sa ho geta
sekolo: Hape, Ntate Hoodi o ne a ntse ^a batala
exam fees ya 750 Maluti. Jwale, ha ke kgolwa
hore a ho ngola di-exams.

Na o tseba maele a ho letsa? Basotho ba re
o tshwanetse ho nwa moroto wa kgomo ^{hore} ha o
tsebe ho letsa. Ha ke s'o e leka. Mohlomong
nka phela ke sa tsebang ho letsa.

Mme Annie, ke tla o bona haufinyane Gauteng.
Ke tshepa hore o phela ha monate mme
ha hona mathata ho hang.

Kea o dumedisa,

Gillian.

PS. Na o hopola hore re ne re boletse
ka ditaba lentsoe la Basotho ^{la} 'homosexual'.
Ba re ke 'khomo ya ma oma'. Lentsoe le leng
'tarase', ke 'hermaphrodite.' Empa kea kgolwa
hore ha se maele tapa mantsoe a
q * ^{tsewang} tsebang ke batho ba bangata, hobane
ho ne hole o tshere tse pedi ^{di} ba le tsebang,
staffrooming mona.

Dear Mme Annie,

2nd August 1917.

Jwale, ^{yo} nako^{yo} ho kgutla Gauteng e fihlile mme ha ke so
ngole ditaba tsa ka. Ha ke re ke itse hore ke ita la
ng - tengolo bere e ngwe le e ngwe ^{na}.

Ho qala, ke tla o bolela ka bophelo ba ka hona ma,
Lesotho.

Ke dula motseng wa Mokoalibeng, ha lelapa la
Mme Mahlabi Mohafa. Jwale, ke dula le ^{bongkono ba kabele} ngono enwa
le ngono e mong. Lebitso la ^{e mong} ke Mme ^{ke} Malebeto.
Ba ^{ba} ke dula le bona ke bo ausi ba bane. Ke ne
ke dula le Ntate moholo (monna wa Mme Mahlabi)
empa ka bomadimabe ha ke ^{kgutla} Gauteng, ke
ile ka fumana hore yena o hloka hese. Ke serame
sa Lesotho, ke kgolwa. Ka manha, ho thata,
haholo holo sebakeng sa batho ba baholo le bana
ba banyane. Ba re Ntate moholo o nkile dibeke tse
pedi feela. ^{e na} ne a ^{le} dilemo tse 79. Jwale, ho sala
bongkono le bo ausi. Ngono Malebeto, o hlanetse
1902! Yena ke ausi wa Ntate moholo. Mme Mahlabi
o na le dilemo tse 75. Yena o motemohaholo.
Bo ausi ke bo Mamolai, Relebohile, Molsabi le Tankiso.
Ausi Mamolai o bala Form E, Relebohile le Molsabi ba
bala Form B mme Tankiso o sa kena ^{praemari} primary. O bala
Std 1. Kaofela re ya sekolong ka maoto ha mmoho
hoseng. Re nka ~~di~~ metsotso ya 40 ho hoha hae
ho fihla sekolong, empa re tsamaya ka pollako.
Ha re kgutla, re nka hora, hobane ha re ^{le} tatile.

Jwale, ke lelapa la ka. Ke kgolwa hore o tla utlwa ^{isisa}
ditaba tse ding ka batho bona mangolong a ka.

Jwale, ke tla o jwetsa ka ^{#2} dintho ke ^{re} boneng mme ke di
utlwile ka bophelo ba Basotho, mona Ha Rankakala.

Kajeno, bo ausi, ke dula le bona, ba ne ba dila matlo,
empa eseng fatše. Ba ne ba dila mabota. Ka
hare mokhotso Molsabi a ditse ka mobu o mosotho.
Ka hare ntlo ya ho robala Mamolai a ditse ka
mobu o mosweu. O itse hore a o fumane dithabeng.
Ha ke tsebe keing, empa ke kgolwa ke 'lime' o
tshwana le 'white wash' kanjette, ke qala ho o
bona.

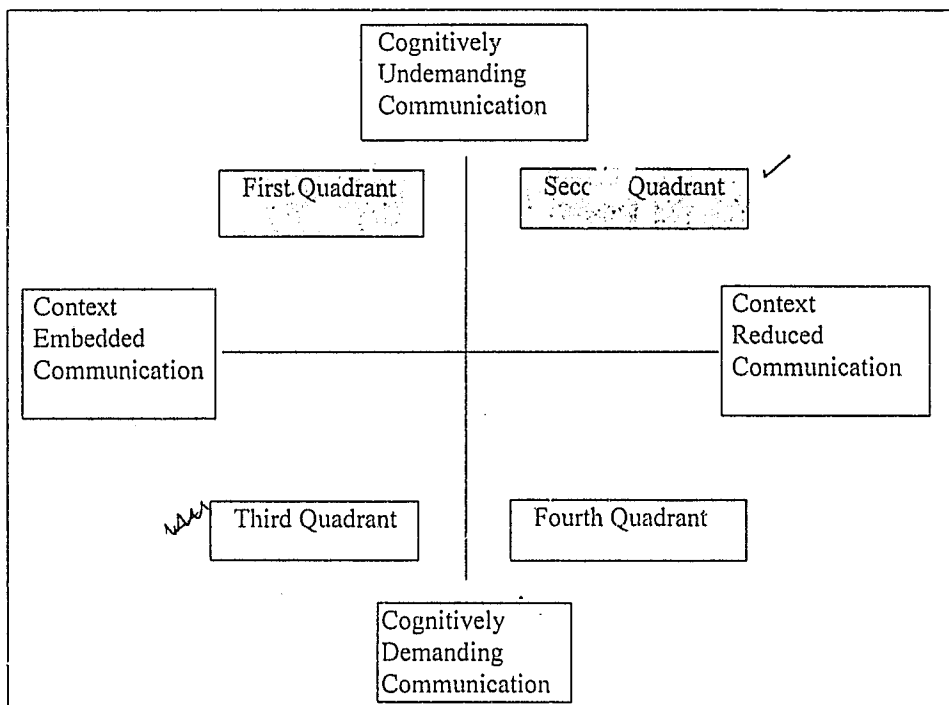
Itho e ^{#2} ngwe eo ke e boneng ke modisana wa
aparaing ntho e tshwanang le 'nappy'. Ke ne ke
maketse ho e bona. Matjhene ana, ^{#6} ba re ke
semeremere. Ba re badisana ba di apara hangata.
Hape, ba re hore hri bang, ba apara l-shaya. (tseea)

APPENDIX TEN

Letter Two

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

Ability to describe & portray different points of view clearly, as well as difficulties arising from conflict but all stem from everyday experience.

8 Loetse 1997

Dear Mme Annie,

Dumela! Jonna we^{sp} - nako e fetile ha kaakang!
Ke dibeke tse pedi ke se ke le mona mme ke
gala ho ngola lengolo^{style} hona jwale feela. Dintho
tse ngata di ne di etsahetse nakong ya dibeke
tseo tse fetileng.

§ grammar/idiom s/b narrative past

Ke fihletse Lesotho ka li-22 tsa Phato mme ke
kgutletse sekolong. E ne e le phutheho ya
batswadi mme ba ile ba bua ka ditaba
tse ngata, haholoholo dipapadi, le tjhelete.
Ba rerile hore ho molemo ha bana ba se sa
ye dipapading ka Loetse. (Ka Loetse ke dipapadi
tsa ditlholisano ya setereke sa Qacha's Nek.
Dikolo tsohle di kena.) Batswadi ba itse
tjhelete ha eo, mme hape hape, selamong se
fetileng barutuwa ba mona Rankakala ba ile
ba bapala bolo le ba bang bao ba tswang
Eagle's Peak High School. Ba ne ba lwana
naholo, esita le ka dithipa^{gr}. Morutuwa e
mong o ne a ile sepetleleng. Hape, bona bao
ba tswang Eagle's Peak, ba ile ba pshatla
difenstere tsohle tsa sekolong mona. Jwale,
ho ne ho rerilwe hore Rankakala e se te^{gr} ya
bapala hape ho nang ka Eagle's Peak. Empa,
morero ona o ne o le thata hobane ho boletswe
hore barutuwa ba ke ke ba kena dipapading.
^{in style}
Jwale, barutuwa ba rerile ho etsa seteraeke.
Empa, e ne e le pherekano³ mme ditaba tsohle

2.

li ne di amwa taba ya dipapadi. Ke kgolwa
nore e ne e le monyetla ho bua ka dipelaelo
tsa bona tsohle: dijò, junifomo, ditefo, hlooho ya
sekolo.

bo kgutsufatse^{gv} ditaba^{tsa} ^{gr} sekolo ha se^{gr} ka sa^{s/b passiv} kena
ke dibete^{tsa} tse pedi. Re ile diphuthuhong tse
ngata ho leka ho fumana^{vocab.} karabo. Qetellong,
oatho bohle ba ne ba dumela hore barutuwa
oa ka kena dipapading. Empa, re^{ne} koetse^{re} dibete^{tsa}
tse pedi sekelong, re lahlehile nako mme
dihlahlobo di tla. Ba ngola ka Mpholane. Ha
se tsebe haeba^{tsa} di hlokeha^{tsa} hobane leeme
le ne le le teng dipapading. Ba re^{tsa} komiti
ja dipapadi^{tsa} e^{tsa} re^{tsa} pele ho dipapadi mohloli o
tla ha mang.

Jwale, re kena sekolo hape esita le ka Moqebelo,
robane re na le masebetsi o mangata. Ha ke tsebe
haeba re tla geta.

eha ho le jwalo, bophelo bo tswela pele. Re hlomime
itamati, spinatjhe, poone le dinawa. Diperekisi
zona di palea mme tsohle li apere koba e
inki e ntle. Ntja ya mona e na le madingane
nme ditgoho di na le ditsuonyana. Selemo se
hwasitse hantle.

Ke kgolwa lona le tswela pele ka kgotsa Gauteng.
Ke a le dumedisa,

Gillian:

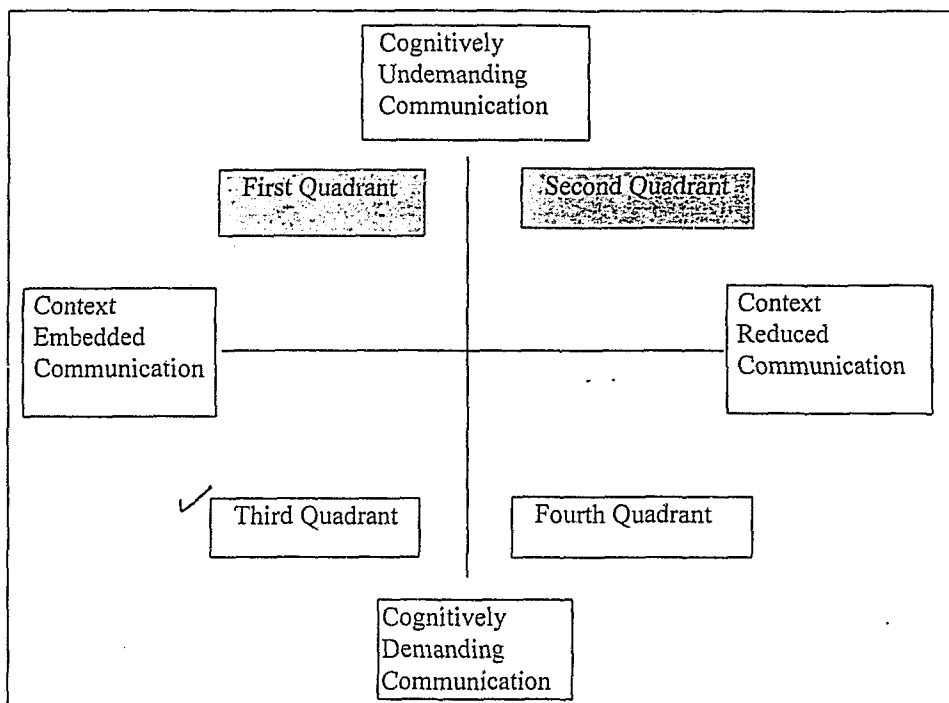
APPENDIX ELEVEN

Letter Three

Letter 3: 12/9/97

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

Ability to combine his hand experience with
generalisations re customs.

Dear Mme Annie,

Basadi! Ke na le ditaba tse mpe hakaakang ^{tsus}. Nkgono Malebeto o hlokaletse ka Labobedi. Ka lehlohonolo, o tsamaile ka mosi. O ne a ile, kante ho dula letsatsing mme o ne a batla ho kena ho robala ^{idlow}. E ne e le motsheare. Re ne re mo thusa, hobane o ne a fokotse. O ne a robetse, mme o tsamaile nakong ^{eo} ya o ntse a robala ka yona. (Invited relative)

Leha re swabile, re thabile hore o ne a sa kule haholo. O hlokaletse kapele, mme re tseba hore bophelo ba hae bo ne bo le bolelele. (Ke o jwetsitse hore o ne a ^{av} e na le dilemo tse 95!) Jwale, ha se ntho e makatsam haholo.

Jwale, ke batla ho o jwetsa ka ditlwaelo tsa lepatong. Ha a hlokaletse, nkgono Mahlabi a hile motlotlwaneng wa ka ho ntjwetsa. Re ile tlase ka motlotlwaneng wa hae mme batho ba baholo ba ne ba tsebiswa ka ditaba tse. Ba ile ba tla lapeng ho bua le Nkgono Mahlabi ka ditokiso tsa lepatu.

^{idlow} O a hopola hore ke o jwetsitse hore ha ^{kgutlele} ke kgutleletse mora, ke fumane hore monna wa Nkgono Mahlabi, Ntate Moholo o ne a hlokaletse. Yena e ne e le ^{av} abuti wa Nkgono Malebeto. Jwale, ka bomadimabe lepatu ke ntho e turu haholo mme ha ho na tjhelete tse ngata. Lepatu la Nkgono le ne le tlamehile ho ba phuphu e ikokobetsang.

Jwale, o hlokaletse ka Labobedi. Ba beile mofu motlotlwaneng wa mora wa hae. Ba bonesitse kerese mme e ne e bonesitswe ho tloha bosiu ba ^{gtd} Labobedi ho fihlela lepatu ka Labohlano. E ne e le tebelo masiu ana ohle. Empa, ka Labone bosiu, batho bohle ba tlile tebelong. Mofu enwa o ne a le kamorao moseme wa lehlaka. Nkgono Mahlabi o ne a tshetse tipi le kgotodia (ke ditlamo) a foka ka lekeseng ^{sp}. Hape, haufi le lekesa, Nkgono o ne a

phuthetse dipahlo tsohle tsa mofu ka hara kobo ya hae Hobane hona jwale ke lehlabula, re qadile ka hora ya robong. (Ha e le maraha, tebelo e qala ka hora ya leshome.) Batho bohle ba binine difela le kodi ya ^{sp} malla. Ba buile dintho tse ntle ka Nkgono Malebeto. Ka seroko re jele papa le meroho. Re ile ra geta ka hora ya hlano hoseng. Batho ba bang ba ile mahabona.

Bontate ba ile ngalong ya mabitla ho tjheka lebitla. Bomme ba ile ba pheha. Ba bang ba rokile dipnahle tsa mofu. Ba sebedisitse lakane e tshweu.

Mofu o hlatsuwa hoseng, pele a ntshwa. Ha e le mme, o hlatsuwa ke bomme, ha e le ntate o hlatsuwa ke bontate.

Mofu o ile wa a tswa motlotlwaneeng ka hora ya pele ho ya ngalong. Mabitleng, re ile ra kenya mofu ka lebitleng. Bontate ba ne ba qala ho kwaela ka mobu pele. Ba sebeditse dikgarafu Bomme ba geteletse, ba sebeditse matsoho.

Ho ile ha ntshwa koleke ^{ya} ho thusa lelapa la motho wa hloka-hetseng. Batho ba leka ho thusa ka ditshengehelo a tjhelete.

Batho ba lapeng ba a kuta. Ke lelapa feela. Kamora ba nwa thapo.

Ha re kgutlile lebitleng, re hlapile matsoho heheng Jwale, e ne e le nako ya ho ja. Bontate ba ile ba hlaba kgomo lesateng hoseng. Basotho ba hameha ho hlaba kgomo, hobane ha ba sa e hlaba, ho ha e batla a re ha ba s'o apeswe.

(If a cow is not killed, the spirit may be hungry and cold as it moves about from village to village in the spirit world.)

Bomme ba ile ba pheha nama hoseng. Jwale, batho bohle ba jele setampo le nama ya kgomo; ba ile ba nwa jwala.

Ka mehla, ha motho e moholo a hloka-hetse, ho hlajwa kgomo mme ho phehwa setampo. (eseng papa)

bohobe le jwala. Ha e ne e le ngwana ya hlokoetse:
o hloka nku, eseng kgomo.

Kamorao dijō, batho ba ile ba ya hae. Ho sala
ba bang - bao ba thusanang ka mesebetsi ya
ho hleka, ho hlatswa dijano, jwalo-jwalo.

Bontate bona ba ile ba fala lekoko la kgomo e
patileng mofu. Le ne le fallwa lesakeng ka
diphalo. Bontate ba qadile ka ho le thakgisa.
Ba ile ba le suwa. Ba ile ba tlotsa lekoko ka
lekgala ha le ne le thakgisitswe. Ba etsa
jwalo hore dintja di se ke tsa le ja. Le
fafatswa ka letswai le sesepa sa phofo.
Basotho ba lebitse lekoko lena 'kobo ya mofu.'

Ka ditaba tsa thapo, batho ba rialang thapo, ba a
e tlosa ka mora kgwedi. Ba kuta hape mme
ba tjhesa thapo. Ba hlaba nku mme ba ja
nama ka papa kapa setampo. Hape, ba nwa
jwala.

Ke ne ke sa tsebe hore lebitso la lekoko la kgomo
ke mokgatla mme. la nku ke letata.

E, ke ditlwanelo tsa lepatong. Empa, ke lebelse ho
o jwetsa - letsatsi le hlahlamang lepatō, basadi
ba dila ka moo mofu o ne a le teng. Kamorao
ho ho dila, ba ne ba dula ka tlung, ba jele
mohodu le papa. Mohodu o jwe ke basadi feela.
(Le sebetse le mala di jwe ke basadi feela.)

Nama e jwa ke banna ke hloho, ditlhakwana,
molala, mahlo, ditsebe le nto. Qati le kgopho
di jwa ke bahlankana.

Mme ka diphahlo tsa mofu, di hlatswitse mme batho
ba lapeng ba a di aba. Mose wa Nkgono o filwe
Ratgadi, katiba ho mora wa hae, dieta ho
Nkgono Mahlabi, jwalo-jwalo.

hepato lena le ne le le boiphihlelo bo hapang pelo.
Ke ne ke rata motgwa wa batho ho kopana ha
mathata a mahlomola a le teng.

Helang! Ke lengolo le lelelele, empa ke ne ke batle
ho le jiwetsa ka tiwaelo eo. Ke gadile ho utlwa
manstwe a mangata.

Ke a o dumedisa mme ke tshepa hore d'intho
tsohle di tsamaya hantle.

Gillian.

Ames a problem - use of narrative past would
have simplified letter.

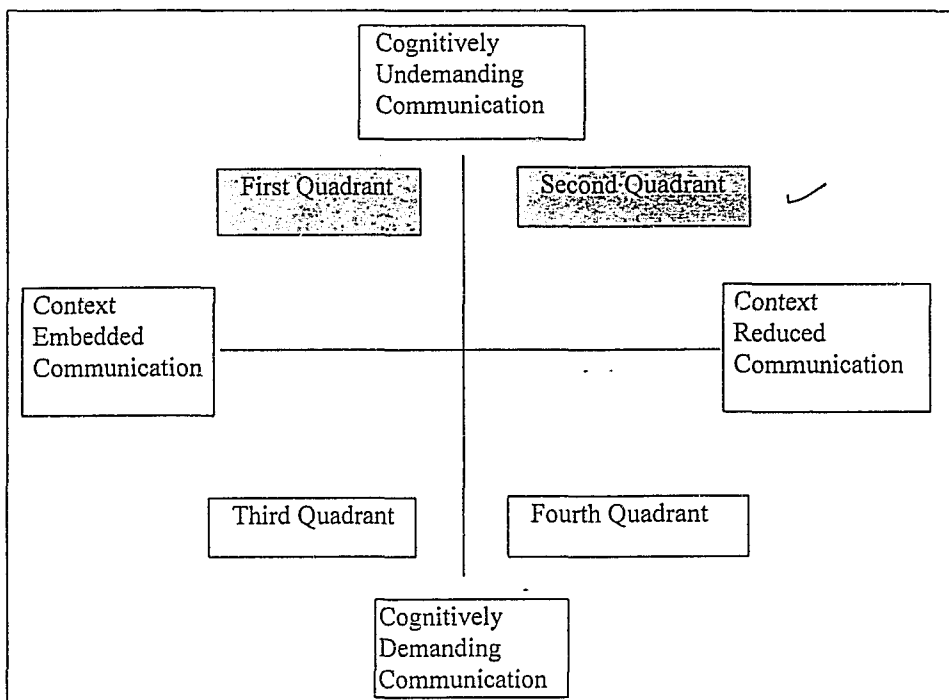
APPENDIX TWELVE

Letter Four

Letter 4: 19/9/97

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



letter remains within realm of everyday
experience - no abstractions
experience - no abstractions

Dear Mme Annie,

Ke a o dumedisa hape. Ke thabetse ho o jwetsa hore bekeng ena, ha ke na ditaba tse makatsang. Barutuwa ba kgutletse sekolong mme re tswela pele ka ditokiso tsa dihlahlabo. Re ~~a~~ leka ho lelekisa nako ka ho ya sekolong, esita le ka Mogibelo.

Pula e qadiile. Mabane, ha ke ile sedibeng letsatsi le ne le diketse. Nkgono o ne a tsietsing. O itse ke se ke ka ya pompong ha letsatsi ha leo. ke ppsa. O re selemo le lehlabula, re se ke ra kenya metsi bosiu. Ha ke tlameha ho ya pompong bosiu, ke nke mollo, ke ^whotetsa ka nkgong mme ke pota-pota-potise hodima nkgono. Ke hore ke thibele letsolo. Ha ke sa etse jwalo, letsolo le tla ahela lapeng. (Ba bang ba tsipa phofa, ba tsela ka nkgong ya metsi pele ba kena ka lapeng.) Nkgono o re ke molemo wa moriana o sebeditseng lapeng moo.

Ntho e nngwe ke utlwile ka ditaba tsa pula. Bo-ansi bao ke dulang le bona, ba mpontshitse mmokodi, mme ba itse hore ke ipata matswele hobane mmokodi o ja matswele!

E ne e le beke e kgutsitseng. Letsatsi le leng le leng re hopola Nkgono Malebeto hobane re feta ngalong ha re ya sekolong. Empa ke bono hore batho ba se ke ba kena teng. Nna, ke

rata ho sheba mabitla ho tseba ke a bomang.
Empa, bekeng e fetileng, ha ke ne ke feta,
ke atametse lebitla ho sheba ho ngotsweng.
Ausi Tantis o ne a nkgalemele. O itse ke se ke
ka ya teng. Hape hape, ha ke supa ma lebitla,
Nkgono o ha tswa! Ke a kgolwa hore ke ne ke
mo tshositse hampe hobane bosiu o ne a lora
ka ho: Nkgono Malebeka a kgutlile. O ne a tsoha,
a lla, a matha mottotlwaneng tlase.

Jwale, ke selemo mme re ka ja meroho hape.
Kajeno ke fuw~~te~~ meroho ya qhela. Na o a e
tseba? E baba haholo. Re tshwanetse ho e
hlatswa haholo ha re e pheha. Empa ha e
phehilwe haholo le mafuta le letswai e monate.
Batho ba ka re re 'finnie lengwele'. (Ke utlwile
hore ba tihojwalo ha motho o pheha dijo tse
hlabosang hahelo.)

Mme Annie, ke ditaba tsohle bekeng ena. Ke
a kgolwa hore mangolo a ka a nka nabo e
telele ho fihla Gauteng hobane poso e tsamaya
butle mona Qacha. Empa ke tshepa hore le
o famana o phelang hantle.

Ke a dumedisa,
Gillian.

APPENDIX THIRTEEN

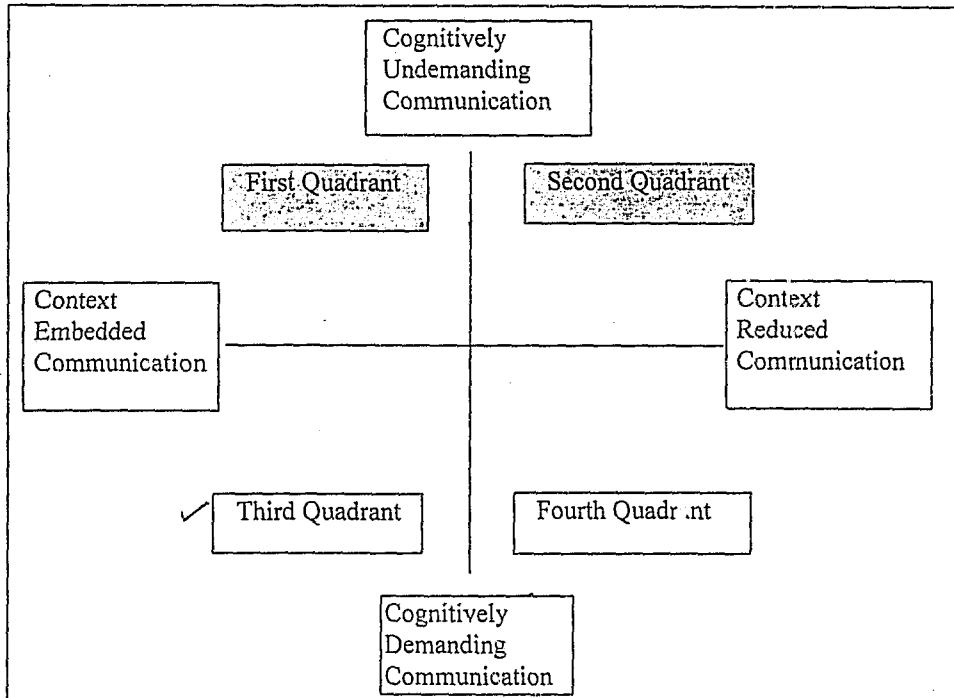
Examination One

Return 1.

Potso 1:

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

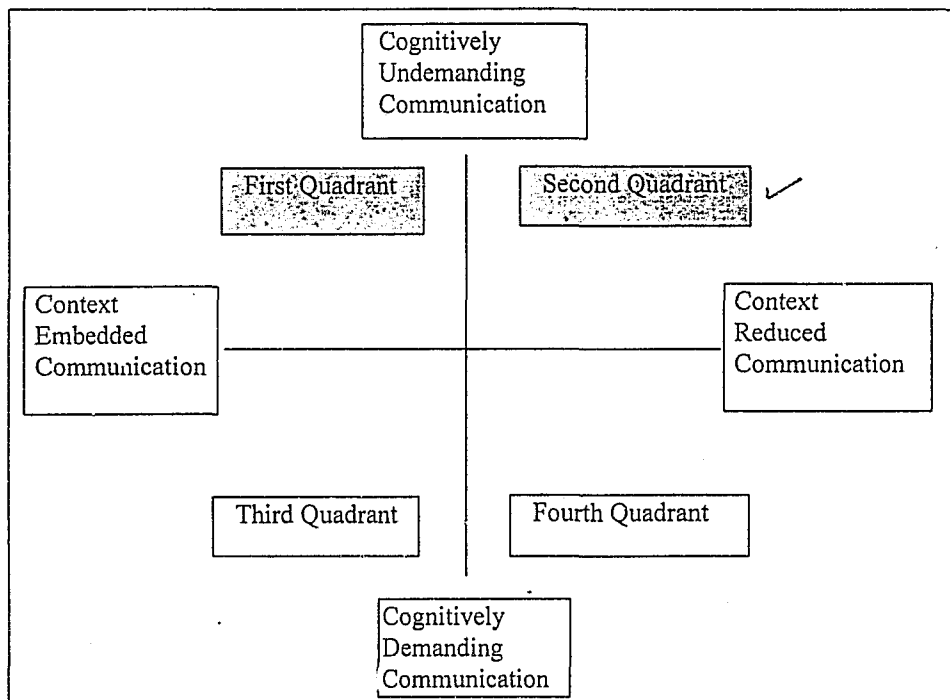
Observations drawn & generalizations made.....

Exam 1

Potso Z

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

Not this question only: rated ability to receive & respond to everyday communication therefore does not move beyond 2nd quadrant

hrs

13/11/1996

DEPT.

EXAMS OFFICE
USE ONLY

University of the Witwatersrand, Johannesburg

Course or topic No(s)

AFRL 109

Course or topic name(s)
Paper Number & titleSESOTHO IB
PAPER 2Test to be
held during month(s) of
(delete as applicable)

NOVEMBER 1996

Year of Study
(Arts & Science leave blank)Degree/Diplomas for which
this course is prescribed
(BSc (Eng) should
indicate which branch)

E.A./B.Sc., B.Proc.

Faculty/ies presenting
candidates

ARTS, SCIENCE, LAW

Internal examiner(s)
and telephone extension
number(s)

MS A SMYTH (x3413)

External examiner(s)

PROF L POSTHUMUS

Special materials required
(graph, music, drawing paper)
maps, diagrams, tables, computer
cards, etc.

Time allowance

Course
Nos.

AFRL109

Hours

2:00

Instructions to candidates
(Examiners may wish to use
this space to indicate, inter alia,
the contribution made by this
examination or test towards the
year mark, if appropriate)

ARABA DIPOTSO KAOFELA.

Internal Examiners or Heads of Department are requested
to sign the declaration overleaf.

AFRL109

S.SOTHO 1B – PAPER 2

Potso 1

Ngola pale ka schlooho se le seng ho tse latelang. Pale ya hao e tshwanetse ho ba leqephe le leng.

- a) Bophelo ba barutuwa ba yunivesiti
- b) Batho ba Lesotho
- c) Kgarebe ya ka
- d) Bonokwane
- e) Sheba setshwantshong sena mme o ngole ka sona. [30]



AFRL109

S.SOTHO 1B – PAPER 2

Potso 2

Kgetha lengolo le le leng la mangolo ana mme o le arabe.

a)

16 Harrow Terrace
Hampstead
London SW1B
1 November 1996

Nkele, motswalle wa ka

Ke ile ka fihla hantle Engellane empa kgidik! ho a bata mona. Ha ho tshwane le mariha a Kgauteng.

Leeto la ka le ile la loka. O a tseba hore ke tshaba difofane empa ba ile ba re bontsha setshwantsho sa 'Disclosure'. Ha ke a ka ka se rata empa se ile sa nketsa hore ke se nahane ka sefofane. Pele nka utlwa tshabo, re ile ra fihla Heathrow.

Motswala o ne a le teng ho nkemela boemafofane. Re ile ra ya lapeng la hae. Ha re fihla teng, ke ile ka dumedisa lelapa la hae. Bomalome ba ile ba thaba ho mpona. Ka Mantaha ke ile ka ya Yunivesiti ya London ho ngodisa teng. Ke tla qala ditelase tsa ka beke e tlang.

Jwale ke kopa thuso ya hao, hle. Ke hloka diaparo tse futhumetseng. Ke hloka dijese. baki le dieta tsa mariha. Hape ausi wa ka o na le dibuka tse ding tseo ke di hlokang. Ke kopa hore o ntatele tsona. Ha o na le tsona, o nngolle ho mpoella hore lelapa la ka le phela jwang. Hape ekakgona o mpoelle hore o tla fihla neng moo London hore ke o emele Heathrow.

O dumedise mohlankana wa hao. O mo jwetse hore ke sa le hopola haholo.

Ka lerato

Motswalle wa hao

Malehlwa

AFRL109

S.SOTHO 1B – PAPER 2

b. Lengolo lena le tswa Bona. O ngole mme o ba bolelle hore o dumellana le lona kapa tjhe.

Ho ithuta ho tshepa

Ka bosiu bo bong ba Moqebelo, nna le motswalle wa ka re ile ra etela metswalle haufi le Ventersdorp. Re ne re etsa bothoto ba ho tsamaya re se na tjelele ya petorolo mme ha re saletswe ke 3 km hore re fihle moo re yang teng, koloi ya rona ya ema.

Re ile ra tshoha ha koloi ya mapolesa e tla ho rona mme mapolesa a makgowa a theooha ho yona. Re ile ra a bolella ka mathata a rona mme ona a ile a re isa karatjheng e haufi le moo, a re rekela petorolo mme a re kgutlisetsa koloing ya rona. Ho tloha ka nako eo ke ile ka qala ho tshepa makgowa, haholoholo mapolesa.

Z. Msaseni, Mossel Bay [20]

Potso 3

Araba dipotso tse latelang

1. Lebitso la hao ke mang? (1)
2. O tsohile jwang kajeno?(1)
3. O dula kae?(1)
4. O sebetsang?(1)
5. O batla ho ba eng ha o qeta ho ithuta? Hobaneng? (2)
6. O ithuta Sesotho hobaneng? (2)
7. O na le eng hae? (2)
8. O tseba ho phehang? (2)
9. O rata mang? Hobaneng? (2)
10. O kgolwa ka modimo na? Hobaneng? (2)
11. O etsang mafelong a beke? (2)
12. O rata setshwantsho se feng ho feta? Hobaneng? (2)
13. Ha o tsamaya le metswalle ya hao, le etsang? (2)
14. Lelapa la hao le dula kae? (1)
15. O rata mang ho feta lapeng? Hobaneng? (2)
16. O tswaletswe kae?(1)
17. Nako e reng? (1)
18. O batla ho nyala naa? Hobaneng? (2)
19. Ka diphomolo o na le ho etsang? (2)
20. O tla fihla Lesotho neng? (1)
21. O rata ho bapalang? Hobaneng?(2)
22. Ka 2000 o tla ba kae mme o tla be o le eng? (4)
23. O batla ho ba le bana ba bakae? (2)
24. Re ka thusa Afrika Borwa ho tswela pele jwang? (4)
25. Maponesa a ka qeta bonokwane jwang? (2)
26. Ha o ka fa Tonakgolo Mandela keletso, o tla mmolelang? (2)

[50]

AFRL109

S.SOTHO 1B – PAPER 2

Potso 4

Bala pale ena

Monna wa difate – Robert Mazibuko

Robert Mazibuko o ile a hlokahala ha a ne a le dilemo tse 90. Bophelong ba hae, o ile a ruta batho ka naha. O ile a ba bontsha hore ha e hlokomelwa hantle, e ka fepa bafutsana. O ile a sebedisa mokgwa wa manyolo a podisa o neng o sa tsejwe hantle mona Afrika Borwa.

Robert o ile a hapa dikgau tse ngata ka mosebetsi wa hae. Ka 1991 o ile a hapa Durban Environmental Week Award bakeng sa mosebetsi ya hae paballong ya tlhaho. Ka 1993 o ile a hapa Green Trust Award mme ka Tshitwe, 1993 a hapa Department of Environment Award.

Babadi Ba Batjha Project e ile ya phatlalatsa Monna wa Difate – pale ya Robert Mazibuko mme o ka bala karolo ya pale ya hae mona.

Thuto ya ka

'Re ne re le bashanyana ba robedi. Ke ne ke le wa bone mme ke ile ka batla ho tswela pele ka dithuto tsa ka. Ba bang bona ba ile ba fella Std 4 mme ba ile ba sebetisa Johannesburg hore ba fumane tjehelete mme ba lefe lekgetho. Ke matsatsing ao ho ne ho le lekgetho le lengata. Ho ne ho le lekgetho la dintjha, la matlo le poll tax.

'Re ne re dula Spioenkop empa ka seleno sa 1910 batswadi ba ka ba ile ba utlwa ka tulo e bitswang Driefontien, e neng e rekilwe ke Bathobatscho. Ba ne ba ahile dikolo moo hore Bathobatscho ba tsebe ho fumana thuto e phahameng. Jwale batswadi ba ka ba ile ba tloha Spioenkop ba ya Driefontien. Nakong eo ba lelapa la heso ba dulang moo, ntate o ile a sebetisa polasing ya lebeso mane Johannesburg.

'Ha ke qala ho kena sekolo Driefontien ka 1915, ke ile ka fumana hore bana ba ne ba sebetisa jareteng jwalo ka karolo ya dithuto tsa bona. Ke ne ke na le lerato la mobu. Jwale mona ke ile ka tswela pele. Ke hopola hore bahlahlobi ba neng ba tswa Pietermaritzburg ba ne ba rorisa jarete ya ka. Ke ile ka pasa mme ka fumana 'school-leaving certificate' mane Driefontien. Ke ile ka ya St Francis Teachers' Training College, mane Marianhill ka 1928.

'Ke ile ka ithuta tlasa Moruti Bernard Hlusa eo e neng e le mosuwe wa temo. Ke leboha haholo ha ke ile ka kopana le yena hobane o ile a nthuta dintho tse ngata. O ne a kgolwa hore batho bohle ba tshwanetse ho ruta – eseng dikelellong feela empa le mmeleng ya rona. Sekolong sena ba ne ba ruta ho lokisa ditulo le dikgalase tsa difenstere. Ba ile ba re ruta ho thusa setjhaba ka ho aha matlo le ho jala difate le dijarete tsa meroho.

AFRL109

S.SOTHO 1B – PAPER 2

'Moruti Hlusa o ile a re ruta ho a etsa hae. Re ne re sa tsebe bojadi bo bolelwang ke lentse lena, 'organic'. Empa mokgwa wa hae o sebeditse hantle mme ke ile ka qala ho o rata haholo. Moruti Hlusa o ne a sa kgolwe tshebedisong ya dikhemikhale hore meroho le dimela di hole. O ile a re ruta hore di bitsa tjelele e ngata haholo le hore di senya tlhaho. Bakeng sa hona o ne a kgolwa tshebedisong ya manyolo a podisa a etswang ka dintho tse tshwanang le ditlhaka, jwang le dijo tse lahlwang.

'Sekolong, ka hora ya bobedi, mesuwe kaofela e neng e ithuta moo e ne e ya dijarateng tsa yona. Morutuwa e mong le emong o ne a tshwanela ho ba le jarete hore a bontshe bojadi ba hae. Bolemi, ho sebetse jareteng le ho jala difate e ne e le dintho tse mading a ka. Ke ne ke ipolella hore ke mpho feela e tswang mahodimong. Sister Glenantia, eo e neng e le mosuwe wa ka wa selemo sa bobedi sekolong, o ile a elellwa hona mme a nneha mosebetsi wa ho hlokomela jarete ya dipalesa ya St Francis College. Jwalo hoseng le mantsiboya ke ne ke hlaola mme ke ne ke nosetsa dipalesa.

'Ke ne ke rata haholo ho sebetse haufi le tlhaho. Ke ne ke bona ka moo dikokonyana di ratang dipalesa le ka moo dinotshi di tlang ho tla bokella tsewerekere ya tsona le modula le dinyonyana di neng di nwa lero le tsewerekere dipaleseng tse kgolo.'

(adapted from Bala O ithute September 1996)

a. Araba dipotso tse latelang:-

1. Ntate Robert Mazibuko ke monna wa botumo hobaneng? (5)
2. O thusitse bafutsana jwang?(2)
3. O thotse dikgau dife?(3)
4. O ne a na le dilemo tse kae ha a hlokoala? (1)
5. O hlahetse kae? (1)
6. O holetse kae? (1)
7. E ne e le bana ba bakae ba lelapa la Ntate Robert Mazibuko? (1)
8. Boaubuti ba Ntate Robert ba entseng? (1)
9. Robert ha a ka a latela boaubuti ba hae hobaneng? (2)
10. Batswadi ba Ntate Robert ba tlohile Spioenkop hobaneng? (2)
11. Ntate wa Ntate Robert o ile a sebetse kae? (2)
12. Robert Mazibuko o kene sekolo kae? (2)
13. Titjhere e hopotswang ke Ntate Robert ho feta ke mang? (1)
14. Titjhere o ne a kgolwang ka thuto? (2)
15. Ntate Robert o ithutileng sekolong sa St Francis? (4)
16. Moruti wa Ntate Robert o ne a sa batle dikhemikhale hobaneng? (2)
17. Mpho ya Ntate Robert e tswang mahodimong e ne e le eng? (2)
18. Sister Glenantia o thusitse Ntate Robert jwang? (2)
19. Ntate Robert o ratile ho sebetse haufi le tlhaho hobaneng (3)
20. Ke mang ya phatlalatsang pale ya Ntate Robert? (1)

b.

1. Find this sentence in the text – 'O ile a ba bontsha hore ha e hlokomelwa hantle, e ka fepa batho ba bofutsana.' What does 'e' refer to? (1)
2. What does this mean? 'Ke ne ke le wa bone...' (1)
3. Explain the difference in meaning and effect of 'hore' in the following two sentences:
 - a. '...ba ile ba sebetsa Johannesburg hore ba fumane tjelele...'
 - b. '...ke ile ka fumana hore bana ba ne ba sebetsa jareteng...' (2)
4. 'Bathobatsho' is a contracted form – give the full form. (1)
5. Find this sentence in the text: 'Ke hopola hore bahlahlobi ba neng ba tswa Pietermaritzburg ba ne ba rorisa jarete ya ka'. Explain why it says '..ba neng ba tswa..' (1)
6. 'Ke ile ka pasa mme ka fumana 'school-leaving certificate' mane Driefontein.' What is the full form of 'ka fumana'? (1)
7. What is the basic form of '-etsetsa' in the sentence 'O ile a re ruta ho a etsetsa hae.' (1)
8. In the sentence: 'Empa mokgwa wa hae o sebeditse hantle mme ke ile ka qala ho o rata haholo.' What does 'o' in 'ho o rata' refer to? (1)
9. Give the singular of 'matlo'. (1) [50]

POTSO 1BATHO BA LESOTHO

1	2	3	4	5
7	9	8	6	16

Lesotho ha se naha e kgolo empa ho na le batho ba bangata ba dulang teng. Ba bang ba dula ditropong, jwaleka Maseru kapa Mafeteng. Empa ba bangata ba dula metseng, haholoholo dithabeng. Ke batla ho bua ka bona. *idiom*

Dithabeng, bophelo bo thata. Ha hoha mosebetsi. Ka nako engwe, ba bang ba tloha motseng wa bona ho ya Afrika Borwa ho fumanwa mosebetsi teng. Empa ba bangata ba sala metseng, haholoholo batho ba baholo, le basadi le bana. Hanga ho fumanwa hore bana ba dula le bongono le bontate-moholo feela. Batswadi ba bona ba sebetsa Afrika Borwa.

A teng, mabentele, dithabeng, empa a manyane. O ka fuma tswekere, phofo, parafiri le tse dingi ^{tseo} di hloka ^{ng}Empa o a batla hobane di tura. Di tswa k'hole. Mme, o ke ke o a fuma ditho tsohle ^{tseo} o di batlang, jwaleka diaparo. O tswanetse ho ya teropang ho li reka.

palama
Basotho ba dulang Lesotho, ba rata ho tsamaya ka dipere. Dithabeng, basadi ba ^apalama, empa ho fumanwa hore banna ba palama ho feta basadi. Basadi ba tsamaya ka maoto. Didonki di teng, empa di palangwa ke bana le bashanyana feela. Di sebetsa ka thata, didonki, hobane di laishwa ka phofo, ka patsi le ka poone ha batho ba kotula masimong. Ee, basotho ba rata dipho o. Le ditgoma, ba a di rata. Bashanyana ba tswanetse ho di disa. Ka nako engwe, Hwaelo ena e tisa matata hobane bashanyana ha ba kene setolo.

POTSO 2(a)

1	2	3	4	5
7	8	8	6	7

36/45

note - followed by
subjunctive
when express intention

203 Moshoeshe Rd

Maseru West

105

24 November 1996

Malehloa, mokgotsi wa ka

Ke fumane legōlo la hau maoba kephleboha ke thabile
ho utlwa h.re o fihlile e se nang mathata. Ke ne ke
^{hopotse} ~~hopota~~ wena, hobane ke tseba hore o tšaba difofane.
Mme, ke bonile ditshwantsho tsa lehlwa eng elane
moabane bosiu ho TV. Kannete, ke utlwa ^{isit} hore o hloka
diaparo tsa hau tsa manha.

Hona moo, re phela hantle. Ha ke batle ho o jwetsa, empa
letsatsi le leng mme re feta letsatsi le leng le le leng.
Letsi o gale ho ithuta ho bapala tennis, mme
lehlolohanol o bapala ^{bolo} soccer jwaleka ka mehla.

Jwale, ka ditaba tsa hau - moabane ke ile lapeng la
hau. Ke fumane diaparo tse futhumetseng ^{style} sa hau mm
ke ha di romela ^{tseng} Lebaka - ke hobane ke tshwanetse
ho sala Afrika Borwa dikgwedi tse pedi hape. Nkele
ka ha ka December hobane ke feitse Sekgowa sekolong
ke ha ngola hape ka January. Ha ke sō bone Jusi wa
hau, empa ke ha leka ho mmona hosane. Ke ha
mo jwetsa ^{o tshwantse ho} ~~ho~~ romella ^{o romele} dibuka tseo o di hlokanng.

Ke ha ngola hape ha ke tseba ^{hore} ke ha fihla neng. S'ka
mpoga - ngola ka potlako. Ke emela ditaba tsa hau.

Ka lerato
Nkele.

- 1) lebitso la ka ke Tiisetso Mohafa. 1
- 2) Ke tsohle hantle kayeno, kepleboha. 1
- 3) Ke dula Mokwadibeng, Qacha's Nek, Lesotho. 1
- 4) Ke/a ruta. 1
- 5) Ke batla ho ruta batho ba baholo, e seng bana.
Ke hobane bana ba rata ho bapala baholo. Ba
stouta.^{SP} 1½
- 6) Ke ithuta Sesotho hobane ke batla ho bua ka^{le} batho ka puo ya bona. 1½
- 7) Re na le koloi le (TV) hae. 2
- 8) Ke tseba ho pheka tlhapi le ditapole. 2
- 9) Ke rata Ntate oa ka hobane oa nthusa. 2
- 10) Tjhee, ha ke kgolwe ka modimo hobane ha
ke mmone. 2
- 11) Mafelong a beke ke rata ho bona tjhakela
bakgotsi ba ka. 2
- 12) Ke rata setshwantsho sa Spike Lee ho feta,
hobane batho ba hlahang teng ba tshwana le
batho ba bophelong. 2
- 13) Re rata ho tsamaya dithabeng, re ho sheba^{el}
ditshwantsho. 1½
- 14) Lelapa la ka le dula Kgauteng. 1
- 15) Ke rata ^{SP}Buti ho feta hobane o molemo haholo. 1½
- 16) Ke tswaletswe Kgauteng. 1
- 17) Nako ke diho^{SP} tse pedi. ½
- 18) Ha ke tsebe. Ke batla ho nyala ha ke kopana le
motho o molemo haholo. 2
- 19) Ka diphomolo ke^{na ka le ho} tjhakela malome^{polasing.} 1½
- 20) Ke ha fihla lesotho ka kgwedi etlang. 1
- 21) Ke rata ho bapala dikarete hobane ke rata ho
bapala le ba bang. (ST) 2

- 22) Ka 2000 ke tla ba Botswana mme ke tla be ke le
titjhere ya batho ba kenang yunivesiti. 4
- 23) Ke batla ho ba le bana ba babedi. 2
- 24) Re ka thusa Afrika Borwa ho tswela pele ha
re leka ho dula mmoho le batho bohle. Mme,
re ka jwetsa mmuso hore o tshwanetse ho
naha dikolo tse ngata ho ruta bana. 4
- 25) A ka geta bonokwane ha a geta ho utswa,
hobane maponesa ana ha a tswela pele ka
melao. 2
- 26) Ke tla mmolela hore re tshwanetse ho fumana
karabo ya diithunya tsa Afrika Borwa. 1 1/2

POTSO 4a

ile
Ntate Mozibuko ke monna wa botumo hobane o ile a ruta
batho ka naha. O ile a ba bontsha ho e hlokomela
hantle, ho jela difate le dijaete tsa meroho. Hape,
yena o ile a sebedisa motgwa wa manyolo a podise
o neng o sa tseywie hantle mona Afrika Borwa. 4

- 2) O ba thusitse ka ho ba bontsha ho hlokomela naha
mme ho jala dijo. 2
- 3) O thotse dikgau tse latelang: Durban Environmental
Week Award, Green Trust Award le Department of Environ-
ment award. 3
- 4) Ntate a le dilemo tse 90. 1
- 5) O hlak tse Spioenkop. 1

- 6) O holetse Driefontein. (20 $\frac{1}{2}$ + 9) 1
- 7) E ne e le bana ba robedi. 1
- 8) Ba ile ba sebetsa Johannesburg hore ba fumane tjhele.
- 9) Robert ha a ta a latela boaubuti hobane yena o ile a batla ho tswela pele ka diithuto tsa hae. 2
- 10) Ba tlohile Spioenkop hobane Driefontein e ne e le tubo e rekilwe ke Bathobatsoho. Hape, ba ne ba $\frac{1}{2}$ batla ho aha ditolo. bo mang? batswadi - tjhele ke mmuso.
- 11) O ne ile a sebetsa polasing ya lebeso. 2
- 12) O kene sekolo Driefontein. O pasitse mme o ika
- 13) kena St. Francis Teachers' Training College. 2
- 13) Ke Moruti Bernard Hlusu. 1
- 14) Yena o ne a kgolwa hore batho ba tshwanetse ho sebedisa mmele le diketl dikelello tsa bona? 2
- 15) Ntate Robert o ithutile ho lokisa dintho (jwaleto ditulo, dikgalase tsa difenstere) mme ho aha matlo mme ho jala diyate le dyarete tsa meroho. 3 $\frac{1}{2}$
- 16) Yena a kgolwe hore di senya tlhaho mme di bita tjhelete e ngata. 2
- 17) Mpho ya hae e ne e le bolemi, temo. 2
- 18) Yena o thusitse Ntate Robert hobane o ile a fa Ntate Robert mosebetsi wa ho hlokomela jarete ya dipalesa. 2
- 19) O ratile ho sebetsa haufi le ~~tlhaho~~ ^{mae} tlhaho hobane o bone ^{mae} ka mae dikokonyana, dinotshi le dinyonyana di phelang jwang ka dipalesa ka teng. 2 $\frac{1}{2}$
- 20) Ke Bahadi Ba Batjha Project. ~~Bahadi~~ ^{Bahadi} ~~Outlets~~. 1 $\frac{1}{2}$

POTSO 4b

- 1) 'e' refers to naha. 1
- 2) 'I was the fourth...' 1
- 3) a) 'hore' in this sentence means 'in order to' or 'so as to'.

- 3 b) 'here' in this sentence means 'that' 2
 'I found that children were working in the garden'
- 4) Batho ba batsho 1
- 5) This shows that he is remembering them from that time and that place. & relative clause x
- 6) ke ile ka fumana 1
- 7) 'etsa-' 1
- 8) It refers to 'mokgwa'. 1
- 9) ntlo 1

Potso	Mark attained	Mark allocated	
1	36	45	
2	36	45	
3	44½	50	
4	35	50	
	151½	190	80%

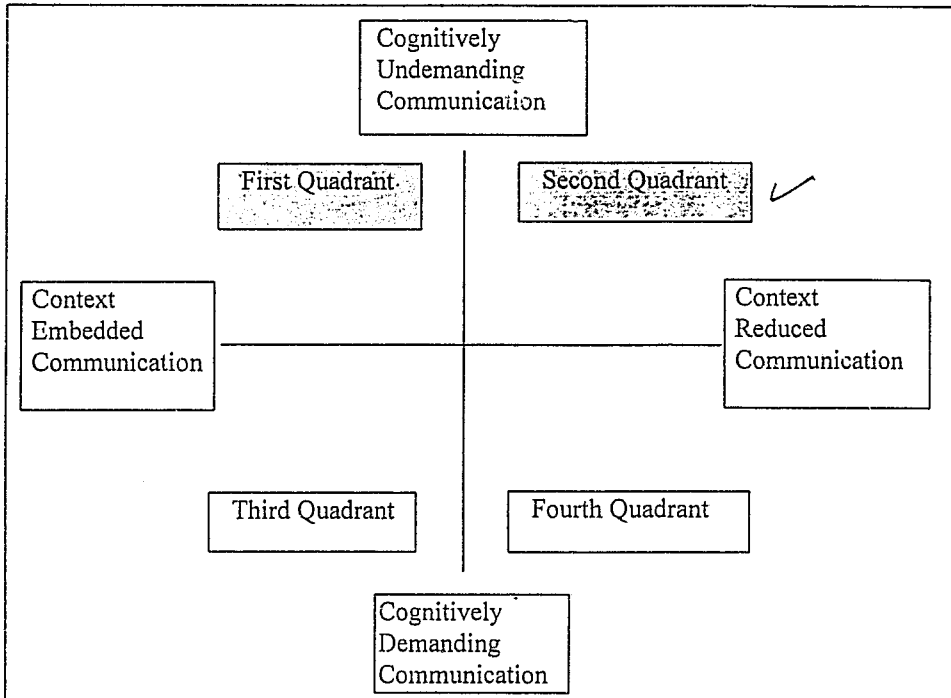
APPENDIX FOURTEEN

Examination Two

Exam 2
Karolo ya B

BICS/CALP model: adapted for the assessment of written language competency

Please assess this piece of writing in relation to the framework below. Mark the appropriate quadrant with an X, according to the level of language competency exhibited in the exam or letter. Please consider cognitive complexity. (Contextual support will only be considered where appropriate. For example, if the text is based on a picture, diagram or cartoon.)



Any additional comments:

This was all the question demanded
.....
.....
.....

8:30 hrs

7/6/95

DEPT.

EXAMS OFFICE
USE ONLY

University of the Witwatersrand, Johannesburg

Course or topic No(s)

AFRL 209

Course or topic name(s)
Paper Number & title

SOUTH SOTHO IIB - PAPER I

Examination Test* to be
held during month(s) of
(delete as applicable)

JUNE 1995

Year of Study
(Arts & Science leave blank)Degree/Diplomas for which
this course is prescribed
(BSc (Eng) should indicate which branch)

B.A./B.Sc./B.Proc

Faculty/ies presenting
candidates

Arts, Science, Law

Internal examiner(s)
and telephone extension
number(s)Mr LS Phafoli (x4387) Ms A Smyth (x3384)
Mr A van der Spuy (x3413)

External examiner(s)

PROFESSOR L POSTHUMUS

Special materials required
(graph/music/drawing paper)
maps, diagrams, tables,
computer cards, etc.

Time allowance

Course
Nos.

AFRL 209

Hours

TWO

Instructions to candidates
(Examiners may wish to use
this space to indicate, inter alia,
the contribution made by this
examination or test towards
the year mark, if appropriate)

ANSWER SECTIONS A AND B.

Internal Examiners or Heads of Department are requested
to sign the declaration overleaf.

AFRL 209

SOTHO IIB - PAPER I

BALA TSHOMO E LA TELANG MME O ARABE DIPOTSO

MOLEMI, NOHA LE MMUTLA

Dilemong tse ngata tse fetileng ho ne ho na le molemi ya lokileng haholo, ya bitswang Baba Mlimi. O ne a rata ho ya ka morung ho ya kga ditholwana tse hlaha. O ne a rata le manepe ao a neng a nka moo dinotshi di hahetseng teng.

Ka letsatsi le leng Baba Mlimi o ile a bona mollo ka morung mme a utlwa lentswe la motho ya llang, "Nthuseng! Nthu...seng! ke ya tjha! Nthuseng hle batho!"

Baba Mlimi ha a ka a senya nako. O ile a beha mokotla wa hae o tletseng ditholwana fatshe mme a mathela moo lentswe lena le tswang teng. Ha a fihla moo o ile a fumana noha e sotheha ka hara malakabe a jwang bo tjang. Lebitso la yona e ne e le Tlhware, the python.

"Ke a o kopa Baba Mlimi," ho boletse Tlhware, "Nthuse. Ke o tshepisa hore nkeke ka o lematso. Ke a o kopa..." Baba Mlimi o ile a utlwela tlhware bohloko mme a e kenya ka mokotlaneng wa hae. O ile a jara mokotlana oo o boima mahetleng a hae mme a tloha ka pele moo mollong o bohale. Hang ha a se a nahana hore jwale ba tswile kotsing, o ile a bula mokotlana hore Tlhware e tswe.

"Ha se moo he ngwaneso," ho boletse Baba Mlimi. "Jwale o se o ka tsamaya ka kgotso!"

"Ke o siye o phela?" Ho boletse Tlhware, e mo shebile ka mahlo a tletseng bora. "Ke tla o ja!"

"Empa o ile wa ntshepisa ngwaneso Tlhware...", ho boletse molemi a ikopela mohau.

"Ao ke mathata a hao," ho araba Tlhware. "O sethoto mme o tshwanetse ho lefa!"

Ka yona nako eo ho ile ha feta mmutla mme wa utlwa puisano ya bona. "Ho etsahala eng mona?" ho botsa mmutla. "Ke mang ya qhekanyetsang e mong?"

Baba Mlimi o ile a hlalosa ka moo a ileng a pholosa tlhware ka mora hore e tshepise hore e keke ya mo lematso mme jwale e se e mo fetohetse...

"Emang hanyane," ho boletse mmutla. "Ha ke utlwisise taba ena hantle. Ke eng ha lona le sa mpontshe se ileng sa etsahala hantle hore ke tle ke utlwisise taba ena..."

AFRL 209

S.SOTHO IIB - PAPER I

(....CONTINUATION OF THE STORY)

Ba ile ba dumela ho pheta ketso ya bona. Tlhware e ile ya kgutlela ka mokotleng. Ka pelepele mmutla o ile wa tlama mokotla mme wa bolella molemi: "Mathata a hao a rarolotswe jwale. Jwale nka morwalo ona o o lahlele majweng!

Baba Mlimi o ile a phahamisa mokotla oo o boima o nang le tlhware ka hare mme a o lahlela hodima majwe. "Ke moo he ngwaneso!" ho boletse yena. "Ena ke tulo ya hao mme o tle o sale hantle!"

Bana, le kajeno le tla fumana Tlhware ditulong tse nang le majwe. Hona ho tshwanetse ho le ruta hore le se ke la etsa ditshepiso tseo le ke keng la di phethisa. Ke tshepa hore le natefetswe ke pale ena. Salang hantle!

KAROLO YA A (SECTION A)

1. Baba Mlimi o ne a rata eng? (2)
2. O ile a bona eng ha a le morung? (2)
3. O ile a fumana eng? (2)
4. Noha e ile ya mo kopa eng? (2)
5. O ile a thusa noha ka ho etsa eng? (2)
6. Hlalosa ka mantswe a hao hore na Mmutla o ile wa pholosa Baba Mlimi jwang. (6)
7. Hlalosa se bolelwang ke mantswe ana:
 - (a) sotleha
 - (b) lematsa
 - (c) bora
 - (d) qhekanyetsa
 - (e) rarolotswe
 - (f) sethoto (12)

(28)

KAROLO YA B

8. Ngola dirapa tse pedi mme o hlalose seo o ileng wa se etsa ka phomolo ya Paseka ka mela e leshome le metso e mehlano (15 lines). (22)

MARKS = 50

AFRL209

SOUTH SOTHO IIB - PAPER I

SECTION B - MORPHOLOGY

ANSWER QUESTION 1 (5 MARKS) AND THREE OTHER QUESTIONS (15 MARKS EACH).

1. Define and illustrate each of the following terms.
 - (a) morpheme
 - (b) root
 - (c) stem
 - (d) prefix
 - (e) derivational morpheme

(5)
2. Briefly describe and illustrate the strategies used in South Sotho to avoid the agreement conflicts which arise when nouns are conjoined.

(15)
3. How do we determine what constitutes a word? Illustrate five criteria of wordhood, with reference to South Sotho.

(15)
4. Give examples of five noun suffixes that occur in South Sotho, and explain the function of each. How important (productive) is each suffix - that is, how commonly does it occur?

(15)
5. Explain the differences between the following kinds of allomorphy, giving examples.
 - (a) Phonologically conditioned.
 - (b) Morphologically conditioned.
 - (c) Lexically conditioned.

(15)
6. To what extent do noun prefixes have meaning?

(15)

Total for this section: 5 + (3 x 15) = (50)

Karola ya A

20

1. Baba Mlimi o ne a rata ditholwana tse hlaha, le manepa ao a neng a nka moodinotshi di hahetseng teng. 2
2. Baba Mlimi o ile a bona mollo ka morung. 1 2.
3. O ile a fumana noha ya tlhware ka hara malakabe a mollo. 2
4. Noha e ile ya mo kopa ho e thusa, hobane e ne e le mathateng. 2
5. O ile a thusa noka ka ho e hlosa mollong o bohale. 1
6. Mmutla o ile a fihla, a fumana Baba Mlimi le noha. A botse se etsahalang. Baba Mlimi a mo hlalohetsa. A etsa eka ha a utlwisisae se etsahalang. Ha ba getile ho mo hlalohetsa, a etsa eka ha a utlwisisa. A kopa ba pletsa ketso ya bona. Ba ile ba dumela mme tlhware o ile a kena mokotleng hape. Ha noha e le ka hara, mmutla o ile a tlama mokotla, a bolella Baba Mlimi ho e lahla majweng. 5
7. sotheha - ke ha noha e leka ho baleha. x
lematsa - ho lematsa ke ho utlwisisa bohloko, kapa ho ntsa kotsi. x
ke ho na bohloko

- 7 bora - ke ha motho a sa rate motho emong.
a batla ho mo lematsa. 2
- ghekanyetsa - ke ha motho a sa tshepahale
mme a ka etsa dintso tse mpe. 2
- rarolotswe - ke ho tswa mathateng ka thuso
ya emong, ho geta dithaba,
ho fumana tsela e yang pele. 2
- sethoto - ke setlatla, o ka mo ghekanyet
ha bonolo. 2

Karalo ya B

$$\begin{array}{|c|c|c|c|c|} \hline 1 & 2 & 3 & 4 & 5 \\ \hline 7 & 8 & 8 & 7 & 7 \\ \hline \end{array} \quad 37/45.$$

Ka paseka, ke ile ka tera ho sala motseng wa Mokwadibeng ho ja matsatsi a phomolo le batho^(a) bao, ke dulang le bona. Hape, ke ile ka thaba haholo, hobane ke ile ka ba le baeti ba tswang Gauteng. E ne e le ntho e makatsa Batho bao, ke dulang le bona, ba ne ba tla ho mpoella hore ke na le baeti. Ke ile ka tswa ho bona hore na ke mang, ka nahana hore mohlomong ke bakgotsi ba tswang Qacha. Ke ile ka fumana hore ke Sue le Fred. Ke ile ka tseba hore ke tla thaba haholo diphomolong tsena, hobane baeti bona ba rat ho tsamaya haholo.

Kamora hore ba fihle, ba ile ba ja, ra ya mahaheng ho bona ditshwantso tsa barwa. Dingata dithabeng kwana. Letsatsi le hlahlamang, re ile ra palama dipere hoseng, ra ya nokeng ho ya sesa mantsiboya. Ha re fihlile

teng, re ile ra fumana bashanyana ba tshwasan ditlhapi. Ba ile ba tshwasa ditlhapi tse robedi. Re ile ra reka tse tharo ho di ja mane nokeng. Re ile ra besa mollo, ra pheha tsona. Empa, ka bomadimabe, ha re qala ho di ja, re ile re utlwa lerata le leholo. E ne e le ntja. Ke ile ka matha, ka fumana ntja ya ka le noha, e ile ya leka ho loma noha. Noha e ile ya e tshwela leihlong. Ke ile ka le sono, empa modisana e mong o ile a nthusa ka rhoriana wa naheng. O ile a fumana mothapo wa lekgala, a o tsela leihlong, mme hona jwale ntja ya ka e bona hantle. Baeti ba ka ba ne ba kgutela hae kamora matsatsi a Paseka. Ba ile ba re siya ka bodutu.

	Marks att.	Marks allow	
1	20	28	
2	37	45	
	57	73	78 %

Julian

I don't think this was ~~an~~ again a more difficult examination than the 1st & certainly did not provide an opportunity for 3rd quadrant language. The only demanding task was giving definitions of the words ex comprehension.

Author Attwood G

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