

The challenges in the intellectualisation of indigenous languages in post-apartheid South Africa: what will it take to give the indigenous languages a directive in the implementation and monitoring of language policy in South Africa?

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PLAGIARISM DECLARATION

This study has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this thesis from the work, or works, of other people has been attributed, and has been cited and referenced.

Signature:

Signed by candidate

Date: 31 December 2020

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DEDICATION

This work is dedicated to my grandfather who left me before I could fulfil the promises, we made to each other. He has inspired me not to be blinded by my immediate situation and look beyond. To be humble and respect people. His name is Goodman Ntsilane Ntentema, rest in power Malangana, Tshiwo kaMdange!

In addition, this work is dedicated to my mother, Nosiselo Gloria Ntentema who always believed in me and has been praying for me in. To my family at large, AmaGcaleka amahle, thank you all for your support.

Furthermore, it is dedicated to my love, Zimasa Delihlazo who has always been there for me in my highs and lows and this for my two daughters, Ikhona and Zobuhle. I am paving a way for you, my children. I love you so much, you are the drive behind my hustles.

Lastly, this is dedicated to the indigenous language activist, may we continue the fight for development of our languages. Aluta continua Ma-Afrika!

Ndiyabulela kakhulu! I am very grateful! Ngxatsho!

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ABSTRACT

The language of an individual is another skin in ways that are many, a natural possession of any normal person we use to communicate our ideas and hopes, convey our beliefs and thoughts, explore our traditions and experiences, and improve the community of ours as well as the laws that regulate it. In the Bill of Rights, the right of official language selection was recognized, and the Constitution recognizes that the indigenous languages are a resource that has not been exploited. This study has been carried out to elevate the use and uplift the status of indigenous languages by examining the challenges of intellectualizing the indigenous languages in post-apartheid South Africa. The language choice in South Africa does not favour the indigenous languages. The South African government lacks the political will to practically implement the language policies. The gap is in the lack of monitoring the process of language policy and implementation. Some South African higher education institutions have clear plans to implement the language policies, and some do not. The English language dominance in the higher education system has negatively impacted the indigenous students and denigrated the indigenous language use and intellectualization. There is also a gap between the indigenous speakers and the language policy implementers. This study focused on youth from the indigenous speaking background. This study was carried out to get the voices of the indigenous youth regarding lack of implementation of language policies that are placed to develop and uplift the status and use of indigenous languages all domains and how that disadvantaged them from their point of view. This study has applied the qualitative methodology to collect the data. This study also applied the Critical Discourse Analysis and Critical Language Awareness theories to analyse the findings. These theories have awakened the indigenous speakers about the power dynamics that influences the lack of implementation of language policies. This study utilized the Interpretation-focus coding strategy to analyse the data. This study explored whether languages could provide access to change, social and material conditions of its speakers and the study found that the lack of implementation of indigenous languages correlates to the delay in development of the material conditions of the indigenous speakers and languages provide access to economic, social, material, and economic changes. Multilingualism is a way forward in resolving the language issue as South Arica is a multi-lingual nation. The limitations of the study were that it was carried out during the COVID-19 era and the hard South African lockdown.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This research was fuelled by Ntentema's study (2018) that investigated contemporary publishing issues that isiXhosa or any literature written in African languages was facing and how the reading culture can be revived among amaXhosa. This study provided an analysis of how the IsiXhosa language was developed and further contrasted the contemporary publishing issues with the historical ones. The study was seeking to make amaXhosa and other African language speakers to be linguistically, socially, culturally, politically, and spiritually conscious about things that happens in their communities and contribute to a better cultural positive environment. The main question was what can be done to make amaXhosa (this applied to African languages) develop positive attitudes towards their own language. This was done by tracing possible historical effects that has caused African people to degrade their indigenous languages.

In addition, the findings of the study proved of that there is little transformation in the education sector, those who are not from the English background really struggle to understand the content and that is why the youth in township is highly uneducated. There was a sense of feeling displaced, exclusion, not represented or that their voices were marginalized through the language barrier as they could not express their ideas and thought in English.

Furthermore, the findings proved that there is low demand of literature books return in IsiXhosa or any African languages. It was found that only 14% of South Africans read regularly and that includes reading in on digital devices, printed books, magazines, newspapers, Facebook etc., which was quite an alarming statistic. It was further pointed out that parents are the ones that portray negative attitudes towards children being fluent in their mother-tongue as they often ask "*sizokwenzela ntoni isiXhosa*" (What will isiXhosa do for you), "*asizutya siXhosa, funa umsebenzi*" (We will not eat isiXhosa, find work). It was found that six out of ten youth does not have literature books at home.

Moreover, Ntentema (2018) found that there was a need for more literary projects to be available in schools in indigenous languages and schools should promote reading and writing as a

progressive way to deal with illiteracy and promote reading and writing as it has been historically, the emphasis has been on reading not writing. The removal of value-added tax on books was a possible solution that the government can head up and allocate funds, but that was of course depending on the emergency of the matter according to their perspective as the implementation of the language policies has been lacking while indigenous languages lose their supposed value.

It is these finding that intrigued the research to broaden the scope and focus not only to IsiXhosa but all the indigenous languages of South Africa. This will be done by looking into the politics and powers that influence the implementation and monitoring of the language policies post 1994 and investigating the challenges of intellectualizing the indigenous languages in higher education and other higher domains, such as the justice system and the language board.

More importantly, the mission of this study is to get the perspectives of the indigenous youth as they experience the impacts of the lack of implementation of the language policies and to get their views on how they think the processes can be made faster. With that in mind is to try to get the youth active in the improvement of their indigenous languages and to understand how they want their languages to be developed and for what purposes.

1.2 Research Background

The indigenous languages have been historically dominated, oppressed, and marginalized. Their marginalization and neglect during the oppressive historical eras denied them being empowered as well as intellectualized as Ntentema (2018) has highlighted.

Following the first democratic elections of 1994, eleven languages, including the nine historically oppressed indigenous languages, were officially recognised by the South African Constitution (1996). This was to ensure the reversal of their declining use and prestige, but small changes have taken place even after the country has said that it has achieved freedom and democracy. Sotashe (2016) highlighted that in trying to develop indigenous languages, in 1995, to consult him on issues of the indigenous language, Dr. Ben Ngubane was appointed Language Plan Task Group (LANGTAG). LANGTAG's report was submitted in 1996 in conjunction with the National Language Policy Framework for the Parliament, because of its suggestions. The Implementation Planning was subsequently concluded by a document in 2003 which would guide the

implementation of the policies through the Language Research Centres and the South African Development Centres, allocated to the nine previously excluded languages or perhaps indigenous. The importance of the document was the work accomplished with a focus on controlling, centralizing, and making effort to develop indigenous languages.

Sadly, after four years of pilot trials they were halted. After being dumped, no serious language development seemed to be evident. While indigenous languages were granted official status 26 years ago, all evidence suggests that these languages are not adequately established and empowered to function in public and official realms. It is important to note that no language can be of any use to its users/speakers if it does not give them access to useful things in life, particularly when it is used as a business language. South Africa is a multilingual region, but the government retains the prevalence of English at the expense of native languages (Sotashe, 2016).

1.3 The statement of the problem

Ntentema (2018) identified that there is low demand of indigenous literature, which translate to that indigenous languages need to be intellectualized further so that their language value grows, and the stigmas attached can be eliminated. As understanding the language oppression during apartheid is still a factor in the marginalization of the indigenous. Which continues now as there is little or no cultural and economic interest for the indigenous language within the globalized world, where English is regarded as a symbol of modernity and culture. The issues of lack of monitoring and evaluating the process of language policy implementation has fuelled this study.

Furthermore, the South African government has neglected the indigenous community during the COVID-19 especially on media where there is a first-hand information. An individual currently on the English-speaking internet during the year of the COVID-19 national disaster saw the details of the public service concerning pandemic. English speakers could not stop seeing several of them online and offline, ranging from wearing a mask, hand washing posters to social distancing instructional videos or information. If nation want to prevent the pandemic from spreading across South Africa, this information must reach marginalized indigenous people from townships, and rural communities, which means that information about the COVID-19 should be translated as accurately and culturally significantly as possible into as many indigenous languages (McCulloch, 2020).

In addition, the government overlooked the importance of indigenous languages in health centres especially in prescriptions and COVID-19 prevention measures in indigenous languages. Most indigenous South Africans cannot expect the symptoms from Google, or even receive their diagnosis in a leaflet from their doctor because this is not available in a language which they are able to comprehend. For COVID-19, it is equally important to provide a sufficient context for how a disease works to enable people to identify reasonable precautions in unforeseen conditions and to provide such information in suitable native languages to convince people of the good standing of the advice to follow (McCulloch, 2020).

1.4 The Research questions

This research critically analyses and ponders on the language question in South Africa with respect to the issues which delay the intellectualization of indigenous languages.

This research was guided by the following main questions:

- As language can provide access to change, social and material conditions of its speakers, would this mean that the lack of implementation of indigenous languages correlates to the delay in development of the material conditions of the indigenous speakers?
- What impact has the English dominance had in the higher education system?
- What are the challenges of translating COVID-19 lockdown regulations and rules into indigenous languages?

In addition, South African policies that never meet their intended targets are highly pertinent and optimistic, but workable. In this situation, the following inquiries were compelled to visit:

- How do we bridge the wide gap between the expected policy and action?
- How do you feel as a citizen from the indigenous communities about the presidential addresses done in English during COVID-19 pandemic?

The questionnaire will be attached as Appendix A.

1.5 The Research Aims and Objectives

This study aims to show the language structures that are involved in the development of languages in South Africa and understand what the contemporary language struggles in higher education are and in the society are at large. How the language activists can put pressure to the government and the language structures to practically implement the language policies.

This study intends to examine the challenges of the intellectualization of indigenous languages, by bringing an analysis of language policies in post-apartheid South Africa. By exploring the gaps between language policies and the language policy implementation and their effects to the indigenous speakers. In addition, this study intends to bridge the gap between the speakers of indigenous speakers and the implementers, as the participant will articulate their perspective or ideas on the development of their languages by involving the indigenous youth.

Furthermore, using the Critical Discourse Analysis and Critical Language Analysis. This study aims to awaken the indigenous speakers by exposing the power dynamics involved in the lack of language policy implementation and the maintenance of the dominance of the English language at the expense of indigenous languages. It will show how the language choice is politically influenced and it aim to raise the indigenous language consciousness among indigenous South Africans and to demise the stigma attached to indigenous languages.

Moreover, this research aims at investigating how South African government has neglects the indigenous community during the COVID-19 by using only English in the national lockdown addresses and the impact to the indigenous speaker's health. This research aims to alert the government about the implications of addressing a multi-lingual nation in one language. Looking at how the information is disseminated and providing proper ways to inform the nation in a correct and cultural manner by translating information about COVID-19 into as many indigenous languages as possible. Language barrier during the pandemic era can cause a severe outbreak due to not comprehending the precautions and lockdown regulations.

Lastly, the aim and objective of the study is to get the perspectives of the indigenous youth as they experience the impacts of the lack of implementation of the language policies and to get their views on how they think the processes can be made faster. With that in mind is to get the youth active in

the improvement of their indigenous languages and to understand how they want their languages to be developed and for what purposes.

1.6 The Purpose of the research

The purpose of the thesis is to find new avenues to fast track the monitoring and implementation of language policies by trying to provide alternative techniques for language planning and implementation as well as teaching in multilingual higher education context.

In addition, the purpose of this research is to provide an understanding of the importance of translation within the COVID-19 in South Africa, how knowledge has been distributed, in which languages and the challenges for indigenous speakers to access information for health purposes and safety during this pandemic.

Furthermore, this study aims to serve as eye opener to the indigenous speakers to be actively involved in the development of indigenous languages and how they can mobilize to fasten the process and provide deeper analysis of how language and power are related and expose the forces that maintain the status quo of English dominance at the expense of the indigenous languages.

1.7 The Significance of the research

Language is significant as to how people view, understand, receive knowledge or information. This study is intended to provide a new look at the condition of the indigenous South African language, as well as to promote the intellectualization and decolonisation of indigenous peoples. How has language played role in unpacking how to survive COVID-19 pandemic, the effects of not having materials available in indigenous people's health's. In fact, this study is motivated by the cries of indigenous South Africans on the internet about the challenges of translation and receiving of information related to the pandemic and the call from Pan South African Language Board about finding ways in which information can be best received by the poor, marginalised townships, rural areas.

In addition, this study will contribute into how indigenous languages can provide access to change, social and material conditions of its speakers and how this mean that the lack of implementation of indigenous languages does correlates to the delay in development of the material conditions of

the indigenous speakers and Will provide a way forward as to how to bridge the wide gap between the expected policy and action. From the indigenous people's perspective.

1.8 Methodology

This research will use qualitative method in the process of reflection on the understanding of language practice and policy at the South African universities as Tuli (2010:102) argues that, "qualitative methodology [that] is underpinned by interpretivist epistemology and constructionist ontology. This assumes that meaning is embedded in the participants' experiences and that this meaning is mediated through the researcher's own perception".

As we consider the comprehensive and extensive work of language policy and planning experts as well as base by the government and various organisations, associations, individuals, etc., it will be the task of getting knowledge together and interpreting and evaluating them.

This research belongs to that form of educational research that "places control over the process of educational reform in the hands of those involved in the action" (Kemmis, 1983:48). Questionnaires and follow up telephone interviews will form an important dimension of this study and will be employed to collect information from the indigenous community.

1.9 The Scope and limitation

The anticipation of getting participants was not fulfilled, as some participants pulled out, as they had issues with filling the questionnaire and did not avail herself for phone interview and others did not notify me about having issues, they did not respond to my emails and WhatsApp texts. As for the Khoisan speaking participants, it was very hard to find them. Due to the politics around the Khoisan identity within the Coloured community, it was then decided to not include the language as it could misrepresent or get incorrect information regarding the Khoisan community as the research could not travel to the Northern Cape and physically ask for interviews from the Khoisan speaking community. Due to the Khoisan languages being endangered, this impacted the study not getting Khoisan participants.

Instead of getting 200 participants, the researcher only managed to get 57 participants, 16 from IsiXhosa, 10 IsiZulu, 8 Sesotho, 5 IsiSwati, 6 IsiNdebele, 5 Sepedi, 4 Setswana and 2 from

Tshivenda and 1 Xitsonga speaking background. In terms of provincial representation, participants were originally from the 8 South African provinces excluding the Northern Cape.

Above all, an overview of what happened after 1994 helps to tackle the lack of a connection between policymaking and implementation. The scope will encompass the government, language policies and politics of implementation. The Department of Higher Education and Training and Department of Education and the indigenous community on how they are implicated when the language policy implementation lacks.

Furthermore, the scope of the study was more influenced by the COVID-19 regulations, where the researcher could not travel to the provinces where indigenous languages are spoken mostly. The fear of the spread of COVID-19 made it impossible to get face to face interaction that could have given a wider perspective or further investigation.

1.10 The Organization of the full Research

This section outlines the structure of the thesis.

Chapter one introduces the study. It provides what triggered the research and identified the issue of the challenges of intellectualizing the indigenous languages of South Africa. It then outlined the research questions, aims and objectives of the study as well as the justification for carrying out the study, highlighting the potential contribution of this study.

The literature review that guided the study is discussed in chapter two. It outlines the contribution of different knowledge bodies to the theoretical understanding of the challenges of South African indigenous language intellectualization, the issues of implementation, monitoring and use of languages in higher domains, and the possible solutions currently available.

Chapter three outlines the research methodology and theoretical frameworks used in this research, it focuses on research design and methodology used in this research. It streamlines the process of collecting data.

Chapter four discusses the research findings of this research. It seeks to understand the perspectives of the indigenous youth regarding the issues of language implementation, monitoring and the challenges they face as the indigenous speakers.

Chapter five discusses the findings and how they relate to the literature reviewed in chapter two and picks up points to be discussed. It gives a summary of the main research findings and discusses each of the themes in turn. The chapter further outlines the contributions of the study and provide the recommendations including the conclusion.

Chapter six provides conclusions and recommendations

1.11 Conclusion

This chapter has given a brief background in the development of indigenous languages in South Africa, tracing it before apartheid and the current strives to develop the previously marginalized indigenous languages post 1994, democracy. Outlining the role played by the democratic government and the challenges of intellectualizing the indigenous languages, the lack of implementation and monitoring of language policies in South Africa.

This chapter has further given the statement of the perceived problem which it argues that there is little or no cultural and economic interest for the indigenous language within the globalized world, where English is regarded as a symbol of modernity and culture, the South African government neglecting the indigenous community during the COVID-19 as public service details about COVID-19 done mostly in English. The vital information could not be used in ways that were reliable and culturally appropriate to the illiterate, and rural inhabitants and to translate COVID-19 information into as many indigenous languages as possible.

Moreover, this chapter has provided the main research questions and few sub-questions which are critical to investigate the challenges of intellectualization of the South African indigenous languages. This chapter outlined its aims and objectives which are to examine the challenges of the intellectualization of indigenous languages, by bringing an analysis of language policies in post-apartheid South Africa and to give an insight to the Pan South African Language Board, Department of Higher Education and Training and universities on how to monitor and best implement the policies. Equally important to bridge the gap between the speakers of indigenous

speakers and the implementers, by focusing on the indigenous speakers' perspective on the development of their languages.

In addition, this chapter has outlined the importance of this study, the argument is that language is significant as to how people view, understand, receive knowledge or information. It is important because it offers a fresh insight into the current plight of indigenous South African languages and helps people who intellectualize and decolonize indigenous languages. It examines how language played role in unpacking how to survive COVID-19 pandemic, the effects of not having materials available in indigenous people's health's. This study is influenced by the call from the Pan South African Language Board about finding ways in which information can be best received by the poor, marginalised townships, rural areas.

In addition, it aims to find innovative ways to track and execute language policies rapidly by offering new tools, innovations for language planning and execution, as well as an understanding of the value of language translation within the COVID-19 framework in South Africa, how information was communicated, in which languages and the challenges involved.

The aims and objectives of this study are to serve as eye opener to the indigenous speakers to be actively involved in the development of indigenous languages and how they can mobilize to fasten the process and provide deeper analysis of how language and power are related and to expose the forces that maintain the status quo of English dominance at the expense of the indigenous languages.

Lastly, this study will use qualitative research methods and us the Critical Discourse Analysis alongside with the Critical Language Analysis to provide a deeper analysis of how language and power works and how it is applicable in the South African context. It has outlined how COVID-19 has limited the scope of the research due to its regulations and the lockdown restrictions, the prohibition of provincial travelling and the dangers of face-to-face interactions.

The following chapter will provide the study with the existing literature on the challenges of intellectualizing the indigenous languages as well as the existing plans to enforce the implementation and monitoring of the language policies.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter unpacks the literature that guided the study. It outlines the different bodies of knowledge that contributed to the understanding of the language issue in South Africa. It seeks to review other scholar's work on the intellectualization of indigenous languages in South African to get an insight on what are the current existing challenges in the intellectualization of indigenous languages. This chapter is organized into six sections. The first section looks at the concept of intellectualization in the context of indigenous languages in South African context. Second section will provide critical analysis of languages policies in South Africa post 1994 to get a sense of the what the guiding documents for the development of indigenous languages offer. Third section will provide the current debates on the challenges of intellectualizing the South African indigenous languages. Fourth section will provide the role of South African higher education language policies and the work done since 1994. Firth section will provide recommendations towards a successful intellectualization of indigenous South African languages. And lastly, this chapter will analyse the current challenges in intellectualising of indigenous languages in higher education.

2.2 The concept of intellectualization in relation indigenous languages in the South African context

The research by Finlayson and Madiba (2002) states that the intellectualization and integration of indigenous languages in academic discourse is based on a well-examined language development theory and requires a systematic and concerted effort. In a language planning perspective, the existing problems should first be addressed. The LANGTAG study highlights a variety of previously recognized community activities on linguistic issues relevant to South African indigenous language intellectualization in the areas of language use. The problems include the lack of adequate vocabulary to translate ideas and concepts expressed in advanced languages like English, the absence of adequate tools such as dictionaries, glossaries, post-literacy content, common journals, and the lack of well-trained professionals such as terminologists and terminologists. Well-examined technical vocabulary is required to deal with these issues. These methods should concentrate on how to produce and optimize the adoption of new words within the minimum timeframe, how to capture and codify existing terms, and how to disseminate these terms to their target users. Unfortunately, to establish these strategies or models, few studies have been conducted so far.

Furthermore, this research is informed by Ndimande-Hlongwa et al. (2014) that when it comes to indigenous languages, the word may be considered a contentious one. As one would ask, are not all languages equally intellectualized, underpinned by sophisticated, policy and explain grammatical and sociolinguistic structures, irrespective of whether they are used as a learning and teaching language or in fields such as politics of high status. However, we cannot ignore the years of neglect and the lack of planning of both the corpus and the status of those languages. Therefore, we need to look at both the corpus and status scheduling in the language policies when talking about intellectualization.

Moreover, Prah (2017) informs the study that it is intellectualized under the conditions for languages to be considered. Prah says it must have a social base that is literate; it must be published. Thus, for intellectualisation, literacy is a primary requirement. The repositories of indigenous knowledge are local languages. It becomes indigenized as extraneous information is absorbed and integrated into local languages. Thus, indigenous knowledge can and will be intellectualized (Prah 219).

To conclude, intellectualisation means to conclude, that the ability and role of indigenous languages in carrying and transmitting any kind of information in every field of life are fundamentally transformed. To begin to understand the existing issues with the language policies. The next heading shall expand by bringing analysis of language policies. The stance put forward is that the government needs to have political will to advances the indigenous languages just as the apartheid government did with Afrikaans.

2.3 The Languages Policies in South Africa

As a recent event in South Africa, Ngcobo (2009) provides information on the study of language policy. In 1822 the British Government made as part of the Anglicization a formal statement concentrating on the Cape Colony language, which considered English to be the only official language. The Dutch-speaking party opposed this policy, and the opposition laid the foundations for language preparation in a strict sense after the formation of the Union of South Africa in 1910. The absolute control of the nation and the transformation of Dutch into Afrikaans resulted in new language planning approaches as the only languages of the Union were English and Afrikaans. The legislative use of languages also led to many indigenous languages being standardized through a system of divide and rule, a policy that enables the use of indigenous languages in ethnically identified areas (Ngcobo, 2009; Alexander, 2011).

With that being said, the divide and rule system are somehow still prevalent, the bilingual approaches in the provincial language boards. Where if the province has 3 dominant languages, for example, the Western Cape. You will find that IsiXhosa, Afrikaans, and English are the official languages and out of the 3 only one language is indigenous and other languages such as Sesotho are still marginalized using demographics. And isiXhosa is mostly used in documents not using in major domains whereas Afrikaans and English are being used.

Historically, Finlayson and Madiba (2002) emphasize that Southern Africa's apartheid language policies have led to the development of South African indigenous languages in isolation from their sister languages which are spoken in other parts of the Africa continent, the likes of Sesotho, Setswana, Xitsonga, IsiNdebele and Tshivenda. Since the language boards were autonomous the languages themselves and those belonging to the same language community were formed separately from one another in various Bantustans in South Africa. For example, in the Bantustans

of the Transkei and Ciskei, as well as in the Western Cape region of the Republic of South Africa, there were three Language Boards for IsiXhosa. This was the case with the Nguni languages, which were developed separately from each other (IsiZulu, IsiXhosa, IsiNdebele and IsiSwati). For the Sesotho languages, like Southern Sesotho, Northern Sesotho, and Setswana, the same applies. These policies have given rise to ethnolinguistic energy that at a later level, would affect local politics and language planning. Social engineering not only institutionalized political discrimination during the colonial and apartheid periods but created grounds for linguistic conflict. Afrikaans-English language policy has provoked indigenous people's resentment and led to the 1976 Soweto youth demonstrations against Afrikaans.

Equally important, the political structure for languages of the South African Constitution recognizes the historically diminished use and status of indigenous South African languages and argues that the state must take practical and constructive steps to strengthen the status and encourage the use of these languages. Pan South African Language Board is responsible for developing and implementing a language policy, promoting, and providing conditions for the development and use of all official languages, as well as for promoting and guaranteeing compliance with all languages commonly used by communities in South Africa. The South African Language Policy and Plan and the Draft Bill of the South African Language.

Möller and le Roux (2017) states that the Cabinet introduced the National Language Policy Framework in 2003. According to Seshoka (2013) and Mofokeng (2013), this policy framework recognizes that there is a clear understanding of the need to step up efforts to establish historically oppressed indigenous languages and to encourage multilingualism to free South Africans from excessive reliance on the use of non-indigenous languages as the dominant official languages of the state. The policy supports the development of the human resources needed for the successful implementation of multilingualism governing the profession of language facilitation, that is the development of translation, interpretation, and terminology, through the development and appropriate legislation and the promotion of special redress efforts and programs for marginalized indigenous languages. The policy is therefore aimed at realizing the ideals spelled out in the Constitution. To date, however this strategy has not been enforced and at best, the response has been haphazard. Beukes (2006:21) criticizes Pan South African Language Board for its very little

systematic planning and management involvement. Inadequate congruence between language policy and actual language practice has been blamed on failure to implement.

Furthermore, Möller (2014) argues that there are many factors that obstruct the introduction of such policies. For one thing, there is a shortage of language specialists, such as language teachers, copywriters, editors, proof-readers, document design experts, translators, interpreters, and language planners. Like publishers, the production of quality African language books is a limiting factor. In addition, there is a lack of training programs for professionals and personnel in these areas, with few training centres, such as universities and technicians, prepared to offer the required training.

Moreover, Ngcobo (2007) points out that scholars or researchers need to stop just visiting the areas they conduct study as only for knowledge extraction and must give back or use the information to better that community. Co-operation can be a hard thing to achieve considering that South Africa is an unjust country with huge inequality. But it is necessary that all stakeholders in the language development to be consulted or to use a consultive approach, so that no one is left behind. The gap is in language boards, universities and the community that speaks the indigenous languages, class can betray the cause, if you look at how the middle languages is portraying itself as if the language issues does not affect them as they have acclimatized or aspire to be in the English monolingual country. There is lack of unity amongst the Black community.

In addition, Finlayson and Madiba (2002) point out that the problem of the new strategy is that it looks good on paper with no practicality about the realities of indigenous speakers and their languages. There is a lack of language regulation enforcement.

This study maintains that the government lacks the political will, for example if you look at the rise of Afrikaans, one could see that the Afrikaners understood what it took for them to develop their language. As William (2002) points out, they established the Afrikaner Broederbond, their mission to Afrikanerize the English-speaking world as an educational challenge that began in schools. It meant that the English-speakers recognized the Afrikaner outlook and ideology as their own, merged their values and lifestyles with the Afrikaner's and adopted the Afrikaner's past as their own, and regarded the Afrikaans as their national language alongside English as their own. Hence today we speak of the historical Afrikaner and White universities.

But when South Africa tasted the light of democracy, the black government did not make such strives to uplift the indigenous languages in a similar manner to that of the Afrikaner Broederbond's political ideology and its will to prioritise its people. The 1994 integration was not aimed at changing the status quo other than to maintain it. So, to say, there is more that ANC could have done for indigenous languages to just be mentioned in the constitution, but its implementation is still lacking. There is not political will in our government.

The following section provides the study with current debates on the challenges of intellectualizing the indigenous languages.

2.4 The current debates on the challenges of intellectualizing the South African indigenous languages

Raselekoane (2014) highlights the differences among indigenous and professional communities or academics in the higher education sector of African language and provides a way to overcome this gap; argues that the motivations for altruism, self-sacrifice, and a desire to improve and advance the development of people in their indigenous language should be motivated and necessary. This means that the findings of this study will never benefit companies.

In addition, Raselekoane (2014) notes that it is important to respond to current and emergent situations in South Africa by teaching indigenous languages and literature. They utilize the Public Value Principle which states that university expertise and resources should be utilized in the strengthening of democratic and civic value such as social responsibility, solving significant societal challenges, and contributing towards the general public, and in the recognition of community service needs and growth challenges by practitioners and academics.

Furthermore, Raselekoane (2014: 6) pointed out that the problem is that the Indigenous Languages curriculum focuses so much on African descriptive linguistics and literature, the relatively uncertain academic issues. To help community centres, agencies and less affluent members of the community become important in this area, professionals and academics in indigenous languages should explore areas such as psycholinguistics, neurolinguistics, practice and the use of their translations and interpretation skills. Finally, they emphasize the need, in terms of their contribution to community development, for the vision of indigenous languages to be more explicit

Moreover, the effect of globalization on the introduction of mother-tongue policies at institutions of higher education in South Africa is illustrated by Magocha, Mutasa and Rammala (2019). They claim that a language policy that will possibly meet global expectations must be enforced, which tends to hinder the introduction of linguistic policy in higher education institutions at Limpopo. Indigenous languages remain dominant in all spheres of existence due to the hegemonic tendencies of the English language. Language imperialism has always accompanied economic and political imperialism. Linguistic homogenization is not only a result of global colonial dominance but has also led to the process of nation-building. Thus, at the detriment of other languages, globalization and the supremacy of English are nothing new. The centuries-long pattern of dying local language varieties and survived by more universal varieties rather implies radicalization and acceleration.

Moreover, Gumbi (2015) state that South Africa is 26 years into, while ICT and training continue to insulate indigenous languages. The lack of indigenous languages in ICTs and implementation of language policies in the country, despite many existing legislative and other initiatives, are the reason for the absence of ICT languages (Gumbi, 2019). Many contributing factors include the digital divide, English's hegemony, and negative attitudes to the indigenous languages. Regarding the digital divide, this problem continues because the language problem is not very much addressed in that country and because there is a side-lining in South Africa of the discussion of the integration of indigenous languages into ICTs, which, he believes, indicates the lack of a meaningful and enforceable legislative context for ICTs.

Furthermore, Gumbi (2019) argues that South Africa, as a multilingual country, is a languages resource with different languages and that multilingualism is promoted just as other financial resources, under a parade of the Constitution on South Africa (1996) and the Language in Education Policy (DoE, 1997). The guidelines for language as a resource policy have been established to encourage the multilingualism and draw on the language skills that students from different language groups bring to the school. Cluver (1996) notes that, to stress the value of the language consideration as a resource, the Japanese language in Australia is not considered an obstacle but as an alternative linguistic resource that is more likely than any other country to trade in Japan with English. However, it is seen in South Africa as an obstacle.

Significantly, Wessels (2012) argues that the problems with the creation and modernisation of standard native language varieties, the lack of research on natural indigenous language strategies

and the lack of qualified terminographers specialized in technical and scientific terminology, have two major obstacles. The two hurdles point to the need for quality research and the apparent necessity for researching development strategies, to enhance the training of terminographers or for the other language professionals involved, for example in the creation of new records, to use in courts and journalism. Finally, it is necessary to investigate African word forming and borrowing patterns and African text forming strategies.

In addition, Wet, Niemann and Matsela (2001) emphasize that most South African learners see the right to education as the right to be taught by the official language or languages they choose. They correctly point out that there has been no example in Africa of the effective implementation of a right-wing language policy. Rather, there may be instrumental or practical explanations why there is a change towards the exploitation of the resources provided by indigenous languages. Du Plessis (1994) further argues that basic education should be aimed at providing students with the means to contribute primarily to their countries' national lives in developed countries such as South Africa. Consequently, a country's educational intent should be to aim for internal integration rather than international relations. First, children should be taught to be dignified members of a dignified society with languages that can be used with pride. Then, people and languages can be taught beyond the limits of your culture. The value of English should not be taught and the status quo of monolingualism should be reinforced.

Equally important, Phaahla (2010) informs the study that black South Africans prefer English to power and prosperity because it gives them access to a wide spectrum of information and intellect and is a main language for business and industry. Indigenous language mother-tongues claim that indigenous languages lack the potential for higher education, economic growth, social mobility, and other serious public enterprises as communication media. They say that they are the only instruments of personal and cultural exchange. Further, Phaahla (2010) maintains that until their economic potential has been unmasked, the functional use of indigenous languages will never be fully realized. No supporter of multilingualism or languages has ever proposed the use in Africa's education or economic structures of either a foreign language or an international curriculum.

However, Phaahla (2010) argues that the re-conception or recovery of what works well in Africa in respect of the following needs should be incorporated into education and economic structures that also have access to the outside world. Language planning activities to restrict English

hegemony should prevent the public impression of South Africans in English-speaking business and industry that English's monolingual habit is a way to do business. A monolingual approach in South Africa poses many serious problems.

Furthermore, Phaahla (2010) warns that the exclusive use of English will lead directly to lower productivity and lower efficiency. The direct costs include money, time, and energy to enhance the general knowledge of English and losses from misunderstandings, incidents and so on are indirect costs. English can quickly become an instrument of exclusion and prejudice. The languages of a country are rooted in the power ties of the country. South Africa is the clear example: non-standard English speakers and non-English speakers are not empowered to participate in a globally regulated economy and are therefore unable to profit. Furthermore, information and skills available in the other languages of the country would be lost. The role of language and culture in the growth of economic development is underestimated. In deciding on economic efficiency, the exclusive use of English leaves the position of language attitudes out of the equation.

Moreover, Huyssteen (2005) points out how indigenous systems of knowledge in isiZulu can promote the production of medical language for the purposes of language development. Two indigenous knowledge systems have been explored and illustrated in the world and taboo. The mother tongue of a person provides the basis for his/her interpretation of the society or the world view, in accordance with the Whorfian hypothesis. Huyssteen (2005) further argues that the indigenous knowledge systems can directly contribute to the urgent development of community economic and socio-cultural development, representing a national resource as well as heritage that should be promoted and developed. It allows us to move the boundaries of discourse and understanding across sciences and to open-up new moral and cognitive areas.

In exploring the ideological misconceptions of marginalization of indigenous language in higher status domains, Ndimande-Hlongwa and Ndebele (2017) inform and give recommendations. These programs should include, but are not limited to, the establishment of a national language corporation to facilitate human language technologies, such as spell inspections, computer translators, morphological analysts, and other instruments. Language practitioners should step out of their comfort areas to learn the know-how of programming to improve localized ICT instruments. The importance of indigenous languages in education and other areas of life needs to

be raised. The democratic government has an obligation to create platforms and systems which will provide the indigenous languages with economic value. Strategies must be developed for all languages and radical decisions based on policies to promote indigenous languages in higher life areas must also be made.

In addition, Adam (2010) highlights the fact that colonialism and apartheid play an essential role in strengthening the convictions that indigenous languages and culture are equivalent to background, poor education, and ethno-traditionalism, while simultaneously placing colonial languages as a symbol of civilizations in all public and private sectors as the official language of the world.

Furthermore, Maseko and Wolff (2017) highlight that one of the major modern obstacles for indigenous language growth is national higher education. Although there is an excellent language policy that can, at a glance, ensure the production of Indigenous languages, the policy lacks an implementation plan, as well as guidance on who will lead or guide implementation at both the national and institutional level.

Similarly, Ngcobo (2007) emphasizes that implementing the most important issue in the South African language policy. A clear regulation on the use of languages in relationships between the state and subjects will determine the fundamental nature of the official language policy. However, at the national level the use of English continues. Although other languages will be encouraged to be used at this stage, additional considerations should be considered regarding their use, practicality, costs, and regional conditions, as well as the balance of people's needs and desires. The number of people speaking a certain language in a specific field depends on its practicality. Further to that, Ngocobo (2007) emphasizes that the fair use of official languages is linked to free exercise of language rights. The definition of language rights is critical because language freedom is associated with universal human rights including language recognition, protection, and promotion.

Moreover, Cakata (2015) highlights that the status of indigenous languages has been elevated by Africans in post-apartheid regimes on paper, but nothing more has been ever done. They have been especially ineffective in serving as a viable basis from one country to another in the expansion of mainstream or democratic cultures and society. The fact that there is a wide gap between expected policy (planned or sponsored) and action or application, is acknowledged by most analysts who

attended the debate on language policy in Africa. The reluctance is because the elite interests have become stronger in the status quo and in the use of colonial languages. It is a question of cultural significance that the African elite owe to the usage of colonial languages their positions of privilege and power. They are power languages, as determined and inherited from the elites by the colonial dispensation. Although the reasons for the unstinting use of indigenous languages frequently contain logic, the ruling leaders are unable to, so to say, cut off the branches on which they sit. One is inclined to believe that the 'transformation' in post-apartheid South Africa has meant an inexorable incorporation of African elite into dress, religion, educational policy, medical rituals, the style of social life and the economic values of the white minority community. That is what PANSLAB and other affiliates currently deal with a wide variety of problems (Cakata, 2015)

Furthermore, Hameso (1997) claimed that the full development of the genius of Africa itself and the search for its own development on the continent is part of using indigenous languages complementary and equitable alongside other languages. This proposal runs counter to the purist and nationalistic approach towards indigenous languages as discreet entities which can be taught separately and used separately. Rather, it proposes that indigenous languages should be used together with other languages in the context of multilingual contexts such as South Africa to foster the development of academic and academic competency in general. Rosemary (2012) maintains that multilingualism is one of its main goals under the South African National Language Education Policy (DoE 2002). However, the implementation of this policy is a slow process in the field of training particularly when, for historical as well as instrumental reasons, parents, teachers, and students prefer the dominant English language.

In addition, Adam (2010) reports that Ramani and Joseph (2006) are concentrating their work on the creation of the double medium degree in English and Sesotho in Limpopo based on a bilingual language additive model. This model allows students to develop their own language skills for high-level cognitive research. The approach to integrate our mother tongues into higher education as educational instruments, along with English, will help us understand the complex indigenous context of the former, perceptions, the metaphor, religion, values, aspirations, and relations, and help us to build innovative approaches. These perspectives can never be gained if we continue to underestimate our indigenous languages. We will never obtain such insights if our indigenous languages are still undervalued. As Roy-Campbell (2005) pointed out, the role of Africa as a

destination rather than contributor is a result of the lack of use of Indigenous languages in educational activities and the devaluation of knowledge embodied in these languages. African countries, especially in the West, are obtaining awareness, know how, technology, books and so on, but nothing of 'recognized importance' is seen as contributing to the global information pool.

However, Bamgbose (2011) highlights that in South Africa we have many languages, and that is sometimes used negatively to indicate that this is especially disadvantageous from the point of view of communication and expense. Compared to a widely spoken language, many languages are troublesome, as no single language can exist. This argument ignores the fact that millions of speakers have spoken languages and that many people speak two or more languages in South Africa. In reality, the negative perception of multilingualism appears to undermine the position and gain of indigenous languages. There are more speakers in IsiZulu or IsiXhosa than English or Afrikaans, but still less than English since it is dominated by English in several fields. Their lower status stems from difficulties they have seen, such as being unfacilitated because their use requires a great deal of investment in development of languages, and because mother-tongues tends to learn another language, no harm is done if their language is ignored. But ignoring native languages is wrong, because that means excluding and denying speakers the right to use it in key areas such as education in general and literacy.

The above scholars have informed the study on the current debates on the challenges of intellectualizing the indigenous languages of South Africa. On the discussion it will be pondered on how to bridge the wide gap between the expected policies and application through the respondent's inputs, as this has been made into a question to investigate from the perspective of the indigenous people. This study will provide ways in which multilingualism and bilingualism in the criminal justice, education and in other higher domains. The section below focuses on South African higher institution policies post 1994.

2.5 The South African higher education language policies

Zikode (2017) stresses that in the language regulation, higher education institutions are primarily responsible for (Higher Education Institutions). The department is represented as a monitoring organization and as an institution whose main role is to ensure compliance. In Section 7 of the LPHE 2002, for example, institutional councils and senates must create, publicly publish, and

make available their own institutional language policies. Section 15.4.4 also notes that the Ministry of Education encourages higher education institutions to develop their own institutional strategies to enhance indigenous language skills. Certain strategies and operating plans must be accepted for implementation to be appropriate to the Department and not contravene the LPHE 2002 basis. As mentioned previously, however, it is not easy to assess whether enforcement metrics exist.

In addition, Zikode (2017) argues that thus it is presumed that the Department meets the required criteria in the event an institutional plan or policy has been accepted. Section 20 of the LPHE notes that the Ministry of Education shall continue to track its language impact in higher education for each HEI, with its own university language policy. The LPHE states that higher education institutions have established three-year roll-out projects to detail their commitment to multilingualism. These proposals require institutions in their respective institutions to report on their progress in promoting multilingualism (DoE 2002: 15). It should not be surprising that language that is not so developed that the language is used for research or instruction needs significant resources. It should not be shocking. These are mostly personal and financial instruments.

LPHE requires, among other things, the development of dictionaries and other learning materials to construct the languages. The policy demands that the extent to which the financial resources are made available be compared to investments made in the past to improve the Indigenous language to that which it now retains in higher learning, in terms of funding for the creation of indigenous languages. LPHE points out in Section 16.2 that it has clear proposals and funding opportunities to include institutions to build indigenous South African language programs to encourage the development of indigenous languages (DoE, 2002: 15).

Moreover, Zikode (2017) argues that with the background of the Afrikaans in South Africa, the LPHE recognizes its importance as an indigenous language in democratic South Africa. The LPHE provides for acceptance of Afrikaans and preservation of the language itself. However, those who are not language speakers should not be discriminated against. The LPHE further states that such organizations should not restrict the language alone. This, he warns, can only mean that students who speak Afrikaans are enrolled in these institutions, thus harming multilingual efforts. The policy then states that all African institutions should offer the option of a different language so that it does not become a barrier to access and success in higher education.

Equally important, Nosilela (2019) notes that the report (DoE, 2003) shows that South African higher education establishments are nearly insufficient to highlight and completely leverage indigenous languages as languages for education support. The current conditions do not contribute to indigenous languages' development. In addition, Zikode (2017) states that literature, including the extension of speech, the creation of scientific terms in the indigenous languages and the use of these languages, must be made more available to languages to expand. The Committee recommends that institutions not only include indigenous languages in their official institutional languages, but that they accept their place within these institutions (DoE, 2003:3)

Similarly, Ndlovu (2011) state that the above conditions, many of the criteria have not been met in the South African sense and in the usage of indigenous languages. Such languages are used in education and technology, and changes, though not much, have been made. For South Africa it can be concluded that a language's prominence often has a role to play in this regard as regards the number of speakers. For instance, in Zikode (2017), the majority of South Africans speak IsiZulu followed closely by IsiXhosa. As such, these languages are more marketable than other languages, such as Xitsonga and Tshivenda.

The Constitution of South Africa (1996) also acknowledges that 11 official languages exist and notes that nobody could discriminate based on his or her own language. Furthermore, every individual has the right to be instructed in his or her own language, if appropriate. A draft language policy (Draft Language Policy) was published in 2018 to promote development of indigenous languages as teaching resources at universities in South Africa by the Department of Higher education and training (Makhaya and Zibane, 2020). The policy argues that higher education after apartheid should be characterized by an increase in cultural and linguistic diversity, and that all official languages should be promoted and respected (Makhaya and Zibane, 2020).

Thus, the policy strongly urged universities to promote unity in the languages of South Africa, leaving South Africans free to practice their eleven official languages in different contexts. However, only initiatives or laws without compliance cannot achieve inclusiveness.

Furthermore, Makhaya and Zibane (2020) argue that Higher Education Institutions can be incorporated and applied multilingually with a comprehensive understanding of all cultures. Throughout South African higher education, language exclusion perpetuates current ethnic disparities. English still dominates, despite the vast number of indigenous language speakers

currently enrolled in former White and Afrikaner universities, and this represents Higher Education Institution's inability to enforce the policy. The fact that multilingual groups are enrolled in the university, but the academic program is only available in one language suggests that South Africa still has an ethnic base in higher education. Universities continue to dismiss the arguments that the inclusion of mother tongue education in academia is pedagogically important to learning.

Nevertheless, there are few explicit universities for indigenous language growth, and in most cases promotion of students in the first language is restricted wider to formal academic procedures (Makhaya and Zibane, 2020). They further argue that it is important to remember that when we speak about the advancement of indigenous languages in Higher Education Institutions, we understand the technological and financial constraints by stating that for the development of first languages, difficult decisions, choices, and cost factors must be considered.

Moreover, In the case of Makhaya and Zibane (2020) all Higher Education Institutions have special courses to increase the English skills of students in academic literacy rather than the development in South African universities of indigenous languages. These programmes, as a language of influence in South Africa, are an important tool to retain English. There are few, if any, courses to enhance the development of first language students. After admission to higher education institutions, African students' educational needs are not addressed. As a result, students have rejected the use of African first and second languages (DoE, 2002). There is therefore a danger that in South African universities indigenous languages will never be used as teaching languages (DHET, 2018) which means that the education system will be focused on English for future generations.

As a result, Makhaya and Zibane (2020) maintain that groups excluded from high-quality apartheid education are still excluded. This illustrates the disparity in representation, training, and procedures, which continue to profit and damage others, and contributes to the unequal relationship between various groups in higher education. Colonialism, at the cost of indigenous languages, is maintained in the South African Higher Education Institutions by the imposition and supremacy of English. The isolation and shortage of native languages is the root of an economically unfair culture in the South Africa Higher Education Institutions. In an unequal society there is no account of the needs (resources and services) of individual classes. Indigenous students' language needs

are not heard, satisfied, or understood in Higher Education Institutions, thereby reducing, and excluding Indigenous student epistemological and pedagogical access to academic education.

In closing, Makhaya and Zibane (2020) argues that as radical anti-colonial intellectuals such as Franz Fanon and Ngugi Wa Thiong'o, the colonized people must reaffirm and further their mother tongue, stressing the importance of the language of the colonizers. The colonized can only rediscover their lost continuity and that of their history by releasing and restoring the language of the colonized. If indigenous languages are not the centre of South African education, South African students will continue to feel devalued, marginalized and oppressed by education. The "psychological violence" of Ngugi Wa Thiong'o (2006), which is perpetuated in classrooms in the imperial language mediums. Language is an important vehicle in Higher Education Institutions that in their own country make indigenous peoples unknown. Language does not only mean speaking, but it also refers to the beliefs, values, and culture of people. Degradation of indigenous traditions involves the disappearance or devaluation of indigenous languages. When African students see themselves as being focused and fundamental to their own education, they consider themselves rather than marginalised on the periphery of education as agents, actors, and participants.

Finally, there has been a stagnant shift in higher education, with little political will for the promotion of indigenous languages, and it is urgent to track the implementation of language policy. In higher education, language committees must be packed with language advocates to speed up the process and to dedicate themselves to work. The following section provides solutions towards a successful intellectualisation of indigenous languages in South Africa.

2.6 Possible solutions for a successful intellectualization of indigenous South African languages

The indigenous language intellectualization is crucial to the multilingual adoption in the higher education sectors, Wolff et al. (2017) argue. In the democratic process, the indigenous languages are empowered in politics, but their use is sluggish or resistant by different players. Among many places however, it is appreciated that quality education is predominantly supported by one's own language and that it is language which can promote our Constitution's (1996) social harmony. The

history of indigenous language development shows that these languages can be intellectualized and used in fields where they were never used, such as higher education. However, the process must be done in a way that does not affect speakers of these languages, considering the history of indigenous languages growth and the hegemony of the English. The linguistic skills of indigenous languages students in higher education are small, and this is an area of concern. In fact, this is the result of a lack of training in school for tertiary studies. It should be noted that the number of teachers who have the credentials to teach Indigenous languages is limited over the last ten years, according to the four institutions surveyed. The importance of indigenous languages as reflected in policies must be reflected in society as a language of education, business, and vigorous political debates, for example, through their powerful institutions.

In addition, instead of focusing on language planning to improve the state and use of our indigenous languages in educational and economic, social, cultural, and political spheres, the Adam (2010) states that the Webb (2002) calls on the South African government to be democratically elected. This important aim includes the use, by Webb (2002), of indigenous languages to empower education, law, culture, the economy, and politics. Nevertheless, he stressed the importance of linguistic preparation in South Africa to optimize the use of our indigenous language and cultural resources so that communities can engage effectively, develop education, and create wealth in the knowledge economy. This development in education and economy of our native languages is therefore important to breaking the cycle of transmitted intergenerational deprivation.

Furthermore, Alexander (1997) articulated that those of South Africa's indigenous languages are convinced that the best way is to work with, and not against, the multi-language society. The cost and benefits of multilingual and monolingual policies are being attempted to be compared. Of course, a major factor is that, in addition to its political and national significance, a multilingual strategy also has enormous employment potential, because of which a language industry will eventually emerge. LANGTAG's work in this respect was important. In establishing the Advisory Body, Department of Arts and Culture (1995), Minister Ben-Ngubane told the central committee members that they would be responsible for providing advice to the department on the implementation of an "urgent" comprehensive linguistic plan.

Moreover, Alexander (1997) recommended that South Africans should have access to all facets of the South African community in the creation and preservation of a standard of spoken and written language relevant to a variety of contexts within the official languages of their choosing, the National Language Program was intended to create linguistic needs and objectives for South Africa. Languages other than its mother tongue should be open to South Africans. It is important to improve and preserve the indigenous languages, which were marginalized by past linguistic policies. It is necessary to create affordable and universal language services. If this strategy is implemented, the South African culture will radically change. The government of national unity must have a specific roadmap and consistent timetable, place people in trust, and state how and how quickly the ideals of equality enshrined in the Constitution will be enforced. Within the national language agenda, it is critical that planners consider people's attitudes to the language of the country, even though it is understood that some of the most profound attitudes represent the ideas of the ruling classes.

Ngcobo (2007) asserts languages with a strong emphasis on corpus planning were developed from Europe. As a result, these languages will act "in the pursuit of priorities in the global agenda like the environment, international public health, democracy, democratization, governance, etc., as a means of communicating specialized information and expertise essential. In a policy that strengthens the status of indigenous people in South Africa, languages like English are now seen as disproportionately dominant, the language policy introduction includes the development of teaching materials and other applications. Since the policy is focused on status, it must be concentrated on corpus, as this is a chance for coercive language status. The use of terms to promote socio-economic development needs corporate planning. It also involves developing new vocabulary and discourse, which will in turn help to develop teaching materials and other applications. Finally, the development of corporate resources in many and even all socio-economic communicative fields in South Africa may promote the ultimate functioning of historically disadvantaged languages.

Furthermore, Ngcobo (2007) is proposing a new realistic approach to make it possible for people to use all their languages. South Africa requires awareness and motivation to create a sense and a creative impact. The access to educational materials in all South Africa's official languages serves to facilitate and promote the use of these languages. Before people accept their languages as

commonly used in all domains, they should be systematically established. This advancement is necessary to access and spread information needed for modern societies to work.

Moreover, a different approach is to make use of modern and technological initiatives in South Africa by language professionals to grow and maintain all languages. In corpus planning, computers can play a central role, particularly in the development and location of dictionaries. Computers are also used to store many corporate speech and text-based language analyses. Work should be supported based on the formation of corpus. This helps to establish research, training, and speech therapy services in the schools. This will raise literacy rates in indigenous languages in South Africa. This is in line with the linguistic management theory, which has the tendency to use information as a basis of Community action on how individuals respond to communication problems. Corpus planning is assisted by an alternative model as multiple individuals and organisations may be involved (Ngcobo, 2007).

Equally important, Prah (2017) criticizes language planning and gives a path to the idea of focusing on the emancipation and empowerment of the people, so that people can better meet their aspirations and achieve their full potential, free from existential constraints. Language planning in Africa has been unfavourable and accommodating since colonialism began to take hold in the lives of African people. This must be reversed, and we need to move towards language policies which help us to develop improved lives with conceptual tools based on and equipped with data rooted in African experiences and realities. The plan would outline a vision, outline the broad measures and strategy for the use and development of local languages. The establishment of several institutions and measures required to intellectualize indigenous languages should proceed all language planning.

In addition, PRAESA's (2011) concrete steps to develop indigenous languages. In this case, the common language version to be taught in schools and used to publish and edit in writing must be chosen. It includes the correct script collection, the language spelling definition and the compilation of dictionaries and grammar. In teaching mathematics and science, for example, terminology must be developed. Moreover, terminology is needed for the many technical developments or other changes that have occurred. Teaching, mother tongue instruction is preferable, and the aim is to increase the duration of mother tongue instruction gradually. Teachers must be qualified to teach and use an indigenous language in other subjects as a means of teaching.

The dual-medium program is an obstacle for education. Content for language speakers must be developed. This applies to the report before us. The above have been discussed regarding influencing product availability in indigenous languages. It is important to note, while numerous references are made to books, that books do not necessarily mean printed and bound books but should be defined to include less structured printed materials, audio and visual media and Internet material not limited to text. The orality of indigenous peoples and the incorporation of music and dance with words should be used by all media. In some cases, special systems are developed to revive a marginalized language by a language group. The university department or research centre will conduct a study in the language and its oral practices.

Schauffer (2017, 3-4) attended the Berlin E-Leader 2017 and reported on the lack of the problems in technology, science, medication, psychology, and many other areas. Languages and cultures are not established. In an evolving society with an exponential pace, the indigenous languages must be adaptable and able to adapt in the 21st century to the growing needs for use in electric media, from different languages and disciplines. It should be noted that there once were the Afrikaans. It needs to be recalled. Today, however, the libraries in the former 'Afrikaans University' are full of books dealing with a broad range of topics in Afrikaans and it has taken less than 50 years to complete the transition from Kombuistaal into a respected academic language. In theory, then, in a similar period, one of the indigenous languages in South Africa could have achieved the same status.

In addition, Schauffer (2017) argues that from this several problems arise, including the ethical question of whether oral cultures need to be replaced with the same language literary societies, because, when literary culture prevails over the native oral culture, unequal power relations are produced and may be abused both by colonialists in the latter days. South Africa's higher learning institutions are working to update its language policy with a new understanding of the importance of multilingualism in culture. There is now a strong willingness to speak and to understand the language of another culture. That is one thing but writing and reading in that language at academic level is another thing.

Furthermore, Schauffer (2017) state that it will take time to accomplish this goal, meaning that the faster the cycle begins, the better. But the project is sure to be unsuccessful if not guided by passionate people with vision who are fully committed, informed, and willing to take incredible

time to study, translate and write in the unique indigenous language they are trying to promote and their cultural bodies. The following is a detailed list of tasks for all indigenous languages that are regarded as scholarly, scientific or research languages. Some cultural groups may not wish to establish their languages in this way, but their languages still must be accepted, protected, and maintained to ensure conformity with the provisions of the Constitution. The Constitution provides that,

“Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable”

(Section 29 (2)).

As it stands, the epistemological issues associated with the creation of the African indigenous languages seem to lack enough theoretical strength to begin to question the strong hegemony of English as a higher education language and academic publication in South Africa. Given the steps taken and taken to address the problems, it can be argued. In several of those languages, there is a shortage of dictionaries listing higher concepts in indigenous languages with technological, domain and science terminology. Publications in the individual native language on a range of topics, including novels, anthologies of poetry, script plays etc, are lacking, alongside work that may encourage the use of the word. In all academic fields, including agriculture, the religion, scientific and chemical research, social and knowledge science, economics, psychology, policy, history, medicine, religion, architecture, philosophy and education, the translation of seminal work is important. Human development should include acquiring knowledge and skills and read and write in that language in the spoken indigenous language at a high academic or scientific level. The issue of publishers and academic journals publishing material in indigenous languages is one that is likely to continue to determine the economic viability of publishers by selling to enough readers or institutions. The same is true if papers are replaced in electronic format with hard copies. Sales of book and newspaper could easily be replaced by electronic content subscriptions.

Equally important, Adam (2010) has established that the national language remains the key to power for the country's uniqueness. The language of official public transactions is indeed the language of education and employment. The official languages of the Indigenous people continue to be marginalised on the periphery of economic society, removing most people in countries such

as South Africa, except for English and Afrikaans, from commercial activities. Therefore, South Africa's task is to democratize the landscape and to put an end to our population's interconnecting economic and educational marginalization. Researchers such as Alexander, Webb and Mutasa believe that this is the main starting point for creating a fairer distribution of language and increasing people's participation in historically marginalized activities of economic mainstream society. Highlights of Mutasa (2003),

The government and other stakeholders should use facts like that, united and progressed by using one language, that people can only be empowered by languages, that it is a myth that native languages cannot be developed to function like English or as it did for Swahili and Afrikaans.

(Mutasa, 2003:325)

In addition, Ntshangese (2014) reports that the lack of matching multilingual language policy and linguistic practice in South Africa is one of the main issues of language policy implementation. It promotes adjunctive multilingualism. It is clear from the evidence, as this article shows, that the spread of English is gaining momentum in nearly every South African institution, in the language practices of education, the media and other higher levels.

Similarly, the difference between language policies and practices has been made evident by Kwamwangamalu (2001) primarily on the three main factors: the status and instrumental value of English as an overall language, provisions concerning ambivalent languages within the Constitution of the country and the legacy of apartheid language instruction, in particular the Bantu Act on Education. In combination with the interests and the market forces, these factors were a stumbling block in the efforts of the country to promote the status of indigenous languages in higher education. For the last 200 years or so English has officially been spoken in South Africa. However, it is still distributed exclusively by a small minority party. In trying to make English publicly available there have been resounding defeats. Most are on the outskirts.

In addition, Kwamwangamalu (2001) argues that language division has increased, there has been no major economic growth (Alexander, 1997). The illiterate rates are still high, especially in the black population. In addition, the language division has increased. While it is always possible to

learn English, especially because of its instrumental value, the use of native languages must be extended to all higher standards and through the whole education system. To allow them to actively participate in social, political, and economic growth, indigenous languages must be employed not only to encourage these languages in an efficient way but also to enhance their growth and spread alphabetic education rapidly and massively to citizens. The legislation must be updated to promote indigenous languages and the Bantu Education Act's legacy language ruined. For the former, for what reasons in which province, the linguistic policy must clearly define languages. It is not appropriate legislation recognizing the equitable status of all official languages. Instead of *laissez faire*, we need a sustainable approach.

Furthermore, Kwamwangamalu (2003) argues that the stigma of inferiority that they have kept for decades must thus be eliminated to compete in English or Afrikaans with medium education in the Indigenous language, which can be achieved by providing indigenous languages with the advantages and advantages only available to English and / or Afrikaans at present. Until it is assured that indigenous languages will be as worthwhile as English or African-medium-language education, the Black community will take up African-language learning and trade its English-language.

Equally significant, Zikode (2017) maintains that steps are necessary to ensure the Language Policy for Higher Education (2002) compliance. Mechanisms of compliance are necessary to ensure that the policy enforcement authorities do so. After asked the respondents whether any measures have been taken to ensure policy compliance, the respondents stated that no measures are in place as currently laid down in the policy, given that there are no mechanisms for evaluation and monitoring. This means that the department cannot precisely determine where problems exist and where solutions are needed. She noted that the monitoring and evaluation aspects of the policy are currently discussed and promoted through a Task Force on African Languages to update current policies and make recommendations on language issues in institutions of higher education to the Minister. If all goes according to the Department's plan, this essential item will be included in the newly updated language policy for higher education.

Furthermore, Zikode (2017) states that in South Africa it is unfortunate that languages in all areas of government and higher education have no importance. Much controversy is because none sees interest in indigenous languages about compliance with the Agreement. Little interest is placed in

indigenous languages, little contribution to culture, the economy, and the production of knowledge in the country, and thus their growth is poor. Therefore, it is undermined to improve them and to ensure that those who speak English, or Afrikaans, still have effective access to higher education. Languages across a variety of channels, including the media, are important. In this way, you build the necessary knowledge that they are important and that a lot can be done. These reflect interesting opinions in that languages are not developed because of the lack of recognition of their importance. While Department of Higher Education and Training points out that compliance by the Higher Education Institutions with Language Policy for Higher Education of 2002 is difficult to identify, since no specific measures have been in place to evaluate them. The essence of the language compatibility and growth of these Higher Education Institutions can therefore be difficult to determine without the necessary evaluation steps.

The following section provides with the challenges of intellectualizing indigenous languages in the higher education sector.

2.7 The current challenges in intellectualising of indigenous languages in higher education

Zikode (2017) reports on three key problems concerning the language policy implementation in the University of Pretoria. As the language policy of this institution states that Sepedi is the university's indigenous official language, which is the university's third official language, little progress is evident because the language generally does not reflect demographics for students. The province of Limpopo, which has the largest Pedi-speaking population in South Africa, is close to Pretoria, which would explain why Sepedi was assigned to the University of Pretoria as the official indigenous language to be established. This does not make it the only language that dominates the institution in terms of speakers.

In addition, Zikode (2017) argued that the institution will find it hard to completely adopt the strategy and establish an indigenous language as a language to be used in the future as a medium of instruction. In addition, student demographics are shifting all the time, and it is a daunting and demanding task for an institution to commit to developing a single African language. The second problem is that there is a lack of effective financial planning at the university. It was found that the organisation did not have an adequate budget to carry out the task of developing an African language and to adequately implement the policy. This shows that the institution's language

department often creates approaches that are useful to the institution, but because of the lack of funds such methods are usually never implemented. The last challenge is that the language speakers themselves lack visibility.

Furthermore, Zikode (2017) reported the decline in improvement at the University of Johannesburg. The University of Johannesburg advocated the development of indigenous languages in the universities of the country, and the policy was being implemented. But progress has slowly disappeared over the years. One of the major problems is that the language unit responsible for language policy implementation and ensuring the development of indigenous languages no longer functions as it had done previously. It was brought down to the level of the faculty. It faces the second challenge of simplicity and convenience. The institution. Other than the national multilingualism programme, the university has preferred practicality because practicality means less effort, is faster and is much cheaper. The organization was trapped in English as the dominant country language. As such, the institution is now presumed to be the only language of study for its students and employees. There is no need to try to change it since they do not complain. Institutional leadership sees no need to change anything if it is not necessary.

Moreover, Zikode (2017) reported that the University of North West has only one of the largest campuses offered in Afrikaans traditionally. But over time, this changed with the fusion of other universities and the use of English was adopted, meaning that the official languages of the university are English and Afrikaans. In contrast to many other universities in South Africa, the university has campuses in two provinces. In fact, these provinces have different dominant indigenous languages. In the province of Gauteng, Sesotho is a dominant language on the Vaal triangle campus, while in the Mafikeng campus and the Potchefstroom campus, Setswana is the dominant language. The institution is responsible more than the other institutions for the creation of two languages. Even if this happened, the institution has problems. It was suggested that what they called a practical language policy should be defined in North-West University, meaning that English and Afrikaans are both the official languages of the institution. Consequently, the application of this policy differs from campus to campus. Teaching is offered in English as well as in Afrikaans at the Vaal Triangle Campus and some use of Sesotho and Setswana, while teaching is only offered officially in English at the Mafikeng Campus and is not used in Setswana.

However, Zikode (2017) has reported that the University of KwaZulu-Natal University is the only institution that appears to be confronted with barriers in its effort to implement language policy. It was very well involved in implementing its policies and in growing IsiZulu within the institution in relation to other higher institutions of learning in South Africa. Approved by the Council in 2014, the institutional linguistic development program led to the development of policy effectively. The establishment of a University Language Board to monitor and review the progress in implementation of language policy is responsible for much of the effective language introduction. University of KwaZulu-Natal has a Language Planning and Development Bureau which is a permanent Bureau unlike a quarterly University Language Board. The Language Planning and Development Office has a permanent staff responsible for the policy implementation and IsiZulu establishment.

Furthermore, Neethling (2010) after studying the institutional language policies of the University of Cape Town, The University of Stellenbosch, and Western Cape. Reported that the policies do not reflect their interest in developing indigenous languages at a level where they can be used as education and are involved in creation and use of indigenous languages, but in fact this is not the case. He explains on her website the concept of windows dressings with isiXhosa from the University of Cape Town and the University of Stellenbosch, but they struggle to make this language a state in which it can be used institutionally.

2.8 Conclusion

In the literature review chapter, the scholars have unpacked or defined the concept of intellectualization in relation indigenous languages in the South African context, informed the study on historical and contemporary language policies in South Africa and a background on higher education policies post 1994. It provided the current debates on the challenges of intellectualizing the South African indigenous languages, current challenges in intellectualizing South African indigenous languages in the higher institutions and lastly, scholars provided recommendations for successful strategies to intellectualize the indigenous languages. It can be deduced from the authors that the government (including Pan South African Language Board) and higher institution are lacking the monitoring and implementation strategies of language policies, they lack the political will to enforce the implementation. What is in the South African Constitution

does not reflect the realities other than a dream yet to be lived. Diversity is not promoted, and marginalization of indigenous languages continues.

The following chapter deliberate on the adopted methodology and theoretical frameworks by this thesis.

CHAPTER 3: METHODOLOGY AND THEORETICAL FRAMEWORKS

3.1.1 Introduction

The mission of this study is to get the perspectives of the indigenous youth as they experience the impacts of the lack of implementation of the language policies and to get their views on how they think the processes can be made faster. With that in mind is to try to get the youth active in the improvement of their indigenous languages and to understand how they want their languages to be developed and for what purposes.

Methodology and the adopted theory are the focus of this section. In this section, the method that was used in this research will be discussed as well as the theory that will be used to analyse the development, empowerment and intellectualization of indigenous South African languages and the challenges currently facing indigenous languages. This section will explain how the study will be conducted.

This study uses qualitative methods. To describe this methodology, Liamputtong (2011:1) maintains that “qualitative method focuses on the social world, it is a way of provoking evidence from various people, population groups and contents. These methods evaluate how individuals interpret their experiences and their world”.

This methodology connects with the research questions as it offers flexibility and that is good for understanding the meanings and experiences of the indigenous South Africans. Liamputtong (2011:1) further argues that “qualitative method permits the researcher to hear the voices of the silenced and marginalized in a society”. Indigenous languages in South African have been marginalized and the voices of the indigenous people have been silenced that is how this method connects with the research questions.

3.1.2 Methodology Selected

Stake (2010) states that qualitative research explains a phenomenon based on the perception of the person's experience in each circumstance. Tuli (2010) argues that epistemology of interpretation and ontology of construction support a qualitative method. This presupposes that meaning is incorporated into participants' experiences and that this meaning is mediated by the researcher's perception itself (Sotashe, 2016). A quantitative approach is appropriate if a researcher attempts

to understand the relationships between variables, as Creswell outlines (2008). Katz (2015) argues that the term "methodology" refers to how we approach and look for answers. The term refers to the way research is carried out in the social sciences. The methodology we choose shapes our beliefs, interests, and goals.

Since it was intended that the Department of Higher Education and Training, as well as Pan South African Language Board, would have an assessment of the lack of monitoring of language policy implementation issues in this study. And to understand the importance of translation in COVID-19 in South Africa, how knowledge is shared, which languages and the challenges that local speakers face in accessing information for health and safety purposes during this pandemic.

In addition, Qualitative research attempts to explain people's behaviour, convictions, and contexts. The approach defines qualitative approaches, Hennink et al. (2011:8), which allow you to analyse people's experiences in detail using certain methods of research such as in-depth interviewing, focus group discussion, observing, content analysing, visual methods, life history or biography. This means that researchers can use a qualitative approach in qualitative research. The qualitative method used in this study is the analysis of contents and in-depth interviews, since content analysis can be used for any writing or recorded communication. Interviewees can develop a close and harmonious relationship that allows participants to feel more comfortable and to produce more insightful answers. To gain a rich understanding of attitudes, perceptions, motivations etc., interviewers have greater opportunity to ask further questions, probe further information and go back to key questions in the interview later. To gain a deeper understanding, interviewers can monitor changes to the word and ton. In comparison to some other data collection methods, there is a greater quality of sampling.

3.1.3 The Researcher

The researcher worked in the University of Cape Town in the School of Languages for almost 2 years and holds a Bachelor of Social Sciences, a BA Honours (first-class division) and is a MA candidate. A young African linguist. There was no direct relationship between the participant and the researcher representing a conflict of interest, such as a reporting relationship, a contract between the researchers who could have given a preference to the study. The researcher has been trained in the skills needed for the study.

The researcher was selected as part of the digital editors of Via-Afrika in 2018. In 2019, he was awarded a UCT Top 100 (UCT Top 100 Young Researchers) Postgraduate Research Scholarship by Vice Chancellor and was the Academic Chairperson of the Student Council of Postgraduate Humanities. The researcher has extensive knowledge of communication, the development of African languages and good work ethics.

3.1.4 Study Participants

The questionnaire has 29 main questions and 5 follow up sub question. The questionnaire has 2 questions on geographic background and 6 on linguistic background of the participant. With closed set of questions some required elaboration and open-ended question so that participants can share their ideas or perspectives with no restrictions or limitation. Participants are indigenous speakers from the previously marginalised indigenous languages. The aim of the study is to get 200 participants, 20 per indigenous language. That means 20 from IsiXhosa, IsiZulu, Sesotho, IsiSwati, IsiNdebele, Sepedi, Setswana, Tshivenda, Xitsonga and including Khoisan speaking community. However due to the COVID-19 pandemic the study managed to get 57 participants, largely being isiXhosa speakers due to the advantage the researcher being from the isiXhosa background. This study interviewed 16 participants from IsiXhosa, 10 IsiZulu, 8 Sesotho, 5 IsiSwati, 6 IsiNdebele, 5 Sepedi, 4 Setswana and 2 from Tshivenda and 1 Xitsonga speaking background.

3.1.5 Data Collection

This study used an interview method, interviews were conducted through questionnaire, participants filled the questionnaire and follow up interviews were conducted via telephone. Due to COVID-19 pandemic one-on-one interviews could not be conducted and the country was on lockdown. The questionnaire was framed to invite more depth regarding the issues the indigenous community faces due to language barriers, issues with understanding lockdown and COVID-19 rules and regulations and the lack of implementation of language policies.

No questionnaire was conducted without the written informed consent of the participants. In their respective provinces or places each participation completed the questionnaire. Follow up telephone interviews were transcribed by the researcher. This study interviewed 57 people, and the participants were selected using the nine indigenous languages plus the Khoisan language. The

participants are from age of 18 years, the reason for that was for them to be able to give consent and offer critical perspectives from their lived realities.

3.1.6 Procedures Followed

Approval of the research ethics was sought from the University of Cape Town. Once approval was given, the researcher emailed individuals within his professional contacts, the university network and requested permission to indigenous speakers to partake in the indigenous language intellectualization questionnaire and telephone follow up interview, if there are unclear responses. Participants were given written consent before participating in the research questionnaire and follow up interviews.

Since the phenomenon emerges from the results, some follow-up questions will be added, or the interview questions suggested may be changed during the analysis (Birks & Mills, 2014). As certain initial themes arose during the first interviews or subsequent interviews, the researcher added clarification questions or points to subsequent interviews to further explore the problem or void that emerged.

Telephone interviews were transcribed for review by the interviewees once. While each interviewee was permitted to find some material for an interview, this practice has not been promoted. The interviewee was asked whether anything would be added to the reflection. Following the participant's approval, the transcript was updated when required, including any reflection after the interview. Participants were not interested as no participating individual had access to any other interview to write or edit the review and findings.

3.1.7 Data Analysis

This study will use Interpretation-focus coding strategy. Adu (2019) argues that interpretation-focus coding is about making sense of the relevant excerpts, creating phrases that reflect the interpretation of the excerpts with research question in mind and tell what they mean, reflect on the possible meanings, and consider context of the participants. This study has used the Individual-based sorting to categorizes the codes (phrases).

3.1.8 Trustworthiness

What the researchers see and hear depends on the faith and validity of qualitative studies. Shenton (2004) pointed out that trustworthiness is essential to integrity, transferability, confidentiality, and confirmability. One way of making sure the participants have the expertise to address the phenomenon that the researchers aim to investigate is to ensure legitimacy and transfers. This research attempts to consider from the viewpoints of indigenous speakers the problems of intellectualizing indigenous languages. Short descriptions and telephone survey responses were used to highlight the main topics for this study which supported the study findings (Mohajan, 2017). One way to check is to ensure no discrimination by researchers. What the researchers claim is necessary to interpret unbiasedly.

3.1.9 Ethical Concerns

Ethics remained a high priority throughout the entire analysis. The researchers ensured in ensuring the validity and reliability of the analysis, the methods mentioned in this chapter were followed. Each participant receives the informed consent formula before sending the questionnaire and telephone interviews. The risks associated with the research for human subjects were low. Everybody was over 18 years of age. They qualified as participants in the study to meet these requirements. Confidentiality threats were of the utmost importance to mitigate.

3.2 THEORETICAL FRAMEWORKS

This qualitative study was developed using the Critical Discourse Analysis (CDA) and Critical Language Awareness (CLA).

3.2.1 Critical Discourse Analysis

Mullet (2018) notes that in the Critical Discourse Analysis Network that was created in the 1990s and included Fairclough, Kress, van Leeuwen, Van Dijk and Wodak, the context incorporated common characteristics and processes. These features include the problem focus, a focus on language, an opinion of discursive power relations, the belief that speech is situated in contexts, the idea that language expressions are never neutral, and a systemic analysis process, interpretation, depiction, and explanation (Fairclough, 2001; Kress, 1990; Van Dijk, 1993; Wodak, 2001).

In addition, as a set of frameworks, Rogers et al. (2005) argues that Critical Discourse Analysis addresses questions about the connections of languages and society. Critical Discourse Analysis focuses on the mediation, through language as a cultural instrument, of power and privilege in social relations, structures, and information bodies. Gee (2004) distinguishes in minuscule letters between the capitalized term Critical Discourse Analyses and critical speech analyses. The Critical Discourse Analysis applies to the brand analysis of Fairclough, Hodge, Kress, Wodak, van Dijk and Van Leeuwen. A wider variety of techniques are included in the lowercase critical discourse analysis. Such researchers explored forms of analysis of discourse that are critically directed, but do not explicitly name their work as the Critical Discourse Analysis. Although their work is the same when it comes to social problems and impact.

In addition, Bhalla (2011) states that criticism of discourse analysis approaches addresses social practices in terms of their implications for things such as status, unity, distribution of social goods and power. Language is a social practice and not all social practices are produced and seen as equal (Gee, 2004). A team of scholars affiliated with the University of Frankfurt's Social Science Institute focused on the evolution of capitalism's characteristics and its relationship with theories of Marxist economic determinism. With Marx, Kant, Hegel, and Weber's German philosophical and social thinking tradition, these students began a debate. While opposing the strict economic determinism that economic factors are focused on all other facets of human life linked to Marxism,

they continued to believe that inequity and inequality shape the social environment. Frankfurt School and intellectuals from across disciplines engaged in critical theory and sought to find the numerous ways in which power and domination were accomplished (Rogers et al., 2005).

Thus, the Frankfurt school, together with other neo-Marxist students, opened the debate as to whether the language is part of economic or cultural foundations, and whether these conditions are defined by or are determined by material conditions (Ives, 2004). Bhalla (2011) states that while the Frankfurt school has grown in popularity in academia, W's work is important to keep in mind. The dominant Euro-American academic paradigm was faced by E. B. DuBois (1903/1990) and Carter Woodsons (1933/1990).

Furthermore, Rogers et al. (2005) argues that Horkheimer, Adorno, and Marcuse are commonly associated with critical theory, while DuBois and Woodson remain invisible to the scholarly canon of critical theory (Ladson-Billings, 2012). This is important since several theories are critical theory which seeks to identify and answer questions of authority, privilege, and hegemony. Critical theory is no unified view. It includes instead theory of the essential races, post-structuralism, post-modernism, neo-colonial studies, theory of the queer, etc. Critical theories typically deal with issues of power and justice and how social institutions are created, replicated, or transformed by economy, race, class, gender, religion, education, and sexual orientation.

Although research at various times can be crucial, several approaches to critical research share certain hypotheses. Critical theorists, Fairclough (2001), for example, believe that thinking is mediated by historic power links. Facts never are neutral and are always integrated into contexts. Some groups in society have a privilege to others, which means that they have differentiated access to services, goods, and results. Another common assumption is that a most forceful form of oppression involving coercion and consent is internalized hegemony (Ives, 2004). The specific features of dominance are interested in critical researchers.

Lastly, Bucholtz (2003) notes that a formalized set of methodological Critical Discourse Analysis criteria would not silence the theory and methodological criticism. As the theory and methodologies are hybrid by nature. The continuous work within and through these framework structures enables it in late capitalist society to adapt and respond to changing circumstances.

3.2.2 Critical Language Awareness

Papa (2020) states that Alim (2010) and Fairclough (2014) suggest that Critical Language Awareness (CLA) is interested in the dialectical relationship between language and social systems and how language control is exercised. In patterns such as the one that governs the discussion, for example, who poses more questions, who selects speakers, who interrupts contributions or turns topics and who is placed as a "knower" how influence can be observed by language, which information, world views, beliefs and expectations are privileged during the interaction (Fairclough, 2014, Pennycook, 2001).

In addition, Papa (2020) asserts that the fact that texts are constructed is stressed by CLA. It is possible to de-construct something that has been designed. This unmaking or unpicking of the text improves our comprehension of the decisions that have been taken by the writer or speaker. Each selection indicates what has not been selected and covers the silences or backgrounds not selected. Janks (1993) asks us to reconsider the decisions we make in naming our world by means of a critical language awareness. This makes the reader aware of the fact that he or she has taken these choices as to why he has made them critical questions. They serve their interests. Who has the authority, or the authorisation of the language used.

The principle of superiority is seen by Critical Language Comprehension as one of its central assumptions. We may be in a better place to understand how the discursive interests of the people in power influence and shape our worldview through language by looking critically at texts such as Janks (1993) above. But the relationship between power and language is not always clear and subtle. While the circumstances in which this relationship is being achieved can be identified in clear and measurable ways, control can be exercised through common-sense assumptions that people are not very aware of it (Papa, 2020).

Furthermore, Papa (2020) reiterates that Fairclough (2001) states that it is necessary to stress that control is not merely a matter of language. There is strength in various modalities, including the concrete and unmistakable modality of physical force. Perhaps a broad distinction between the exercise of power by coercion of various kinds, including physical abuse, and the exercise of power by consenting to it, or at least acquiescing to it, may be helpful. Power relationships are dependent on both, though in varying proportions. Philosophy is the primary means of generating consent.

Moreover, Papa (2020) reports that the critical approach of language should be understood as to how language is related to human domination and subordination, as stated by Fairclough (2011) and Wodak (2006). Critical is used in that the complex and constantly changing language should not be isolated from the social context in which it is used. Language is an integral part of society and a social practice. Critical language Awareness explores the structures of power in society and how language is mediated. This helps students understand how certain language choices inspire others while they empower others. Being aware, however, is not sufficient. Students must be able to have conceptual and analytical tools to sharpen their ability to understand, challenge and eventually challenge oppressive speeches.

In other words, according to Papa (2020) understanding needs to be transformed into action. Education is the place to inspire students to reflect critically, to be aware of the problems of injustice and social justice, while language serves as a tool and awareness of critical language argues that there is no neutral educational process. Either training is used as a mechanism to encourage the incorporation of the younger generation into and adhere to the logic of the current system, or it becomes a free practice, a way for people to interact objectively and creatively with reality and to learn how to participate in the transformation of their world.

The Critical Language Awareness can contribute to independence and offer students the techniques necessary to view secret senses between lines or into texts. Critical literacy has been described as a way of practicing critical reading, listening, and monitoring instead of being passive beneficiaries of knowledge. Students are proposed to become aware of language users by applying different analytical skills and to be able to go beyond the surface context of a text. They question the conventions and try first and foremost to understand why they exist and, if appropriate, challenge them. It leads to social justice, as the discovery of racism and injustice in society plays an essential role (Papa, 2020).

3.2.3 Conclusion

This study covered method selected which was qualitative. It provided the background of the researcher and who the participants were and how the data was collected, and which procedures were followed. This chapter provided with the data was going to be analysed, trustworthiness and validity of the research was pondered on and ethical concerns. Furthermore, this chapter used

Critical Discourse Analysis (CDA) and Critical Language Analysis as the theoretical frameworks of the study.

In addition, the study participants were indigenous speakers from South Africa, the data was collected using questionnaire and follow up interviews. To critically evaluate the role of languages especially the indigenous languages, the theories were employed to uncover the deep language inequalities in South Africa and provide how language maintains power and exploits the indigenous languages and unpack how the status quo is maintained through language.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter presents and analyse data. It has used the Interpretation-focus coding strategy. Adu (2019) argues that interpretation-focus coding is about making sense of the relevant excerpts, creating phrases that reflect the interpretation of the excerpts with research question in mind and tell what they mean, reflect on the possible meanings, and consider context of the respondents. This study has used the Individual-based sorting to categorizes the codes (phrases).

In addition, this study was conducted to get a sense of what are the contemporary challenges of intellectualizing the nine indigenous languages including the Khoisan languages. Due to covi-19 pandemic and the South African lockdown, this study could not be done in physical locations. But respondents across the South Africa indigenous language community were approach digitally and communicated via social media and through emails.

The responses from the questionnaire have been grouped for better analyses of the data received.

4.2 Understanding of the term “Intellectualization of indigenous languages”

Out of 57 consulted respondents, 30 respondents from the 9 indigenous languages, namely, IsiXhosa, Sesotho, IsiZulu, Setswana, Xitsonga, Tshivenda, IsiSwati, Sepedi and IsiNdebele. They understood intellectualization of indigenous languages as the inclusion and the development of indigenous languages in all aspects of our lives, from academia, business, etc. A concept that the indigenous South Africans should push for, which is making indigenous languages capable to be used in any sector. A way of providing more accurate and detailed means of expression, especially in the domains of modern life, such as science, technology, government, contemporary culture, politics, higher education, etc. It means elevating indigenous language standards to the level of English and Afrikaans in the context of South Africa. Use of indigenous languages in spheres where social intellect is required. Using an indigenous language to acquire information and knowledge. Changing the perceptions on indigenous languages and introduce them into spaces of academia and trying to improve the currency associated with indigenous languages. Acknowledgement and understanding of the indigenous languages. 20 respondents indicated that

they do not understand the term, that might be because it is a rare term (if the term were 'development' would have been understood easily). 5 respondents did not answer the question on the understanding of the term in relation to indigenous language.

4.3 The contemporary challenges of intellectualizing indigenous languages

37 respondents agreed that indigenous languages are disadvantaged as well as the speakers. Some respondents alluded that language provide access but currently the access is through English. Then that becomes a barrier in participation for indigenous speakers, especially the illiterate. People are hired through interviews which are conducted in English and inability to speak English means that you are highly unemployable. While 20 respondents agreed on indigenous languages being disadvantage but disagreed on the indigenous people being disadvantaged as well. Some participants stated that if we are to look at Coloured people, though their language is advanced. Most of them are disadvantaged still, South Africans are taught English since primary school and most of the things are executed in English, but you would find Black graduates who know English or are fluent in it but still they are not employable and consider themselves as disadvantaged. As much as language plays a role the advancement of economic realities, but that is not always the case.

However, 28 respondents fully agreed that they feel as if it is English speaking people who have language rights in South Africa currently, as it was for Afrikaners during apartheid. While 10 respondents slightly agreed, and 19 respondents disagreed. The inability to use their languages outside of their homes for business, work might have fuelled their reasons.

Furthermore, when asked whether the lack of language policy implementation to develop the indigenous languages correlates to the delay in development of the material conditions of the indigenous speakers, 34 respondents agreed that the lack of implementation does correlate to the delay in the development of material conditions of black people. When they were asked to elaborate on the above, they stated that, language plays a key role in societal development. Making all important amenities accessible to indigenous language speakers is the best place to begin upliftment. But 23 respondents disagreed, stating that they were not aware of language policies. If you know English and work hard you will better your material conditions. A participant stated that

she finds English easy than IsiXhosa and for her that does not affect her, and that English is a common language, majority of South Africans speak it and you do not need fluency to use it for the betterment of one's material condition. Another participant added, "Language is not always the determining factor to material condition development, look at the entrepreneurs in township, they use their minds to think of ways to make money outside of robbing. So, intelligence does not require one to be educated or know English to uplift their economic realities and some skills are not taught other than creativity using what one has."

Equally important, 39 respondents stated that there is still a stigma attached to indigenous languages in South Africa. Some respondents have alluded that there is view amongst largely pushed by English speakers and academia that English or western culture came with civilization in this country and that good articulation of English language is synonymous with intellectualism. That indigenous languages are a representation of backwardness and uncivilized culture. This stigma is rooted from the colonial conquest. South Africa for an example is an English-Dutch colony. This then translate to a group of indigenous people who were victims of oppression by these dominant languages. Indigenous languages were then side-lined during this process because of this oppression. Therefore, there needs to be a very radical approach to correct all these historical injustices. In all government institutions. Another participant shared how her mother used to be tell her that in grade 12, she needs to focus more on Science and Maths because she will get a job easily and not spend much on languages, as they are easy, and you can pass without study. You cannot fail your home language. Another participant said, "I had a friend who was doing IsiXhosa in university, when asked by people what he does, he was always not content. He would skip the IsiXhosa major and tell them he is doing Psychology, just brush off the shame or being bashed. He would tell me how his father always asks him where will IsiXhosa take him in this world and that he is wasting his time. He must just find work."

However, other 18 respondents stated that most stigmas attached to the indigenous languages ended in 1994 and that in the democracy diversity is valued and discrimination against other languages is prohibited by the constitution and everyone is protected. a respondent argued that there are not stigmas attached other than ignorance in people who do not want to accept the transition from apartheid to democracy. There are jobs that will not hire you if you are do not know one or two African languages, and there are a lot of initiations to promote indigenous languages.

Another participant argued that, there are more White people, Coloured people, Indian people, etc. who want to learn our languages, and some can communicate, and others can speak them fluently.

Moreover, when asked whether they agree that the indigenous people from rural areas who do not know English are at disadvantage, 37 respondents agreed that indigenous people from the rural areas who do not know English are at a disadvantage and are mostly excluded. One respondent stated, “You would see that when the older people need to operate their phones with English commands, when they want to use ATMs or when they are in process of applying for their pensions. They are always assisted, and they can be easily robbed as they do not understand the terms and conditions and possible the person assisting can incorrectly translator what is said or written intentionally.” Some respondents stated that those who are working in the construction, they struggle when they want to make demands and confront the boss, they send their foreman who can mislead them if not fluent in English, sometimes he can side with the company and give them concorded feedback. Workers in the working place that requires English, really struggles and they are exploited due to them not being able to express themselves.

Although 20 participants alluded that they are not disadvantaged as there are dominant languages in different areas and that they use indigenous languages to communicate and do business, English is mostly used in the cities, rural people are not pressured to use English.

Likewise, 34 respondents indicated that the 2017 judgement to use English only in the South African criminal justice system was not fair, it was exclusionary. As it only favoured English speakers over indigenous speakers who constitute a majority in this country and undermined the importance of indigenous languages and their development. Another respondent added that the judgement reversed the process of multilingualism in South Africa, and it favoured monolingualism and the maintenance of English dominance. Legal system became problematic, no diversity and remains not transformative and lack redress. Although 23 participants indicated that the judgement was fair due to English being a common language and resource wise it was a good judgement. For the South African law to compete with the world, English needed to be the only language as it is a universal language.

When addressing the question of whether the use of the indigenous languages in the criminal justice system was practical or practicable. 40 respondents indicated that it is possible, though they highlighted that the costs would be too high, and the government would not sustain the process and with all the corruption in South Africa, there is a possibility of hiring unskilled or incompetent people and that would undermine the development of indigenous languages. They maintained that using English in the Law sector creates a language barrier for non-mother tongue English speakers. It excludes the illiterate and the majority of South Africans. No transformation in the language sector. The other 17 participants indicated that currently it is not possible, as they alluded that, it will take decades to plan and implement the use of indigenous languages in the criminal law. It could undermine the practice of law when they need to practice it outside of South Africa. Although the material can be translated for better understanding of the law for the citizens.

Furthermore, in terms of whether the lack of implementation of language policies is intertwined with the socio-economic realities of indigenous South Africans, 39 respondents agreed that the lack of implementation is indeed intertwined with the socio-economic realities that Black people in South Africa are currently facing, which are poverty, low income, youth unemployment, etc. While 18 maintained that looking at the Black middle class, it is not intertwined, language cannot be the determining factor for poverty. Some people are not working hard, they depend on the government for most of the things. The other respondents were not aware that there were language policies.

When responding to the advantages and disadvantages of using indigenous languages respondents said the disadvantage would be perhaps that the proceedings would take longer, the processes would need more funding. It would take many years to complete the process of translations and getting proper interpreters and to change the stigma attach to indigenous languages as backward and incompetent languages. and advantage would be that people would get to speak freely, but the benefits would outweigh the disadvantages. Another participant stated that the advantage would be that this would eliminate the lost in translation of statements taken by police and would give accurate information and keep the originality of the statements. It would eliminate the wrong convictions due to language or translation barriers that the accused find themselves in.

Out of 57, 45 respondents agreed that indeed the government has overlooked the importance of indigenous languages when it comes to their use for health purposes. This is what one of the

responded shared, “This one time I was seeing a (White) doctor at a local hospital. As expected, there was a black nurse to interpret for me. To say the least, the interpretation was way out of line. I had to take over. Government should at least make interpretation/translation studies compulsory for nurses”. Another participant stated, “It is vital to address health problems with languages that people understand to improve the lives and prospects of millions of people. People in South Africa are susceptible to HIV and AIDS, malnutrition, measles, diarrhea, COVID-19 and other health problems, due in part to the lack of important language-specific and culturally sensitive information provided. It is important that leaders ensure accountability and transparency to link language with democracy. Individuals should be able to communicate in the mother-tongue with their leaders. English is still the language of power, money and status, and the cognitive disadvantage of indigenous languages remains, although all 11 languages are official and have equal status under the Constitution.”

Alternatively, 12 respondents disagreed, stating that the government has not overlooked the importance of using indigenous languages for health purposes. One respondent alluded, “The government did use the media houses to public the information regarding COVID-19 in indigenous languages, although that happened after the address done in English. When the lockdown started, PanSALB called in translator to assist the nation regarding the dissemination of health precautions in indigenous languages”.

Additionally, the respondents argued that the government is not taking the urgency of indigenous languages into consideration. The important messages are sent in English as the results these messages are not reaching the targeted people. It then becomes a challenge for illiterate indigenous people to understand what is needed to do to make sure that you do not get infected with the virus and how to protect yourself and those around you from getting infected with the virus if you tested positive for COVID19.

After one responded mentioned about the issue of COVID 19, respondents were asked what the challenges were of accessing COVID-19 lockdown regulations and rules written in English especially for illiterate indigenous people. Respondents indicated that the government is exclusionary as a piece of paper written in an unknown language is useless where COVID-19 has posed a serious threat to our country and making sure that all vital information, including rules, is

accessible in all languages is non-negotiable. It is unfair to enforce regulations and punish people if they do not understand what the rules are. One participant elaborated, “Here in my township, you rarely see people wearing masks and doing the social distancing and adhering to the curfew. It has been worse since the deployed soldiers left.”

The mass communication campaigns, and strategies have been done in English i.e., the daily SMS services, for example, “The coronavirus must be contained. The coronavirus kills. Stay home & save South Africa. Together, we can beat this. A message from Government.” In a country with such a low literacy rate and majority being Indigenous speakers, there was believe that concerted effort needed to be made to ensure important information is communicated in the most accessible ways which may look like the use of different languages and infographics and it reaches the indigenous within the urgent moments not after days. What has been evident since the start of the national lockdown, the government’s communication strategies are exclusionary as they fail to recognize that we have a massive comprehension crisis in the country with English and other languages. There continues to be challenges around accessibility of information. Accessibility should be understood as comprehension.

It was indicated that the illiterate indigenous people have difficulty of understanding the lockdown regulations and rules. As a result, they will not understand the seriousness of the pandemic which will result in breaking of the regulations and rules and taking the precautions lightly, which endangers their health. The high spread of COVID-19 in areas with many illiterate people emanate from lack of understanding of the safety regulations. As there are cultural beliefs that corona is a myth, it does not exist. Other participant indicated that COVID-19 only affects White people, Black people have strong immune system, it does not affect them.

Respondents were further asked about their views as citizens from the indigenous communities about the presidential addresses done in English during COVID-19 pandemic. One participant shared that she understands that the president cannot deliver a speech using all languages at once, however, he could have had indigenous translators that translates instantaneously or perhaps that could be an option for radio stations. Another one stated, “English is a common language, many South Africans are taught in English all their life, therefore they have a responsibility to translate for their elders and play their role.” He does not see an issue with the deliverance in English.

Furthermore, the presidential addresses were argued to be excluding the majority of South Africans, the indigenous communities were disregarded by the government. He did not consider the importance of language access in his addresses. He assumed that everyone has grasp, understand (as in full comprehension) and access to English language. The indigenous communities with lot of illiteracy were denied an opportunity to learn about what is happening in the country and the world. The respondents alluded that the addresses done in English were a violation of the rights of the indigenous people to access to knowledge. Another respondent said, “It is very exclusionary for the President to address the nation in one language in a nation of many languages but at the same time what was spoken about is summarized in the respective languages during the news report, although it is delayed.” The pandemic was not a matter that certain people’s access to information can be delayed and that exposes or speaks on equity and equality in South Africa.

Moreover, another respondent shared that her uncle and grandmother every time the President is addressing the nation on COVID-19 and lockdown updates, they ask, “Uthini uMongameli, asimva thina kodwa sithi abebelwela eli lizwe.” (What is the President saying, we do not hear him, but we are the ones who fought for this country.) They are disgruntled and feel left out while they contributed to the fight for freedom in South Africa.

4.4 The possible solutions to the Challenges of intellectualizing indigenous languages

The respondents were asked for their input in bridging the gap between the expected language policy implementation and action. Some participants did not respond or show interest to the question, they did not have anything to add as they were not aware of the language policy processes or were not familiar. 30 respondents stated that there is a need to depoliticize language policy, hire qualified language practitioners. We have so many qualified graduates who can help the country, be it not because of corruption and flaunted tender processes. Get more people doing the groundwork to make informed policies that results from co-operation from all institutions involved in the language issue, for example, the indigenous community, language professionals, Government officials and academic institutions.

In addition, 15 participants stressed that language activist would need to be more radical and advocate for indigenous language rights to force the government to include them in language policy developments. Language activists must advocate for indigenous languages must be treated the same way English is treated, there must be important materials or documents which are translated to each indigenous language to accommodate indigenous speakers for economic, social, and political enlightenment.

Another response was that it is time for all indigenous language speakers become language activists and strongly demand from government that the indigenous language policy be implemented soonest. Language practitioners should take a lead in this, otherwise government will think indigenous communities are fine with what is happening currently. We have a language right to fight for and protect.

Regarding dream of using of indigenous languages in the criminal justice system, some respondents stated that it would give the indigenous language speakers a sense of fair trial, as enshrined in the constitution. Speaking for oneself is better than speaking via an interpreter. This would eliminate dubious rulings and misunderstandings. Freedom of expression would come into existence for indigenous speakers.

Such as, inaccurate translation, for example, may be the result of an insufficient understanding of one of the languages, poor training, or even simple carelessness. Inaccurate translation can have very negative consequences for an accused person in all these instances. One participant shared a story, the was a time where the interpreter was required to translate his right to address the court on the merits of the evidence to an accused who had pleaded not guilty. The Magistrate asked is there anything to say before the court delivers a verdict? The Interpreter in IsiZulu said to the accused, “before the end of the matter, anything to say?” The accused assumed that the end of the matter meant the imposition of a sentence because of an inaccurate and consequently misleading translation.

In addition, the respondents were asked if having translation to their home language would play a huge role and all the respondents highly agreed that translation would serve a better job, especially if it is done at the same time the information in English is disseminated. One respondent stated

that, “Having the translated version of the information my language would mean that my health is valued, and the government would be truly fighting the spread inclusively and that we are all prioritized as a nation.” Another respondent indicated that the translation of the South African lockdown rules and regulation would play a huge role in making South Africans understand them and abide by them. As when the lockdown started majority of black people in townships were arrested for breaking them and the factor of them getting arrested would be that of language barrier. For example, one respondent said during the beginning of the lockdown, soldiers were deployed to township to low the crime and residents who were caught walking after the curfew were beaten by the soldiers, it was true violence that they understood they must be at home during such hours.

Significantly, to check if the respondents understood their language rights, they were asked if they are aware of their rights. 47 respondents indicated that they are aware of what language rights are. While 10 respondents indicated that they were not aware of language rights.

Furthermore, respondents were further asked whether they would like their children to be educated through indigenous languages. Out of 54, 34 respondents stated that they desire that their children to be taught in their mother tongue. One respondent stated that, mother tongue education would enhance children’s ability to understand education content and language barrier would be eliminated and that could preserve the indigenous languages and increase the language use. While 18 respondents argued that they do not wish their children to be educated in English. Some participants elaborated that due to the realities of the education offered in English, that would not be wise as many things are offered in English so why would she educate her child in indigenous language. What are the children going to do with indigenous languages as everything is in English? There is nothing they are going to do with the indigenous languages. There is advantage in speaking English, therefore that would be disadvantageous to the children

Moreover, some respondents indicated that they do think South Africans can be educated through indigenous languages from primary school to university, stating that it is exactly what the South African constitution promised to them. It is a linguistic right. The government need to properly implementation the language policies. Some agreed though they argued for a bilingual approach, because the children live in a world where English is a language that mostly provide access to many things. While seven participants indicate that they do not think South Africans can be

educated entirely in indigenous languages because the world operates in English and that would a huge disadvantage, one participant gave an example, “Look at the Afrikaans only school learners when they come to university with little or no English comprehension, they struggle a lot. And with that reason schools became more bilingual.”

4.5 The approaches to the language issue in South Africa

Out of 57, 40 respondents chose multilingualism over monolingualism arguing that South Africa is a nation of many languages. It would not be fair to use one language at the expense of other languages. Monolingualism favours the status-quo and that needs to be changed. Multilingualism offers the opportunity to learn other people’s languages as we have multiple languages. Multilingualism was argued to be the progressive way to be an inclusive country as we are a nation of many languages. This was in-line with PanSALB’s motto, “One nation, Many languages”. Critical information needs to be disseminated in all languages via the provincial language boards and be made available online so that if for example, in Western Cape we translate the critical information into English, Afrikaans and IsiXhosa. Leaving out Sesotho which has constituency in W.C, they can have access to the information online and that must be stated on national platforms and be updated monthly. As there was argument of Government online site which are outdated and useless. The respondents indicated that monolingualism is exclusionary and is not helpful for South Africa. Another respondent stated that, language forms a basic building block in our culture and identity. In a country like ours, monolingualism means suppression and exclusion.

However, 17 respondents chose monolingualism. One participant stated that, it does not require enormous financial resources and the world is using English, to participate in the international relations, we need to use English as it is a language of power, money, and a global language. Another participant argued that English can unite the country, multilingualism will divide the nation.

Furthermore, the respondents were asked how multilingualism can work in the criminal justice system, they suggested that provincial courts could operate in English and other dominant provincial languages from the indigenous languages, for example, Eastern Cape can use English and IsiXhosa while KZN uses English and IsiZulu. The government should hire language specialist

to translate the constitution and judicial laws of the republic into indigenous languages. Make sure to include indigenous languages as a requirement in law related studies. Some participants indicate that they do not know how it would work, while some argued that South Africa does not have the financial resources to make it work.

4.6 The institutions responsible for the intellectualization of indigenous language

To get a sense of whether the respondents know the board which was created by the government to head the development of previously marginalized languages, they were asked if they are aware or knew of PanSALB. Out of 57, 47 respondents were aware or knew what PanSALB is. The other 10 respondents indicated that they were not aware.

Furthermore, for those who in tertiary, they were asked; what impact does the dominance of English in universities on the indigenous students. The respondents stipulated that, “it plays a huge disadvantage. The use of English only increases issue of inclusivity and belonging for indigenous students.” Some respondents argued that it challenges the decolonial agenda or it questions the transformation the South African universities speak about. The impact is that this does not portray South Africa as a multi-ethnic and multicultural country, there is no guarantee of the equitable coexistence of different cultures, ethnic groups, and languages within its national territory. Universities form part of the highest intellectual spaces, bringing debates in English disadvantages the indigenous students and advances the notion that you are in university by now you should know English as you are taught in it from lower grades, not the fact that it is not the language of the indigenous and erases the struggles of having to interpret the thought in your language before in beginning to speak. It is uncomfortable to articulate your point in English and sometimes people expect fluency just because you are in university, the pressures are too much, it is suffocating.

In addition, another respondent shared her difficulties with her studies due to them being conducted only in English, “I studied in a school where English was always spoken, but things are different at university. Even to answer questions, your writing is bad. My first essays were wrong, and I felt so ashamed and embarrassed. Even now I still speak English incorrectly, and I have a problem with writing long essays in English because it is difficult to get proper words and proper grammar”.

Moreover, when respondents were asked if universities were playing their role in developing indigenous languages, out of 57, 43 respondents indicated that they do not think the universities are playing their supposedly role. One respondent added that the protests relating to language policies are the result of them not being transformative.

While other 14 respondents argued that they think universities are playing their role in the process of intellectualization of indigenous languages as they should. One respondent stated, “Look at the Universities like the University of Cape Town, Stellenbosch University, Rhodes University and University of KwaZulu -Natal, they have progressive language policies, and they are including indigenous languages in departments that were not used in previously. And they review their policies to fit the changes in the country.” Another participant stated that in the University of Cape Town there is free online foundation course Khoekhoegowab language but being the first to offer is what is problematic. It should be one of many, considering how it is an endangered indigenous language

Another respondent gave an example of how KwaZulu -Natal University is currently implementing bilingual language policies and IsiZulu is one of the university's languages which will soon be the language of education and learning. This brings together many cultures as more people communicate with each other. It will make even more convenient for other students who are not indigenous, since it makes it easier for us to work with several different people, so that we can speak an Indigenous language. A true image of a multilingual society.

4.7 Conclusion

This chapter was organized into five sections. The first section focused on the understanding of the term “intellectualization” of indigenous languages. There were few respondents who did not know the term, majority of the respondents did know what it meant.

The second section focused on the contemporary challenges of intellectualizing indigenous languages. This study found that some respondents do not understand their language rights and that some are not aware of the language policies and even PanSALB. The English only SMSs regarding COVID-19 from the government were heavily critiqued.

The third section focused on the possible solutions to the challenges of intellectualizing the indigenous languages. This study found out that there is a need for language activists not scholars or professionals who are detached from the realities of the indigenous people. The language policies need to be depolitized and the government need to hire qualifying translators to combat the inaccurate translations.

The fourth section focused on the approaches to the language issues in South Africa. This study found that multilingualism was favoured by the respondents along with bilingualism. Though few respondents defended monolingualism as being progressive.

The fifth section focused on the institutions responsible for intellectualizing the indigenous languages. This study found that some of the youth are not aware of PanSALB. Some respondents indicated that universities are indeed playing their role in developing the indigenous languages, though few respondents rejected the notion that universities are playing their role.

CHAPTER 5: DISCUSSION

5.1 Introduction

Data discussed in this chapter were presented and analysed in the previous chapter. In the post-apartheid context, the indigenous language in a globalized world has little or no cultural and economic interest, in which English has been viewed as a symbol of modernity and culture. The nine indigenous languages, that is, written forms, literary works like novels, drama and poems, dictionaries and lists of terminology, have all been partially developed and still lag far behind English and Afrikaans in modern terminology and records. English is still dominant during Apartheid with the Afrikaans and post 1994, as was the case with the colonialization of African countries, the Union of South Africa. At the expense of indigenous languages, it still enjoys hegemony. The redress is small, as the status quo remains in the higher domain.

In addition, during COVID-19, the South African government neglected the indigenous community. A person who is currently on the Internet or the media during the pandemic saw information about COVID-19 from a public service. You probably could not escape from wiping posters through social-distance tape and instructor videos for covering faces, both online and offline. To avoid a pandemic spreading across South Africa, however, this information must reach the indigenous marginalized communities, the townships, and rural communities, and this means the translation as accurate and culturally suitable for the information contained in COVID-19 in as many indigenous languages as possible (McCulloch, 2020).

Furthermore, the dissemination of information has been exclusionary. The importance of disseminating information in indigenous languages for health purposes has been overlooked by the government. It is not possible to expect the majority of indigenous people to Google the symptoms, or even necessarily get a pamphlet explaining their diagnosis from their doctor, because it is not available in a language they can understand. For COVID-19, linguistic competence is just as important: providing adequate context (on time) about how a disease works enables people in unanticipated circumstances to figure out reasonable precautions and putting this information in appropriate indigenous languages helps convince people that the advice is reputable and should be followed. It is extremely important to understand information (McCulloch, 2020).

Moreover, this chapter will link findings back to literature review and the chosen research theories. It will identify the limitations and weaknesses of the study and summarize the data collection and overall findings from analysis. The objective of this chapter is to discuss the different theories mentioned by authors and used in this study. This chapter will critically evaluate, compared authors, and contrast the questionnaire responses with theories and methods to further explain the findings and how they support the broader knowledge or understanding of the challenges of intellectualizing the indigenous South African languages and what needs to be done from the indigenous perspective.

5.2.1 Understanding of Intellectualized languages

The respondents differed with Finlayson and Madiba (2002) as they did not express the deep issues of indigenous language intellectualisation such as the requirement for a deliberate and systematic effort based on well-researched theory of intervention to language development. The respondents spoke from the definition point of view and from the characteristic view which is how can indigenous languages be intellectualised. Another possible reason for the differences is that the respondents believes that the issue is not on researching further other than lobbying the government to see the urgency or need to enforce the language policy implementation. It has been 26 years, but the progress is only on paper with no tangible results. The 18-year gap plays a role, when the authors research on the intellectualization of indigenous languages, it could be argued that they were sort of pioneering the process of intellectualizing the languages and now all the information needed and where the issue with implementation of language policies is known where it lies.

However, on strategies of how indigenous languages should be intellectualised, there are more similarities as they (the respondents, and Finlayson and Madiba) spoke of focusing on creating new terminologies and how to collect and codify the terms that are already in existence and how these terms should be disseminated to their target users.

In addition, the questions posed by Ndimande-Hlongwana et al. (2014) when referring to the term reveals that the indigenous languages are already intellectualized but not fully so, and they expose the inequalities on how we value indigenous languages, because all languages especially the

previously marginalised were supposed to be catered for in 1995 and be used in all sectors as the Black government came into power, because it has been years of neglect and the lack of both corpus and status planning from which indigenous languages suffer. Therefore, they argue that to fully intellectualized indigenous languages, there is a need to look at both the corpus and status planning in the language policies.

Equally important, Prah (2017) supports the notion that indeed the indigenous languages are already in a process of intellectualization, as he points out that the conditions for languages to be considered intellectualized it must have a literate social base; it must be written. Thus, literacy is a primary condition for intellectualisation.

Furthermore, this is in-line with what the respondents explained the meaning of the term “intellectualization of indigenous languages”, they defined it as a way of providing more accurate and detailed means of expression, especially in the domains of modern life, such as science, technology, government, contemporary culture, politics, higher education, etc. The above explanation is in-line with Finlayson and Madiba (2002) study.

Lastly, some respondents did not understand what the term meant could be because it is a rare term, if the term were ‘development’ would have been understood easily. This speaks to the English being not their first language and they were not attending university or are not familiar with language studies.

5.2.2 Contemporary challenges of intellectualizing indigenous languages

It had been evident during COVID-19 19 that language is very important. There has been lack of usage of indigenous languages. When we watch the news on TV daily, we see that South Africa in this situation have created separate bodies, central bodies, which are responsible for information, data and instruction are communicate in English. The information in indigenous language has always been secondary. In most instances, they will have a person interpreting sign language for the deaf, but they have never used subtitles of indigenous languages spoken in South Africa at the same time the address is happening. It is believed that it is safe to assume in this context indigenous languages are not being used or promoted. Because this is a time of a national crisis and the government needs to prioritise the dissemination of the information in languages all its people

understand. As it is said that if you speak to a person in a language that is not theirs, that goes to their head. If you talk to them in their language, that goes to their heart.

Millions of indigenous people lacked basic information about how to keep themselves and their communities safe and well during the COVID-19 pandemic. People who do not speak the English language where they live, individuals with little or no literacy, and individuals without access to various forms of communication are the ones that suffer. Some do not know what they should do and why they should do it. As a result, they may not be able to make informed choices about how to behave, which will not slow the spread of illness. Indigenous people, like all others, have the right to provide clear, accurate and accessible information on disease and response efforts. The details are not in a language and format that they understand. It is not presented in a manner that is relevant to them and is accessible on a channel that they can access and trust.

As a result, on the 11th of November 2020, President Ramaposa warned about the resurgence witnessed in Eastern Cape, where new COVID-19 cases increased rapidly. This could have been caused by the fact that EC is a mostly a rural province with illiterate people and majority not speaking English, majority speaking IsiXhosa. For those suffering from COVID-19 and their loved ones, language barriers are an added burden. The absence of multilingual medical staff and indigenous language prevention resources and that gas influenced the way the virus severely affected the community of the Eastern Cape and across the nation. The rural, poor, and marginalized indigenous people are undoubtedly more likely to suffer because of the consequences of the pandemic. There is widespread sentiment that those who do not have a strong command of English should not have to rely in their home languages on second-hand reporting of crucial announcements.

Furthermore, the issues about choice of language and representation are inextricably linked to race and inequality issues. Language use, seen as favouring this population, can cause division and even resentment in one of the most unequal societies in the world, where the white, predominantly English-speaking population continues to hold the majority of the wealth of the country, particularly in times of increased national crisis. The socio-cultural context shapes language as the co-construction of meaning, but of self-expression or identity. English hegemony in important

fields cement the English-speaking elite's political and economic power, while marginalizing indigenous language speakers.

Therefore, there is high misrepresentation in South Africa, the language choice has exposed that. It can be the case that the government and the president, assumes that more people understand English, where English speakers constitute 10% of the population, yet they are the ones mostly catered for (Papa, 2020). As Critical Language Awareness states that language is essential to understand how it is linked to practices of domination and subordination of people. English speakers fall on the practices of dominations, while the indigenous fall on the subordination of people. Furthermore, Critical Language Awareness maintains that language cannot be isolated from the dynamic, ever-changing social context in which it is used and that power relations in society are mediated through language, which is English in the context of South Africa.

Moreover, that is why there is lack of pride in indigenous speakers loving and preserving their languages. It became worse that during a pandemic that affects a nation, and the state continues to be monolingual, indigenous speakers had issues of constructing meanings, their voices were silenced as they could not fully express themselves in English and the speeches in English made them to identify the message as not directed to them other than white people and educated South Africans. There was disregard of the importance of indigenous languages for the purposes of health. The government should have invested more on language specialists working with WHO to translate the information regarding the covid-19 virus so that information is distributed equally and on time, other than indigenous speakers having to wait for secondary information regarding deadly virus, especially since it targets the older people and majority of the elders in South Africa are illiterate. Therefore, the indigenous speakers were not addressed by the President, he addressed the middle class and white people.

Furthermore, the respondents asserted that there is a gap between the expected language policy implementation and action. The reason of that is because the language policies are not depoliticised, the hired language practitioners are not fully equipped. There is lack in people doing the groundwork to make informed policies that results from co-operation from all institutions involved in the language issue, for example, the indigenous community, language professionals, Government officials and academic institutions. As Raselekoane (2014) points out, in higher

education and indigenous communities, the gaps between indigenous communities and professionals or academics in indigenous language departments. Academics often use their communities as case studies for their own academic research pursuits, but never go back with their research findings to the communities and apply the results to address the issues their communities face. This implies that these research findings never benefit communities.

That has made research to be something that does not contribute to the betterment of the society other than taking knowledge with not practicality. The purpose of research is lost in the process, and researchers sometimes get denied access to collect data or interview people because residents see themselves as objects to be observed or studied and then left out, the people who benefit are the academics not the community. There is an issue of speaking about or for when you do not have the full capacity to speak for the community you researched on. As history proves that erasure of true indigenous intellectuals is real, for example, in the times of missionaries, none is written the indigenous knowledge makers who shown the White missionaries how to survive, understand the geographic locations, medicine to cure wounds from snakes and other wild creatures. And those who taught missionary kids the indigenous languages, cooked for them are erased from history as contributors, because they were objectified and not regarded as civil or intellectuals. The erasure continues to the contemporary times, the gap is still visible. Through the Critical Language Awareness, the indigenous languages and people are disempowered through language use. Their backgrounds which is indigenous knowledge system is hidden and not selected as knowledge contributor and the interests who are served in South Africa are not of the indigenous people or their languages but of English people.

Maseko and Wolff (2017) assert that one of the major modern obstacles for indigenous language growth is national higher education. Although there is an excellent language policy that can, at a glance, ensure the production of indigenous languages, the policy lacks an implementation plan, as well as guidance on who will lead or guide implementation at both the national and institutional level. There is no practical clear direction from the language committee in universities and Department of Higher Education and Training.

In addition, Magocha, Mutasa and Rammala (2019) outline the impact of globalization on the implementation of mother tongue policies in higher education institutions in South Africa.

Indigenous languages continue to be dominant in all domains of life due to the hegemonic tendencies of the English language. Linguistic imperialism has often followed economic and political imperialism. Linguistic homogenization is not only a consequence of global imperial domination it has contributed to the process of nation-building. Thus, globalization and the predominance of English at the expense of other languages is nothing new. This refers to the issues of monolingualism, while South Africa is a multilingual country. For example, Gumbi (2019) points out that the Japanese language in Australia is not seen as a hindrance, but as an alternative linguistic resource that is conducive to smoother successful business transactions with Japan compared to any other country that uses English to trade with the same country. But it is seen as a hindrance in South Africa. The dominance of English is that it maintains the status quo and undermines the development of indigenous languages, as the Critical Discourse Analysis (Rogers, 2017) shows that language as a cultural tool mediates power and privilege relationships in social interactions, institutions, and bodies of knowledge, and in this case the mediator is English. Whereas in South Africa, indigenous people make up 80 per cent, and English-speaking people make up 10 percent, while minority languages thrive. We live in a country full of contradictions. South Africa does not see language as a resource.

Furthermore, the majority of South African learners regard a right to receive education as the right to receive education by the English, Wet, Niemann and Matsela State media in the official language or languages they choose (2001). Heugh (1999: 166) and Desai (1999: 176) rightly point out that no example of the successful implementation of a right-based language policy has been found in Africa. Instead, there need to be instrumental or functional reasons why the resources offered by indigenous languages are being shifted to exploitation.

Moreover, Ngcobo (2007) stresses that the fair use of official languages has to do with language freedoms. The definition of language rights is critical because universal human rights, including the recognition, protection, and promotion of languages, are related to freedom of choice of language. In South Africa, however, this is not the case, as respondents stated that they do not feel like having language rights. This correlated with the views of the respondents as some pointed out that they do not feel like they have language rights and that their identity has been suppressed.

Equally important, the aim of basic education should be, according to Du Plessis (1994), to provide the learners first with the means to contribute to their country's national life in a developing country

like South Africa. Therefore, a country's educational aim should be to achieve intra-national integration rather than inter-national relations. Initially, children should be taught to become valuable members of a dignified society, using languages that can be spoken with pride. Then people and languages can be taught beyond the limits of their society. The importance of English should not be taught and the monolingualism should be strengthened. For example, children are not taught about the history of Hinsta, Mhlontlo, Nxele kaMakhanda and all the great indigenous warriors who fought against colonialism to the resent apartheid and how AC Jordan and other scholars taught white Americans IsiXhosa (or any other indigenous language). Pride is suppressed using foreign history and through English, children grow up know if I master English, I will go far in the world regardless of losing their culture and identity. Their languages are disregarded as they do not have high economic value and parents like to mock indigenous language students, arguing what would we get from learning them, where would we work, would learning them contribute financially. All these contribute into lack of pride and loving the indigenous languages. As Phaahla (2010) further explains, the preferential language of the black South Africans is to associate English with power and success because it provides access and is an important business and business language to an unparalleled range of knowledge and information sources. Indigenous language speakers believe that the ability of indigenous languages to function as media for higher learning, economic activity, social mobility, or other serious public business is inherently lacking. They suggest that their only use is as tools of personal social interaction and cultural expression.

Furthermore, by the exclusive use of English we warn Webb (1999) against lower productivity and efficiency. The costs include money, time, and energy to improve the general knowledge of English, and indirect losses due to misunderstanding, events and so on. English can quickly become a tool of exclusion and harm. A country's languages are rooted in the country's power ties. A clear example is that South Africa has no authorization to speak non-standard English speakers and English speakers, thus unable to gain from a global economic system. In addition, the information, and skills available in other country languages would be lost. The role of language and culture is underestimated, especially in economic development. The exclusive use of English eliminates the position of language attitudes in determining economic efficiency.

Moreover, Gumbi (2019) points out that South Africa is 26 years old in democracy, while ICTs and education still separate indigenous languages. Despite many existing legislation and other

initiatives, the omission of indigenous languages into Information and Communication Technologies and the lack of implementation in the country of language policies reflect the lack of languages in the field of Information and Communication Technologies. There are many contributors to this problem, such as the digital divide, English hegemony, and the negative attitudes towards indigenous languages. Language problems are not a major concern of the Government of South Africa.

Therefore, it must be frustrating for the indigenous people that when they are typing on Microsoft Word, the red underlining comes up as the document does not recognize the languages. When using the search engine words in indigenous languages offer very few search results, meaning that the languages are not digitalized and prohibits quality research using indigenous languages and that makes the indigenous languages foreign to the technological world.

Similarly, Ngcobo (2007) emphasizes that implementation is the most important issue in the South African policy on languages. A clear regulation on the use of languages in the relations between state and subjects will determine the core nature of the official language policy. However, at national level the use of English continues. Whilst it is encouraged to use other languages at this stage, consideration should be given to other considerations regarding the usage, practicality, cost, and regional conditions as well as the balance of people's needs and wants. The number of people speaking a certain language in a particular area will depend on practicality. 26 years ago, we still must face the same problems. Would this then imply a gap between researchers and policymakers or the government? This is an option for government employers before implementing any policy or amending legislation.

Indigenous languages are still undervalued and underestimated, the results of such are that they are not incorporated as educational instruments along English into higher education. That did not help in understanding and developing creating approaches to crack the dynamic indigenous framework of the past, the perspectives, beliefs, expectations, and connections. These insights have not been obtained. As Roy-Campbell (2005) pointed out, the role of Africa as a destination rather than contributor is a result of the lack of use of Indigenous languages in educational activities and the devaluation of knowledge embodied in these languages. African countries, especially in the West, are obtaining awareness, know how, technology, books and so on, but nothing of recognized importance is seen as contributing to the global information pool. South Africa has many languages

and that has been used as a negative or a disadvantage especially from an expense view and communication, compared to a single language that is commonly spoken.

Contrary to this belief, English is not an ordinary language, 80% of South Africans speak Indigenous languages and only 10% speak English in their first language. The story was pushed to maintain the status quo, at the expense of native languages, of English monolingualism or dominance. The diversity of languages is no problem but the provision of many other forms of communications, showing the diversity of South Africa's beauty. As Bamgbose (2011) argues, English as a common language ignores how millions of speakers speak languages and that many people speak two or more languages in South Africa. The negative approach to multilingualism undermines indigenous languages' status by presenting them as a threat rather than a benefit. IsiZulu or IsiXhosa speaks more than English or Afrikaans (Webb, 1996).

As a result, the indigenous languages are subjected to the English supremacy in a variety of domains. Their lower status arises from potential difficulties, such as that caring for them is uneconomic, because their use requires a significant investment in language development, and because native speakers tend to learn another language, if their language is overlooked, not much harm is done. It is, however, wrong to ignore indigenous languages, as this means the exclusion and denial of the rights of speakers to use them in key areas such as education in general and literacy.

Furthermore, the government initially requested advice from the South African Higher Education Language Policy Framework (2001), which was later developed (2001). The study found that only English and Afrikaans were then used as instructional means in tertiary institutes and that this status quo should be left intact, before the African languages developed sufficiently for tertiary use. There is a lack of commitment to the development or implementation of language policies by the university or university management. As most South African universities have developed multilingual language policies, some linguistic policies are still very symbolic and are still being put into practice in teacher and learning. The lack of commitment to language policy implementation (Ndimande-Hlongwana et al. 2014) is a lack of political will to drive the process. The lack of commitment to language policy implementation, particularly those policies which open-up implementation facilities for indigenous languages, highlights the goals of the project of transformation. However, various studies have shown how certain universities have, though in a

limited way, used and developed indigenous languages. In an implicit hierarchy of languages, indigenous languages only play a supportive role for English.

In 1976, students took it up on themselves to protest the enforcement of Afrikaans into schools whereas it was a language of the oppressor. And in 2015-2016, University of Pretoria and Stellenbosch University students protesting the hegemony of white Afrikaans culture and the exclusion of black students and staff and advocating for #AfrikaansMustFall and #OpenStellenbosch.

In addition, in the University of Pretoria students were protesting the bilingual policy of the university which were English and Afrikaans. They argued that it was marginalizing students who did not speak the language, but they had to subscribe to the language and the cultural norms attached to it. They found it unfair and oppressive because it alienated them. The protests of #AfrikaansMustFall students in 2015-2016 resulted in a transformation panel was convened by the university and it was determined at that point to make a recommendation concerning language policy. In 2016, a new policy to make English the primary language of instruction was introduced by the University Council in cooperation with the Senate. But the issue is that nothing progressive is spoken about indigenous languages being elevated other than dealing with the languages associated with oppression.

Similarly, the #OpenStellenbosch movement at Stellenbosch University challenged the hegemony of the White Afrikaner culture and the exclusion of black students and employees. It was a movement of mainly Black students and university staff who refused to accept the current pace of change. Black students were tired of being forced to learn Afrikaans as it was the language of learning or teaching. The University of Stellenbosch suffocated Black and Black students with their culture of the White Afrikaner. They did not recognize and recall Stellenbosch's central role in the conception, implementation, and preservation of apartheid.

Furthermore, the movement presented overwhelming proof that Stellenbosch University's language policy excluded students who are unable to understand Afrikaans, and that even black students who can speak Afrikaans are excluded from the institutional community. True multilingualism recognizes that language diversity is a strong instrument that can be used to extend access for all South Africans to universities. True multilingualism, under the guise of multilingualism, should not serve as a rhetorical front to limit access by defending Afrikaans from

the exclusion of those who cannot speak the language. Investment in isiXhosa was repeatedly used by management as a front for multilingualism. This is despite the university's failure, despite numerous attempts, even to properly name buildings in isiXhosa. #OpenStellenbosch was fighting for a language policy review because it was not possible to sustain the learning climate encountered by black students at Stellenbosch University so far in South African democracy. The students and staff applied Critical Language Awareness as it argues that the oppressed need to question the conventions of the Afrikaner supremacy and try to understand in the first place why it is there and challenge it appropriately. Further, it leads to social justice as it plays a critical role in uncovering racism and injustice in society.

As a result, the university eventually reversed its language policy in 2016, in response to criticism from student groups such as #OpenStellenbosch, giving primacy to English instead of Afrikaans. The court found that the pre-2016 scheme, which granted Afrikaans dominance as a language of instruction, resulted in the exclusion from full participation in tuition and other institutional benefits of non-Afrikaans speakers.

Moreover, it is not unusual to see projects or units as evidence of implementation in institutions whose language policies have produced such critical observations, such as University of the City of Cape Town and Stellenbosch University. Examples of such initiatives include the establishment, in the Department of Education, of indigenous language units, the development of glossaries, vocabulary or basic modules in the acquisition and development of indigenous languages at the University of Cape Town. In the case of the University of Stellenbosch, the university is committed to creating the third official Western Cape, IsiXhosa, as academic language, but its efforts at present are limited to corpus planning. The implementation may refer to the creation for several universities without using it in teaching (terminology, glossary, etc.) of an indigenous language within a language unit. It can include the inclusion of indigenous languages in external communication, such as in the logo, advertising, or website. These are indeed evidence of implementation but cannot be the substitute for the commitment, scope of scope and financing to be established and executed by language policy.

Equally significant, despite the large number of indigenous speakers currently enrolled in former White or Afrikaner universities, English remains dominant and reflects the failure of higher education institutions to implement language policy. The fact that multi-lingual groups are enrolled

in universities, but that the university curriculum is only one language, shows that South Africa still has a racial base in higher education. Universities continue to ignore the argument that mother-tongue education is pedagogically relevant to learning. Few universities have specific aims to develop indigenous languages; in most cases, the promotion of first-language students is limited to formal academic procedures (Makhaya and Zibane, 2020). Zikode (2017) adds that it is important to remember that we accept technological and financial limitations when speaking about the development of indigenous language in higher education institutions by noting that difficult decisions, decisions, and cost factors must be weighed to improve primary languages.

In addition, Makhaya and Zibane (2020) reported that all higher education institutions offer special training courses in English, rather than in South African universities, for students of academic literacy. Such initiatives constitute an important tool to retain English as a powerful language in South Africa. There are few, if any, courses designed to enhance student development in their first language. After being admitted to higher education institutions, the educational needs of African students are not discussed.

Consequently, the use of first and second African languages has been limited. There is a danger therefore that indigenous languages will never be used as languages in South African universities (Department of Higher Education and Training, 2018) meaning that the education system is based on English for future generations. Long-term decoloniality is challenged in African universities. Communities excluded from quality education during apartheid are still excluded. This shows an imbalance in the performance of higher education groups, training and practices that continues to benefit and harm others.

Furthermore, Nosilela (2019) states that problems such as monitoring and assessment, governance, sustainability, expenditure, actors, support systems, risk analysis, and quality assurance are not addressed in the implementation of language policy in higher education. This is because the political will to enforce the language policy is missing.

Moreover, the South African higher education institutions are, according to Zikode (2017, almost insufficient to highlight and use indigenous languages to the full as education languages. The existing circumstances are not conducive to the development of indigenous languages. In addition, there needs to be a wider availability of literacy for languages to expand, including vocabulary expansion, the production of scientific terms in indigenous languages, and the use of these

languages. Institutions clearly include indigenous languages in their official institutional languages and do not accept their role in those institutions.

In addition, it can be assumed for South Africa that the importance of a language is important in terms of the number of speakers. For example, most South Africans speak IsiZulu and IsiXhosa follows closely. As such, the language is more marketable than other languages like Tshivenda. Authors such as Kaschula et al. (2009) argued that Higher Education Institutions can be integrated and applied multilingually with a comprehensive understanding of all cultures. Present racial inequalities in South African higher education are perpetuated by language exclusion.

Furthermore, Makhaya and Zibane (2020) assert that colonisation, at the expense of indigenous languages in South African Higher Education Institutions, is underpinned by the imposition of and domination of English. Fraser (2008) considers alienation and lack of indigenous languages to be the foundation of a socially unjust society in South African higher education. In an unfair society, specific groups are unaware of their needs (resources and services). In Higher Education Institutions, African students' language needs are not acknowledged, met, or understood, implying an elimination and exclusion of indigenous students' epistemological and pedagogical access to academia. Additionally, Makhaya and Zibane (2020) argue that, to emphasize the importance of the colonial language, a colonizer should affirm and advance her native languages as anti-colonial and radical intellectuals, such as Franz Fanon and Ngugi Wa Thiong'o. Only by liberating and restoring colonized language can the colonized person rediscover its lost continuity and its history. The South African education is not based on Indigenous languages, South African students feel devalued, disadvantaged, and oppressed by education.

As Ngugi Wa Thiong'o (2006) speaks of imperial language psychological violence in the classrooms. In Higher Education Institutions, language is an important means of making indigenous people strangers in their own country. Worse, there is no dual citizenship for indigenous speakers, they are now where to go. This creates depression on the students as they feel that their identity and languages do not matter. Maseko (2016) not only argues that language is about conversation, but about the beliefs, values, and culture of people. The elimination or devaluation of indigenous languages implies that indigenous value systems are degraded. African students do not see themselves in their own education as focused and central, they see themselves

on the periphery of education experience rather as agents, actors, and participants. Critical Language Awareness unpacks well what is the education role. It states that education is a place where it is possible to inspire people to think critically, to be mindful of injustice and social justice problems, while language serves as a tool, and Critical Language Awareness argues that there is no such thing as a neutral process of education. Training either serves as a mechanism used to promote the incorporation of the younger generation into and adhere to the existing system's logic, or it becomes the practice of liberty, the way by which the people interact with reality objectively and creatively and learn how to engage in the transformation of their world and it is important to turn understanding into action.

Therefore, it has two roles. The first is to make the youth to adhere to the existing system and make them not to challenge it and the language used is English. This is how the maintenance of the status quo in South African education. The second role is to liberate the oppressed, make them conscious of the unjust society and to think critically as to how to turn the understanding into practical action.

In addition, the situation in South Africa gives a twist of irony to the problem of indigenous language education. Because by the fact that indigenous languages have been imposed in other African countries to distance indigenous people from the established White Power Structure, Africans seek ways of promoting native literacy as a means of erasing the heritage of colonization. In all South Africa, language and politics are as interlinked. The dividing and conquering approach of the government in indigenous language policy is related to the whole degrading system of legislation that maintains indigenous people in constant poverty. In the field of language, as well as in all other aspects of political life, an informed policy is required.

Moreover, the fact that the 2017 Directive on Chief Justice implied the preservation in English of written judicial documents implies that the majority of South Africans do not have access to justice in their own languages. South Africans only speak English at home, after all. It is the sixth most common language in the country. Statistically speaking, in a court case, 80% of South Africans are likely disadvantaged, as the proceedings, documents and records cannot be followed properly.

Lastly, South Africans speak indigenous languages about 80%. Therefore, the correlation between race and language is almost perfect, and there are not a few Black people who do not speak the indigenous language as their mother tongue. No Black elite class speaks only English, as in many African postcolonial countries.

5.2.3 Possible solutions to the Challenges of intellectualizing indigenous languages

The respondents stated that there is a need to depoliticize language policy and hire qualified language practitioners. We have so many qualified graduates who can help the country, be it not because of corruption and flaunted tender processes. Get more people doing the groundwork to make informed policies that results from co-operation from all institutions involved in the language issue, for example, the indigenous community, language professionals, Government officials and academic institutions.

In addition, it was stressed that language activist would need to be more radical and advocate for indigenous language rights to force the government to include them in language policy developments. Language activists must advocate for indigenous languages must be treated the same way English is treated, there must be important materials or documents which are translated to each indigenous language to accommodate indigenous speakers for economic, social, and political enlightenment.

Another response was that it is time for all indigenous language speakers become language activists and strongly demand from government that the indigenous language policy be implemented soonest. Language practitioners should take a lead in this, otherwise government will think indigenous communities are fine with what is happening currently. We have a language right to fight for and protect.

Regarding dream of using of indigenous languages in the criminal justice system, respondents stated that it would give the indigenous language speakers a sense of fair trial, as enshrined in the constitution. Speaking for oneself is better than speaking via an interpreter. This would eliminate dubious rulings and misunderstandings. Freedom of expression would come into existence for indigenous speakers.

Respondents were asked if having translation to their home language would play a huge role and all the respondents highly agreed that translation would serve a better job, especially if it is done at the same time the information in English is disseminated. Furthermore, the respondents indicated that the translation of the South African lockdown rules and regulation would play a huge role in making South Africans understand them and abide by them. As when the lockdown started majority of black people in townships were arrested for breaking them and the factor of them getting arrested would be that of language barrier. If the government was indeed true to its constitution (1996) of developing the indigenous languages they should partner up with UN and WHO to translate materials in all indigenous languages, especially on issues like new disease, virus and other issues that affects South Africans at large. There is a need to develop a system to allow the police stations to be able to allow indigenous speakers to write their affidavits and statements in their languages and then translate the documents to be available in English. So that the words of the writer are captured well and to preserve the originality of the information given.

The respondents showed disappointment with the government for not doing having the necessary political will to develop the indigenous languages, majority though they stated that they understand their language rights, and they were aware of their language rights. Though they showed disgruntlement and felt that they do not have right rights, only white-English speaking. As it was Afrikaans during the apartheid era. The ideology of the Afrikaner Weerstandsbeweging and National Party of enforcing Afrikaans up on Black South African are what made it to be well-developed. The ANC government lacks the political will and allegiance to the indigenous people. Not to enforce or repeat apartheid but find better ways to use the indigenous languages alongside English. During the apartheid era, the National Party with Afrikaner Weerstandsbeweging applied well the Critical Discourse Analysis (Rogers et al., 2005) as they critically understood how language as a cultural tool mediates relationships of power and privilege in social interactions, institutions, and bodies of knowledge. Afrikaans was enforced and became a language of power, institution had to use Afrikaans to be privileged.

The choice that all the respondents chose which is the desire that their children to be taught in their mother tongue. Indicates that as much as the middle class wants their children to be taught in English, there indigenous people who are against that. They still believe in their languages and the government should implement such options with bilingualism. Majority of respondents indicated

that they do think South Africans can be educated through indigenous languages from primary school to university, stating that it is exactly what the South African constitution promised to them. It is a linguistic right. The government need to properly implementation the language policies. Some agreed though they argued for a bilingual approach, because the children live in a world where English is a language that mostly provide access to many things. As the indigenous language intellectualization is crucial to the multilingual adoption in the higher education sectors, Maseko, and Wolff (2017) argue that in the democratic process, the indigenous languages are empowered in politics, but their use is sluggish or resistant by different players. Among many places however, it is appreciated that quality education is predominantly supported by one's own language and that it is language which can promote the South African Constitution and bring social harmony. The importance of indigenous languages as reflected in policies must be reflected in society as a language of education, business, and vigorous political debates.

However, Adam (2010) argues that the democratic South African government should maximize the use of the indigenous language and cultural capital to allow communities to participate actively in the information economy, to advance education and to build wealth. This educational and economic enhancement of the indigenous languages is therefore critical in breaking the cycle of intergenerational deprivation transmitted.

Furthermore, the indigenous speakers of South Africa must be persuaded to work with the multilingualism of society and not against it. The government must make attempts that are not underway to compare the costs and benefits of multilingual and monolingual policies. They must be of the view that the fact that a multilingual strategy, in addition to its political and nation-building significance, has an enormous job-creation potential as it eventually gives rise to a language industry such as translators, interpreters, publishers, media, etc. We must reflect on the work that the Language Plan Task Group was doing under Minister, Ben-Ngubane, in the setting up of the Advisory that are responsible for advice on the implementation of a comprehensive language plan which is treated as a matter of urgency. To show the importance of improving and preserving the indigenous languages, which were marginalized by past linguistic policies. There is a necessity to create affordable and universal language services. If this strategy is implemented, the South African culture will radically change. As Alexander (2009) said the national unity government must have a clear roadmap and transparent timetable, put people in confidence, and

state how and how quickly it will implement the principles of equality enshrined in the Constitution. It is critical that planners consider the attitudes of people to the indigenous languages within the national language agenda, even though it is understood that some of the most profound attitudes represent the ideas of the ruling classes.

Moreover, in a strategy that enhances the status of indigenous languages in South Africa, English is overwhelmingly dominant. Language policy implementation requires the development of teaching materials and other applications. There is a need to focus on corpus because the strategy is status-oriented, and this is an incentive for coercive status in language. The preparation of corpus includes the use of words to facilitate socio-economic development. It requires the development of new vocabulary and discourse, which will in turn help to improve teaching materials and other applications. Eventually, in most or even all socio-economic communicative realms in South Africa, the development of corpus resources can promote the ultimate functioning of traditionally disadvantaged languages (Ngcobo, 2007).

Alternatively, Ngcobo (2007) suggest a pragmatic strategy to allow individuals to use their languages in all fields. They maintain that South Africa needs to build a context and an innovative effect through awareness and encouragement. In South Africa, the availability of learning materials in all official languages acts as a tool and provides an impetus for growth and motivation for the use of such languages. Before people accept their languages as commonly used in all fields, the systematic creation of these languages should be pursued. Such development is important for obtaining and sharing the information necessary for the functioning of modern societies.

In addition, another solution here is to take advantage of modern and technologically powered initiatives by language specialists to develop and preserve every language in South Africa. In corporate planning, computers can play a pivotal role, especially in the development of dictionaries and content localization. For more language processing, computers are used to store several speech-based and text-based organizations. Work based on corpus forming should be encouraged. This will help with developing programs for school assessment and preparation and speech therapy. This will help to raise literacy rates in the indigenous languages of South Africa. This is in line with the theory of language management, with its tendency to use knowledge as a framework for community-wide action on how individuals respond to communication issues. An

alternative model promotes corpus preparation, since it may involve multiple individuals and organizations (Ngcobo, 2007).

Equally significant, with conceptual resources drawn from and armed with data embedded in the knowledge and realities of the indigenous people, South Africa needs to step in the direction of language policies that will take the nation forward in creating improved living conditions. The plan will set out a vision and outline the broad steps to be taken, as well as a strategy for education and growth using indigenous languages. The development of the various institutions and measures required for the intellectualisation of indigenous languages should be followed by overall language planning (Prah, 2017).

Furthermore, based on the PRAESA (2011), concrete steps for the creation of indigenous languages spoken by a relatively small number of people have been taken. In this case, a standard version of the language that can be taught in schools and used in writing and editing for publication should be selected. It involves choosing the correct script, defining the language's orthography, and compiling dictionaries and grammar. Terminology must be developed for the teaching of mathematics and science, for example.

Moreover, with the many technical or other changes that have taken place, there is a need for terminology. Teaching is superior to teaching in the mother tongue, and the goal should be to progressively increase the instruction time in the mother tongue. Teachers must be qualified to teach an indigenous language and to use it as a medium of instruction in other subjects. The dual-medium curriculum is a concern for education. Building content for language speakers is critical. This refers to the latest research. Factors affecting the supply of indigenous language goods have been discussed above. Although there have been numerous references to books, it is important to note that 'books' do not necessarily mean printed and bound books but should be described in such a way as to include less organized printed matter, audio and visual media, and non-text-based Internet-based information. Both media should be used to recognize the orality of indigenous peoples and to include music and dance with words. In certain cases, special programs are set up when a language community tries to revive a language. Language studies and oral traditions will be performed by the university department or research centre. Such activities will be carried out in cooperation with the indigenous language-speaking community.

In addition, the E-Leader Berlin 2017 conference was attended by Schauffer (2017, 3-4) and argued that the problems presented were especially missing in the fields of technology, science, medicine, psychology, and many other fields. Languages and cultures are not set. In an exponentially changing society, indigenous languages must be adaptable and able to assimilate words from different languages and disciplines in the 21st century and must adapt to the growing needs for use in electrical media. We must remember that the Afrikaans were once in that position. It is good to consider this. But the libraries in the former Afrikaans Universities today are packed with books on a very wide variety of subjects in Afrikaans, and it took less than fifty years to complete the transition from Kombuistaal to a well-respected academic language of higher education. In principle, then in a similar time, some of the indigenous languages in South Africa would have achieved the same status.

State that this objective will take time to achieve, meaning that the sooner the cycle starts, the better. But if not led by enthusiastic people with vision who are completely dedicated, educated, and willing to take incredible time to learn, translate and write in the distinctive indigenous language they are trying to promote and their cultural bodies, the project is sure to be unsuccessful. For all indigenous languages that are academic, science or research languages, the following is a comprehensive list of tasks. Some cultural groups may not wish to develop their languages in this way, but to ensure compliance with the provisions of the Constitution, their languages do need to be recognized, preserved, and retained. Article 29(2) stipulates in the Constitution that:

Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable.

(Section 29 (2))

As it stands, as a higher education language and scholarly publication in South Africa, the epistemological issues associated with the development of indigenous languages seem to lack sufficient theoretical power to begin to radically challenge the strong hegemony of English. It can be argued, considering the steps taken and taken to resolve the issues. There is a scarcity of dictionaries in many of those languages listing higher concepts with technical, domain, and science terms in indigenous languages. Publications on a variety of subjects, including novels, anthologies of poetry, script plays, etc., are missing in the individual native language, along with work that

would promote the use of the word. In all academic fields, including agriculture, religion, science and chemical study, social and scientific research, economics, psychology, politics, history, medicine, religion, architecture, philosophy, and education, the translation of seminal work is significant. Personnel development should include acquiring knowledge and the ability to read and write in a spoken indigenous language at a high academic or science level in that language. The issue of publishing materials in indigenous languages by publishers and academic journals is that the number of sales to appropriate readers or organizations is likely to remain a factor in evaluating the economic viability of publishers. When papers in electronic format are replaced by hard copy, the same happens. Electronic subscriptions to material can quickly replace sales of books and newspapers.

In addition, as Kaschula, Mostert, Schafer & Wienand (2007) found, the national language remains the key to control as it reflects the country's uniqueness. Indeed, it is the language of formal public transactions, such as education and jobs. Nonetheless, on the outskirts of economic society, the indigenous official languages remain oppressed, excluding much of the population from mainstream commercial activities in countries such as South Africa, except English and Afrikaans. Therefore, South Africa has the challenge of democratizing the language landscape and of ending much of our population's interrelated economic and educational marginalization. Adam (2010) states that scholars such as Alexander, Webb and Mutasa agree that this is the primary starting point for establishing a more equal language distribution and increasing the participation of citizens in traditionally disadvantaged economic mainstream activities. Highlights of Mutasa (2003),

The government and other stakeholders should draw all segments of the population on facts such as that unity and progress cannot be achieved through the use of one language, that people can only be empowered through their languages, that it is a myth that Indigenous languages cannot be developed to function like English and as was the case with Swahili and Afrikaans.

(p.325)

As Nelson Mandela once said, words go to their hearts and souls when you speak to people in their own languages. But it just goes to their minds when you interact with people using English and

gets properly lost in a short period of time. The path to the South African language problem is multilingualism. The respondents chose multilingualism over monolingualism arguing that South Africa is a nation of many languages. It is not fair to use one language at the expense of other languages. Monolingualism favours the status-quo and that needs to be changed. Multilingualism or bilingualism offers the opportunity to learn other people's languages as we have multiple languages.

Multilingualism is the progressive way to be an inclusive country as we are a nation of many languages. This was in-line with Pan South African Language Board's motto, "One nation, Many languages". Critical information needs to be disseminated in all languages via the provincial language boards and be made available online so that if for example in Western Cape we translate the critical information into English, Afrikaans and IsiXhosa. Leaving out Sesotho which has constituency in Western Cape, they can have access to the information online and that must be stated on national platforms and be updated monthly. As there was argument of Government online site which are outdated and useless. Majority of the respondents indicated that monolingualism is exclusionary and is not helpful for South Africa. While two respondents stated that monolingualism is helpful. A respondent stated that, language forms a basic building block in our culture and identity. In a country like ours, monolingualism means suppression and exclusion.

This how it was suggested for bilingualism to work in the criminal justice system, they suggested that provincial courts could operate in English and other dominant provincial languages from the indigenous languages, for example, Eastern Cape can use English and IsiXhosa while KwaZulu-Natal uses English and IsiZulu. The government should hire language specialist to translate the constitution and judicial laws of the republic into indigenous languages. Make sure to include indigenous languages as a requirement in law related studies. Awareness campaigns need to be launched to underline the important role of language in accessing justice. All of these should include a variety of governments, the judiciary, universities, and the Pan South African Language Board. In accordance with section 6 of the Constitution, the nine African official languages should be promoted and raised to ensure parity of esteem with English and Afrikaans. The Department of Justice and Constitutional Development's language policy for the courts should be amended to offer clear guidance on how to gradually implement African languages in the courts and use them to be record languages. It is also important for human resources. Judges should be brought to courts

where they know the language of the community. This would reduce dependence on services of interpretation and improve the access to justice based on language.

Furthermore, the division of language has increased, that there is no majority economic growth (Alexander, 1997), and that illiterate rates remain high, particularly among the black population. Although individuals always wish to learn English, in particular because of its instrumental value, it is important that indigenous languages are used throughout the higher education system and at all levels. The use of indigenous languages in higher education must be encouraged not only to promote these languages effectively, but to develop rapidly and massively and to disseminate alphabet education for human beings actively to participate in social, political, and economic development. The law must be changed to promote indigenous languages, and the legacy language of the Bantu Education Act, on the one hand, has been destroyed. For the former, the linguistic policy must unambiguously identify the languages in which province should be used for what purpose. It is not sufficient to provide legislation respecting the equal status of all official languages. We need a sustaining policy.

Similarly, Kwamwangamalu (2001) argues that to compete in indigenous languages with English or Afrikaans medium education, the stigma of inferiority that they have held for decades must therefore be purged. This can be achieved by offering some of the privileges and benefits that only English and/or Afrikaans have for the indigenous languages. Certified indigenous language literacy, for instance, would become a prerequisite for increasing social mobility, political participation, and access to public service jobs, as was the case during the period of Dutchification, Anglicisation and Afrikanisation (Kamwangamalu, 2001). The Black community would not adopt its own English language with African language education and 'trade' until it is guaranteed that the results of indigenous language education will be as beneficial as medium-language education in English or Afrikaans.

In addition, Zikode (2017) argued that steps must be taken to guarantee compliance with the Language Policy for Higher Education (2002). To ensure that it is done by those responsible for implementing the policy, enforcement measures are required. When the respondents were asked if any steps are in place to ensure compliance with the policy, she claimed that as the policy currently stands, there are no measures in place since there are no evaluation and monitoring processes in

the policy. That implies that the department is unable to determine exactly where problems occur and where solutions are required.

In addition, Zikode (2017) noted that the policy monitoring and evaluation aspect is currently being addressed and funded through the Task Team for Indigenous Languages, which has been tasked with updating current policy and providing the Minister with recommendations on language issues in higher learning institutions. This important item will be included in the newly revised language policy for higher education if everything goes according to the Department's schedule.

In South Africa, it is tragic that in all areas of government, as well as in higher education, languages are not given any value. Most of the debate over the agreement's enforcement is that no one has an interest in indigenous languages. Indigenous languages have little interest and little contribution to the country's culture, economy, and information development, and are therefore deficient in their growth. That is why it has been compromised to strengthen them to ensure that those whose mother tongue is English, or Afrikaans can still be successful and have access to higher education. It is important for languages, such as the media, to be promoted across a range of platforms. This way, you develop the required understanding that they are important and that with them there is a lot that can be accomplished. These represent interesting views in that they state that languages are not established because they are not recognized as important. Although the department of higher education and training notes that the compliance of the higher education institutions with the Language Policy for Higher Education of 2002 is difficult to ascertain since there are no specific mechanisms in place to test them. Therefore, it is difficult to evaluate the nature of these higher education institutions' language compatibility and language development without the appropriate assessment measures.

The universities need to follow the trend of the University of KwaZulu-Natal is currently implementing bilingual language policy, and IsiZulu is one of the languages of the University that will soon become the language of teaching and learning. As the university has paved a way, I do not see the reason for other universities not to follow, especially Rhodes University and Fort Hare university as they have been part of the rich history and archives of IsiXhosa language. The universities if they are struggle as to which language to add as bilingual or trilingual, they should follow the provincial language policies and be in consultation with the provincial language board of that particular area, as they are well-vested in the languages

In addition, the likes of the University of Cape Town where there is now a fully developed free online foundation course that will preserve the most endangered indigenous language, the Khoekhoegowab language. It does not need to be the first to offer such. It should be one of many, considering how it is an endangered indigenous language. What is confusing is the fact that universities offer course to prepare indigenous student to be able to understand English. But it is lack or slow in developing course that will allow students who are not indigenous to understand indigenous languages across all faculties not only Humanities.

Moreover, scholars have used different theories to resolve the language issue in South Africa, Gumbi (2019) states that the policy structure for language-as-a-resource is designed to encourage this multilingualism and draw on the linguistic awareness that students from different linguistic groups bring to the classroom. This theory advocates for indigenous languages to be resources other than a liability. Just like respondents argued that their languages are resources, as language provide access to many things such as jobs. Changing the status quo of monolingualism would make the indigenous people to be able to use their language for economic means and other means. Majority of the respondents felt as if that it is English speaking people who have language rights in South Africa currently, as it was for Afrikaners during apartheid.

In addition, if language as a resource could be implemented. Every indigenous would be having economic value or the need to have economic value so that its speakers can be able to use their language for economic emancipation and that the indigenous languages would be treated different with more respect and the stigmas attached would eventually fade and the indigenous speakers could perceive them as useful and vital for their prosperity and competent in the modern living.

Likewise, The Public Value Theory used by Raselekoane (2014) argues that the expertise and tools of universities must be used to reinforce democratic ideals and civic social accountability, solve important societal problems, and contribute to the public good. This also serves to affirm the need for experts and scholars to be active in the identification of community service needs and growth issues, as well as in the quest for sustainable solutions to the challenges and needs of members of the community. This theory supports the elimination of the bridge between the indigenous community and academics. Hence, we need language activists not language professionals because activists do not rest until social changes within South Africa has been achieved. Activists do not

expect anything for protesting for the indigenous community language rights, they are socialist in nation. Where language specialists are professionals who see themselves different from the illiterate and often operate in hierarchy and are mostly away from the communities which they supposed to work with. They want to benefit in things they are involve in and always talk with little action. They are more civil in their approach than understanding the criticalness of agitating for radical approaches using the ground as a mobilizing tool while within their rights (right to protest).

Moreover, Huyssteen (2005) advocates for the Whorfian hypothesis theory. The theory argues that a person's mother tongue offers him/her a framework for his/her perception of the environment or world view. The application of this theory is in the importance of mother-tongue or the indigenous perspective in the development of their languages. The inclusion of the indigenous voice in the running of the country and on the views of how they want and for what they want their languages to be developed. The resistance against the mother-tongue education is the issue of maintaining the status quo by government and the lack of implementation is a result of it. The voices of Indigenous people are suppressed and marginalized. The respondents indicated that they believe the lack of implementation of indigenous languages correlates to the delay in development of the material conditions of the indigenous speakers. When asked to elaborate, one respondent stated that, "language plays a key role in societal development. Making all important amenities accessible to indigenous language speakers is the best place to begin upliftment".

Overall, this research used Critical Discourse Analysis and Critical Understanding of Language. Van Dijk (2004) suggests that in social encounters, organizations, and bodies of knowledge, the Critical Discourse Analysis reflects on how language as a cultural instrument mediates relationships of power and privilege. Gee (2004) points out that in terms of its consequences for items such as status, solidarity, distribution of social goods, and power, the Critical Discourse Analysis treats social practices. Since language is a social practice, and since not all social practices are produced and viewed equally, all language studies are important inherently. This theory will make indigenous speakers aware of their realities and the influence in South Africa, as a challenge has been the disparity in language treatment and how it deprives indigenous people of opportunities to develop their lives. How the government is maintaining the status of monolingualism inherited from colonialism which always privileged White people.

As critical theory is a set of theories that attempt to locate and confront issues of power, privilege, and hegemony. Critical theories are generally concerned with issues of power and justice and the ways that the economy, race, class, religion, language, and education construct, reproduce, or transform social systems. This then shows how power was and is still exercised in South Africa, under apartheid (even under Union of South Africa); White-Afrikaners indeed had a conversation with themselves and they agreed on continuing to oppress the indigenous people and their languages. It then becomes very hard to understand why indigenous languages and their speakers are still in the margins under a current Black government. Why would the democratic SA move to the non-racial agreement when clearly under apartheid it was about race oppression? If majority rule under democracy, it is a contradiction that majority of the people remain poor, marginalized just like during the oppressive times. Justice has not been served in South Africa. The power dynamics are at play, those who were in power still controls the minerals of the country, with economic power, one can control everything. What is take seriously, what should ignore or taken lightly. White people and Afrikaner control majority of the country's wealth, they inherited from the apartheid era, when the student protested about the White Afrikaner hegemony in Stellenbosch University and the University of Pretoria, the AfriForum was against the protests. The White-Afrikaner establishment is always protected and AfriForum is fully funded by them to maintain the status quo. Just how the Afrikaner Weerstandsbeweging operated during apartheid, to protect the White-Afrikaner interests. Those with no power, remain in the periphery with no security and demobilized.

Furthermore, Critical Discourse Analysis asserts that facts are never impartial and are instead inserted into contexts. Some classes are privileged over others in society, and this privilege contributes to unequal access to resources, goods, and performance. Another common belief is that internalized hegemony, which entails both coercion and agreement, is one of the strongest types of oppression (Gramsci, 1973; Ives, 2004). The fact that English offers access, for instance, and is a foreign language, is not valid and is motivated to further its hegemony and expansion. Globalization is a sort of fraud behind the world's imposition of English as a common monolingual language.

South Africans have internalised the dominance of English at the expense of indigenous languages. The privileged people in South Africa have been the English speakers. The Presidential address

during the declared national disaster due to COVID-19 pandemic showed how the English language is forced into the indigenous speakers and how exclusionary the addresses are to the indigenous speakers. It is safe to say, the President did not address the indigenous community and he did not care if his people had him, so long the donors and middle-class black people heard him. He divided the nation in times of need for unity in fighting the pandemic. He failed to the nation, denied the diversity, and ignored the cries of the indigenous people. Multilingualism that is the core values of the constitution is simple there to be reference than practical. But then the inheritors of the colonial system are always the ones to maintain the status quo instead of driving rapid change and honour their promises they made to the people, a better live for all. But because the oppressed have always internalized hegemony, they will not challenge it and will see nothing wrong with that. The indigenous people suffer from the inferiority complex, they must always overcompensate to object social status, like speaking fluent English, sending their children to model C schools, adopting the White culture at the expense of the indigenous. When someone Black has succeeded, they are usually called “Mlungu” which means White man. Psychologically we are not meant to prosper and who we are. When there are debates about the land return, the indigenous people believe they will suffer, there will be nothing to eat. They have internalized the hegemony and associate power with the White-Afrikaners. Not with themselves. Therefore, a language of people with no power does not deserve to be developed, where would one need it and will they eat with it. These are the stigmas inherited by the indigenous due to the power relations in South Africa.

In addition, Papa (2020) notes that the dialectical relationship between language and social systems and how control is exerted by language is of interest to Critical Language Awareness. In such patterns as who dominates the interaction and who is positioned as the knower, how power expresses itself through language can be observed that is, whose knowledge, worldviews, beliefs, or assumptions tend to be privileged during the interaction. This helps the indigenous South African community to see themselves as what they are, obviously, they are not the "knower," they do not govern the interaction.

As the indigenous knowledge system has been ridiculed and mocked as not a source of knowledge producer or contributing to the production of knowledge than myths and fairy-tale. The indigenous perspective has been silenced for too long. Cultural revolution is what will take for the indigenous

community be part of the broader community and not to be excluded in the as the knower. Our languages hold no power, we only use it to communicate to our families and friends, used little in academia and other higher domain areas. The respondents indicated that they use their home language least in working places, universities, and business sector. With that it shows how marginalized the indigenous languages even after 26 years in a democracy. The intentions for using this theory is open the eyes of the indigenous people and conscientize them to see the need to fight for their languages.

Furthermore, Critical Language Awareness (Janks, 1993) stresses the fact that texts are constructed. It is possible to de-construct something that has been built. Each option shows what was chosen and hides what was not selected, silences or backgrounds. The reader is ready to ask important questions about this knowledge, such as why did the writer or speaker make these decisions? Your needs are represented by them. By the words used, who is empowered or disempowered? This theory makes it possible for us to be critical thinkers and sharpens the inconsistencies of the world in which we reside. This theory calls for the deconstruction of the already existing system (which in its nature is decolonial) that marginalizes indigenous languages and disadvantages their speakers. The question Janks poses allows us to reflect and think deep and see what how our languages continue to be disempowered and how the government continues to maintain the status quo of monolingualism which favours the middle class and White people, excluding the majority. It challenges the indigenous speakers to critically find ways to empower themselves and unity in defending their languages and culture, see the system for what it is. Which is to serve the interests on the capitalism and extension of the Western civilization and maintain the White hegemony and exploit the indigenous.

Moreover, Critical Language Awareness (Papa, 2020) make the notion of control one of its key premises for South Africans to see. As Janks (1993) suggested above, we could be in a better position to understand how people's discursive preferences in power control and shape our worldview through language by looking at texts critically. The relationship of power and language, however, is not always easy and subtle. While situations in which this relationship is achieved in direct and observable ways can be discovered, power is exercised by common-sense assumptions that people are not very aware of.

In South Africa, the indigenous perspective has been excluded and marginalised, hence this study used indigenous respondents to get their views on how the indigenous speakers can better advocate for language policy implementation from their perspective as the decision made about indigenous languages affects them in all aspects. As Huyssteen (2005) asserts that Indigenous Knowledge Systems can assist directly in the urgent economic and socio-cultural development of communities. Indigenous Knowledge System represents a national heritage and national resource which should be promoted and developed. It enables us to move the frontiers of discourse and understanding in the sciences as a whole and to open new moral and cognitive spaces. Although Indigenous Knowledge System is regarded as a myth and has been excluded as the knowledge contributor from the Western perspective. That adds to the stigma attached to the indigenous ways of life as backward and less important and regarded as a taboo. As Alexander (2007), Webb (2006) and Mutasa (2003) argue that it is undeniable that colonialism and apartheid play a major role in enshrining the idea that backwardness, illiteracy, and ethno-traditionalism are equated between indigenous languages and culture, while at the same time placing the languages of the colonial powers as icons of civilization by integrating them into both public and private. The system of apartheid and post-apartheid amnesia was rooted in the persistence of mockery of indigenous languages and ways of life (Adam, 2010).

In addition, Ndimande-Hlongwa and Ndebele (2017) state that indigenous languages are perceived as incapable. Therefore, to promote the creation and intellectualization of indigenous languages, various stakeholders need to channel resources into localization projects. It is then possible that the delay in the implementation process is deliberate. As the power dynamics in South Africa align with English, and monolingualism perceived as nation-build though false as it appears to be maintenance of the status quo. In addition, the fact that there is a wide gap between expected policy and action or application, is acknowledged by most analysts who attended the debate on language policy in South Africa. The reluctance is because the elite interests have become stronger in the status quo and in the use of colonial languages. It is also a question of cultural significance that the elite owe to the usage of colonial languages their positions of privilege and power. They are power languages, as determined and inherited from the elites by the apartheid dispensation. Although the reasons for the unstinting use of indigenous languages frequently contain logic, the ruling party (ANC) are unable to, so to say, cut off the branches on which they sit. They are inclined to believe that the 'transformation' in post-apartheid South Africa has meant an inexorable

incorporation of elite middle class into dress, religion, educational policy, medical rituals, the style of social life and the economic values of the white minority community. That is what PANSLAB and other affiliates currently deal with a wide variety of problems

If it were critical to implement the language policies, it would not take more than 26 years. This shows whose language matter in South Africa and who has powers. Indigenous people have no language rights. And this is in-line with the response from the respondents as the majority argue that they do not feel like they have language rights, it was felt that it is only English speakers who have language rights and are protected.

Furthermore, as Papa (2020) asserts that Critical Language Awareness is about the social relationships of power and the way in which language is mediated. This allows learners to understand how some language options motivate some while disempowering others. Being conscious, however, is not enough. Students need to be able to provide intellectual and analytical tools that aim to greatly sharpen their ability to grasp, challenge and eventually challenge oppressive discourses. In other words, it is important to turn knowledge into action. Critical Language Awareness will contribute to the practice of independence and provide learners with the techniques necessary to see between the lines or embed secret meanings in texts. Critical literacy was viewed as a way of doing critical listening, reading, and monitoring, rather than being passive recipients of knowledge. It is proposed that students become aware that they can transcend the surface sense of a text through a variety of analytical skills. They are questioning the convention and trying to understand why it is, and if necessary, challenge it. It contributes to social justice because it plays a crucial role in disclosing social prejudice and discrimination.

Both the Critical Discourse Analysis and Critical Language Awareness gives the indigenous people what is needed to be done, as it points out all the politics of language at play in South Africa. Decolonizing the indigenous minds is one of the ways in which the indigenous minds can be cleanse of the mentality and treating their languages as inferior and it provides a critical look at the stereotypes attached to the indigenous languages. It will be important that language activists mobilize the indigenous community and teach, guide, and influence them to see and be part of the deconstruction of the meanings or representations associated with their languages. The development of indigenous languages needs to be championed by its people. Although resistance from the middle class will be harsh, but that does not give reasons to stop advocating. They must

know that they are changing the future for the benefit of their people and change will always be met with resistance by those who benefit from the system. We are all we have, and that is all we need. Lobbying for the intellectualization of indigenous languages needs critical mass with clear minds of the objectives and the end goal. More people will join later, we have witnessed it in 1976, again in 2015. What we need now, is to take the struggle to the indigenous people. Outside of the higher education institutions so that we can show the people what is going on, why is the majority remaining in poverty while the minority remains rich. Why the indigenous languages after 26 years into democracy are still perceived as inadequate for its use in education, business, and other higher domains of life. Remind the indigenous people what are the opportunities that will rise for their children, and their society when the status quo is challenged, and multilingualism comes into place. The monitoring and implementation of language policies must be evaluated by the indigenous speakers, as its urgency could only be understood by them. Working with universities and Pan South African Language Board.

Equally important, there needs to be parliamentary sessions where report back on the process is done. Updating the public on what were the issues, where are they progressing, and what is needed. The indigenous community has buying power, if that could be translated into supporting multilingual corporates, shops and not those that wants to maintain the status quo of monolingualism. Indigenous speakers need to invest in their language development and be able get lawyers for assistance when it comes to what are alternative means to fasten the process of language implementation as it delays the economic changes for indigenous speakers to prosper, preserve and develop their languages. To raise consciousness, the indigenous speakers need to mobilize the different stakeholder in the language sector, education, government, and the people on the ground to play their different roles. Language problem in South Africa needs to be with high priority and for that to happen, the indigenous speakers needs to own that struggle and stand united and tall.

Ironically, on the government website, the gazette on COVID-19 and lockdown are only in English while the pandemic is affecting a multilingual nation. At the beginning of the lockdown the state received R500 billion COVID-19 relief fund. I find it reckless that the Pan South African Language Board as the state language board did not get budget or call the government to invest in translations so that the dissemination of information reaches the whole nation. Instead, they called for

translators to help. While there was money directed to help the citizens combat the virus. With that said, the government does not seem serious about the language issues in South Africa and the development of indigenous languages are not treated as emergency.

Moreover, teachers need to teach how indigenous children can love and be proud of their languages, how to break the negative stereotypes and understand their reach values beyond the cultural aspect. They need to instil pride. The indigenous psychologists need to speak to the youth and children and show them how they can resist the negative stereotypes associated with the indigenous languages and make them aware of how internalised traumas of the apartheid are continues to play the role of diminishing the indigenous languages. Translators need to translate not only books, information but economic books so that the indigenous people can learn business strategies in their languages. There is a great need to translate relevant documents that can be assisting in the elevation of low socio-economic areas. Libraries need to play a role in how to bring back the reading culture among the youth and children, including elders. That could be done with working with Pan South African Language Board and having monthly or annual reading projects in indigenous languages. The mobilization of different stakeholders does not end with only the above mentioned but extends to other sectors of South Africa that can play a role in the restoration of the indigenous dignity through promotion and development of the languages.

This chapter has used the Critical Language Analysis and the Critical Language Awareness to show the hidden politics that surround the delay in the intellectualization of indigenous language and to conscientize the indigenous people to know the power dynamics at play. The argument maintained is that there is lack of political will in the government and the indigenous people to advocate for a rapid response to language policy implementation.

In closing, what it will take to give a directive in the implementation and monitoring of language policies in South Africa is that the language industry needs the youth energy. It must not be perceived as an industry for old people. The indigenous youth must enter and take up the space and radicalize it. There is a need for a mass quantity and quality language scholars and activists who will be in one voice not few exceptional overwhelmed by the old rigid or status quo maintenance that is afraid for change in the language industry. When the system is overwhelmed by the pressures from the indigenous young energetic scholars and activists who constantly lobby and push for the rapid implementation of language policies as matters of national importance, it

will have no choice but to adhere to the call. With stamina, the public will join the noble cause as every rally or protest or regime change started with critical mass and ended with mass base, with indigenous people forming the majority in South Africa, the call for a rapid approach to language policy implementation might even be heard within a short space of time. Lobbying will involve the universities, the publishing sector, the business sector, and the Pan South African Language Board as the government entity.

In addition, the fact that struggle songs are in indigenous languages not in English speaks volumes, as it portrays who fought for freedom and whose language has been forgotten or marginalized yet vocal in expressing the pain of indigenous during the struggle in the country. The power lies in the indigenous languages, the indigenous people need to realize that, they are the ones who fought for it and their languages deserve the respect and high status and for that to have the indigenous people need to unite in on voice and demand their language rights. Aluta continua!

CHAPTER 6: CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter will take the reader back to the aims and objectives of the study and how research problems have helped to achieve them in this study. This chapter summarizes the study and gives recommendations for future research.

6.3 Summary of the study

This study was intended to examine the challenges of the intellectualization of indigenous languages, by bringing an analysis of language policies in post-apartheid South Africa and to give an insight to the Pan South African Language Board, Department of Higher Education and Training and the universities on how to monitor and best implement the policies. Further, to bridge the gap between the speakers of indigenous speakers and the implementers, their participant will reveal their perspective on the development of their languages.

In addition, this thesis aimed at problematising the lack of implementation and monitoring of language policies from the Critical Discourse and Critical language Analysis as the context is South African indigenous languages. It will try expose the implications of the lack of implementation of indigenous to the indigenous community. And, to raise the indigenous language consciousness among indigenous South Africans and to demise the stigma attached to indigenous languages.

Furthermore, this research was aimed at investigating how South African government neglects the indigenous community during the COVID-19 in their use of only English in their lockdown addresses and the impact to the indigenous speaker's health. As they do not fully comply with the rules and regulations in their mother tongue and to stop further dissemination, this aims at how information is made available to marginalized indigenous communities, townships and rural communities and the role of translating COVID-19 information into as many indigenous languages as possible in ways that are accurate and culturally appropriate. Proper access to knowledge in a language that people can completely understand.

In addition, the research question was aimed at defining the challenges posed by the intellectualization of indigenous languages in South Africa after apartheid and what is needed to

implement language policy in South Africa through the Indigenous Languages Directive. This study used the qualitative research method as it provides the ability to explain the phenomenon by relying on the perception of people's experience in each situation and underpins the interpretation of epistemology and construction ontology. As this method assumes that meaning is embedded in the experience of the participants and that this meaning is mediated through the researcher's own perception.

Critical Discourse Analysis and Critical Language Awareness were two theories applied. The Critical Discourse Analysis first offered a more in-depth analysis on how language as a cultural instrument mediates power and privilege relationships in social interactions, institutions, and knowledge bodies. This theory enabled the study to raise awareness of the realities and relations of power in South Africa to the indigenous speakers, given that inequities in language treatment were a concern and the way in which the indigenous people had no opportunity to improve themselves. It revealed how the government maintains the status of colonialist monolingualism which always gives the White people privileges. It concerns raised issues of power and justice and how social systems are constructed, reproduced, or transformed in the economy, race, class, religion, language, and education. It showed then how power in South Africa was and still is exercised.

Secondly, the theory of Critical Language Awareness offers critical thinking and an intensification of the contradictions in the South African society. The theory called for deconstruction in the already existing system (which, in its nature, is decolonial) that marginalizes and disadvantages indigenous languages. It allowed the study a profound reflection and reflection on how indigenous languages remain impotent. It allowed the government to keep the status quo of monolingualism that favours the middle and white people without the majority of indigenous South Africans.

Equally important, the participants were any youth from the African language background (Indigenous speakers), they were approached virtually via emails, WhatsApp, and Twitter. Using the researcher's network, qualitative research questionnaires were sent to respondents along with consent forms, the respondents were then assured of their confidentiality and questionnaires were filled electronically as we were in a COVID-19 era and during South African lockdown. There were follow up interviews via telephone to ask further questions and to get wider responses.

6.3 Shortcomings of the study

Out of 200 anticipated respondents, only 57 respondents were available and responded to the interview questions. Due to COVID-19 pandemic, the locations of the participants were inaccessible and the restrictions of provincial traveling to curb the spread of the virus, movement was restricted. Not having the access to physically interview the indigenous community in South Africa has impacted the research from observing their location and how they live and getting more information regarding their views on the development of the indigenous languages. This study would have got more respondents if the physical visit were available.

The respondents were young, due to digital divide in South Africa, the lockdown system and the use of the digital devices favoured the educated young indigenous people. The voices of the old and illiterate indigenous were not easily accessible, since majority of elders are not familiar with the new technological ways of communications such as social media, Ms Teams, emails and Zoom for interviews. Another factor is that COVID-19 virus was said to target mostly the elders, in fear of endangering their lives the study participants changed and focused more on the young. Even some participants pulled out due to issues of connectivity and access to digital devices to complete the questionnaires. The questionnaires were only in English, only the follow up interviews were conducted in IsiXhosa and IsiZulu. If there was translation for all the indigenous languages, there would more appropriate responses, I believe.

The nation was dealing with a pandemic and lockdown, the participants were stressed and focusing on their health and protection, hence the study participants goal was not achieved. It was not a normal time for the nation and the world at large

6.4 Recommendations

It is appalling to find that there are young people who are not aware of their language rights, and the language policies meant to develop their home languages. The government through PanSALB needs to have outreach programs to educate the youth in the languages they best understand.

From the heavy critics from respondents about the only English SMSs about COVID-19 and lockdown regulations from the government is an alarm that the government needs to adhere to

save the lives of South Africans inclusively, by providing information in a language the people understand. Through the Rica system or the national registration, they can deduce what linguistic background or the linguistic geographics of provinces and provide the SMS services in the languages of a particular place or province. South Africa is a multilingual country, it should be treated as such in all aspects.

From the responses, it can be deduced that the questionnaire must be in-line with the objectives, which are the use and development of indigenous languages. Providing the translations in all the indigenous languages would have given the participants a clearer understanding of what is being asked without having to ask the researcher for clarities. As it is easy to read English and supplement with indigenous language of the participants for the bilingual option. To reflect the multilingualism that the participants advocated for.

There is a need to increase the participants pool and includes questions that are personal or relatable and which can be able to be translated into quantitative data. For more or better representation.

For future studies, it is important to be able to observe the community and how the indigenous speakers use their language for and what they would like it to be used for. Field trips are a necessity, and it should be once. There should be follow ups and even after the data has been processed, follow up clarifications and bridging the gap between the researcher and the community where research is conducted. By providing feedback to the communities and how will the research be of assistance to the community itself. Research must influence social change.

There is a need for research in the digitalization of indigenous archives, as they are rarely available and being made available to the public might play a role into restoring the value and dignity of the indigenous community, and the government must work towards bridging the wider gap of digital divide and the effects of digital divide on the indigenous language preservation and use.

There is a need for a study that will critically evaluate how multilingualism can function the criminal system. The 2017 judgement of choosing to be monolingual must critically analysed and look at its implications to the indigenous community.

Pan South African Language Board seemed to be rejected by respondents, therefore an evaluation of roles of it during the lockdown and COVID-19 pandemic will further assist with understanding of the language board's role in furthering the process of intellectualization and their shortcomings.

More visibility from the board is needed, it can be through making of pamphlets in indigenous languages and disseminate in townships and the rural places.

In addition, a successful initiative of Via Afrika, NRF Chair for African Languages and ALASA was launched in 2018. The initiative promoted digital book publishing, not printed books. The COVID-19 pandemic has shown us that society is not static, that changes are taking place over time and that new developments require people to learn the processes of the current period in which they live. We are now living in a digital age, where most people have more access to digital software. The benefits of digital platforms are that mobile phones are everywhere.

In contrast to libraries, bookshops are not easily accessible. Smartphones have readers of the eBook (electronic book you read on digital devices). Using the platform that is currently popular with young people in South Africa to bring reading materials in native languages close to where they go, another reason for using the digital platform is that the digital platform provides more opportunities for new writers to publish their books, publishers of the printed format are mostly reluctant to take the risk of the large financial outlay required for printing. This initiative gives the indigenous people the opportunity to publish in their mother tongues and books are available as an e-book and not as a printed book, which significantly lowers the cost of making it accessible to everyone and brings the book into the hands of any person wherever it may be.

As there is a low number of (hard copies) books purchased in South Africa, this will increase the reading culture among the indigenous youth. African languages are currently under-published. It is best that we go for digital self-publishing as a way forward. Because it offers the ability to distribute your book to a broad audience easily and very cost-effectively, combined with the ease of purchase, where you can purchase a book at the touch of a button. There are thousands of books that people can download for free and read. Having access to so many free eBooks will help to make digital reading comfortable for young people and will encourage people to buy eBooks later. Which is another way for Indigenous languages to be promoted.

The platform needs to be utilized to further promote not only the development of indigenous languages but the reading culture in the indigenous youth in their languages. This will serve as a way for the youth to share their stories in their mother-tongue so that the indigenous storytelling does not fade away in time, it is preserved for the coming generation. South Africa is now using the online world due to the COVID-19 pandemic and the South Africans were forced to get used

to the digital devices to progress with work, school and to communicate with families due to the national lockdown.

This then tells that the digital era was inevitable around the world. The initiative birthed the first book to be published indigenous languages (Sesotho) and it has fuelled the University of Cape Town's commitment to support indigenous language publications via Open Access.

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8. Appendix A: The Questionnaire

The challenges in the intellectualisation of indigenous languages in post-apartheid South Africa: what will it take to give the indigenous languages a directive in the implementation and monitoring of language policy in South Africa?

I am conducting research for my master's degree to investigate what can be done by the indigenous community to enforce implementation of language policies and further development of their languages in the post-apartheid society. There has been lack of implementation for too long and that could be the factor as to why the indigenous people's socio-economic realities have not change that much since the transition to democracy has been, 26 years ago and the language choice during a pandemic that faced a nation with many languages.

I am conducting the research by asking South African indigenous citizens to answer the Language Intellectualization Questionnaire and doing follow up telephone interviews. Your participation will help the researcher understand the actions to be taken to enforce the implementation and monitoring of the process of intellectualization of indigenous languages of South Africa and address all issues pertaining to language development.

I have been granted ethics clearance for the study by UCT ethical clearance committee. My supervisor in the School of Languages, African Languages and Literatures Section at UCT is Dr. Rethabile Possa-Mogoera, Rethabile.possa-mogoera@uct.ac.za.

Benjamin Phakamani Ntentema

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LANGUAGE INTELLECTUALIZATION QUESTIONNAIRE

CONSENT FORM:

As a research participant you have the following rights:

1. You have the right to withdraw from participating at any point without explanation.
2. You have the right to remain anonymous, you will not be asked to provide your name or contact details. The only exception to this would be if you consent to a telephone interview.
3. You have the right to confidentiality. Any information you provide will remain confidential.
4. You are being asked to provide consent prior to completing the questionnaire by signing below.

I fully understand the research being conducted and my role in the research. I understand my rights as a participant and I hereby give my consent to participate by signing below (*provide only initials*).

Signature: _____ Date: _____

INSTRUCTIONS:

You are being asked to respond to the following questions regarding indigenous languages of South Africa. Where there is 'A' please type your response and where there is check box, tick the appropriate.

GEOGRAPHICAL INFORMATION:

- Where do you live? *Type your answer*

A:

- Place of origin: *select by checking the box*

W.C E.C GP LP N.W N.C KZN MP F.S

LINGUISTIC INFORMATION:

- What is your home language? *Select by checking the box*

IsiXhosa IsiZulu IsiSwati Sesotho Setswana Tshivenda IsiNdebele
Xitsonga Khoisan

- Are you bilingual/multilingual?

Yes No

- Other indigenous languages you can speak

IsiXhosa IsiZulu IsiSwati Sesotho Setswana Tshivenda IsiNdebele
Xitsonga Khoisan

- Do you have relatives that speak different indigenous languages?

Yes No

- Where do you use your home language mostly?

At home With friends For business At university/school At work Other

- Where do you use least your home language?

At home With friends For business At university/school At work Other

MAIN QUESTIONS:

1. As language can provide access to change, social and material conditions of its speakers, would this mean that the lack of implementation of indigenous languages correlates to the delay in development of the material conditions of the indigenous speakers?

Yes

No

2. Would you like to elaborate on your answer? *Please type your reasoning below (on A)*

A:

3. What are the challenges of access to COVID-19 lockdown regulations and rules written in English? For illiterate indigenous people. *Please type your reasoning below*

A:

4. Would translation to your home language play a huge role?

Yes

No

5. What impact has the English dominance had in the higher education system? *Please type your reasoning below*

A:

6. How do you feel as a citizen from the indigenous communities about the presidential addresses done in English during COVID-19 pandemic? *Please type your reasoning below*

A:

7. Is monolingualism helpful for the country?

Yes

No

8. Would you like to elaborate? *Please type your reasoning below*

A:

9. How can the wide gap between the expected policy and action be bridged? Your thoughts.
Please type your reasoning below

A:

10. Do you think the lack of implementation of language policies is intertwined with the socio-economic realities of indigenous South Africans?

Yes

No

11. Please elaborate

12. Do you know Pan South African Language Board? / Are you aware of Pan South African Language Board?

Yes

No

13. Do you think universities are playing their role in the intellectualization of indigenous languages as they should?

Yes

No

14. Would you choose monolingualism or multilingualism as a way forward to the language problem in SA? And Why?

A:

15. Do you agree with the notion that language provide access to economic opportunities?

Yes

No

16. Would you then agree that indigenous languages/ indigenous people are disadvantaged?

Yes

No

17. Was the judgement to use English only in the criminal justice system fair?

Yes

No

18. What do you think are the benefits of using English as the language of record and proceedings in the criminal justice system? *Please type your reasoning below*

A:

19. What are the disadvantages or negative consequences of using English in this manner?

A:

20. What would be the benefits of using the indigenous languages of record and proceedings in the criminal justice system?

A:

21. Is the use of the indigenous languages in the criminal justice system at all practical or practicable?

A:

22. How can we make multilingualism work in this sector?

A:

23. Are you aware of your language rights?

Yes

No

24. Would you agree that the indigenous people from rural areas who do not know English are at disadvantage?

Yes

No

25. What does it mean for you to use your language and how can it be used to develop your material conditions and realities?

A:

26. Which indigenous languages are used in your institution? *Check relevant box/es*

IsiXhosa IsiZulu IsiSwati Sesotho Setswana Tshivenda IsiNdebele
Xitsonga Khoisan

27. Do you think there is a stigma attached to indigenous languages?

Yes

No

Please elaborate

A:

28. What do you understand about intellectualization of indigenous languages?

A:

29. Do you think South Africans can be educated through the indigenous language from the primary grades to the university including graduate school?

Yes

No

If yes; How can that be possible?

A:

30. As an indigenous speaker do you desire that their children be educated through indigenous languages?

Yes

No

31. What do you think would be the benefits of being educated in their mother tongue?

A:

32. Do you agree that it is (was Afrikaner) only English people that have language rights in South Africa?

Fully agree Slightly agree Disagree Slightly disagree Fully disagree

Thank you for completing the questionnaire!

9. Appendix B: The Ethical Clearance Letter



**Chair: Research Ethics Committee
School of Languages & Literatures
Faculty of Humanities**

Karin Schmid

Room 201, Beattie Building
Tel: +27 (0) 21 650 2937 / 2607
E-mail: Karin.schmid@uct.ac.za

3 December 2020

Mr Phakamani Ntentema
Student No. NTNPHA001
School of Languages & Literatures
African Languages Section
University of Cape Town

Dear Phakamani,

Thank you for your application for Ethics Clearance with respect to the research you intend to undertake for your Masters degree in African Languages in the School of Languages and Literatures at the University of Cape Town.

The School's Research Ethics Committee has reviewed your application and has decided that your methodology meets the School's criteria for ethical research as outlined in your application.

We note that the study will be based on willing participation and that participants' confidentiality will be maintained throughout the study.

Yours sincerely,

Signature Removed

Signature Removed

Karin Schmid
Chair of SLL Research Ethics Committee

Associate Professor Roman Roth
Director, School of Languages & Literatures

**School of
Languages & Literatures
U.C.T.**