How the teaching of indigenous languages among disparate multicultural groups in a South African corporate setting affect cohesion

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by

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Declaration of authorship

I, Nickolaus Alexander Anton Bauer, declare that this thesis "How the teaching of indigenous languages among disparate multicultural groups in a South African corporate setting affect cohesion" and the work presented in it are my own and has been generated by me as the result of my own original research. Further, I declare:

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I thank you.

Abstract

This study is an attempt to develop further theoretical insights into the link between language and cohesion across class and race within organizations operating in contemporary South Africa. Due to the combination of extensive diversity and pernicious inequality inherited from the country's colonial history, English – and to a lesser extent, Afrikaans – enjoys disproportionate power in education, commerce and industry over the other languages across South Africa. Notwithstanding the constitutional imperative of linguistic equality, English is the dominant tongue of power, which has led to indigenous languages – African indigenous languages in particular – assuming a subservient position within society. This has led to a myriad of knock-on effects that have either reinforced existing complex societal problems or have birthed entirely new issues, all of which have stifled attempts to build a non-racial, equal and prosperous South Africa for all.

By using the existing literature compiled on subjects such as linguistic diversity, language acquisition, multiculturalism, organisational cohesion and their interconnectedness, this study aims to discover new thinking on how language can be used as a tool to re-order hierarchies and diminish divisions within an organization primarily and society more broadly. By measuring the level of cohesion and language capability and drawing inferences to their respective impacts on each other, it was investigated whether solidarity can be built across racial and class lines.

The initial research question the researcher sought to answer morphed slightly from a specific focus on how teaching of indigenous languages by blue-collar workers to executives could affect cohesion within an organization into how such languages classes could impact inter-organizational cohesion when conducted by juniors for their seniors within any company. This not only resulted in the research becoming more industry-agnostic, but empowered my findings to become broader, conclusions more comprehensive and recommendations more extensive. Research groups were formed across a variety of organizations from different sectors and research was conducted over a period of eight months.

The extensive data collection was at once longitudinal - as cohesion and linguistic capability were measured before, during and after the study through questionnaires and written tests – but

also auto-ethnographic in the personal conclusions the researcher drew throughout the study based on his adult life as a purveyor of multilingualism and ardent supporter of multiculturalism.

Although the results of the research showed little direct change in measurable cohesion among participants, the process of language learning conducted by juniors for seniors presented a meaningful strategy to not only forge unity among participants but also understanding among individuals from disparate backgrounds, with a specific focus on identity, culture and class. It prompts further study into how language can be an easily accessible tool to build consensus not only within organisations, but in South African society at large, which remains one of the world's most unequal.

Chapter 1 – Introduction

1.1 Research Introduction

Decades after the administrative end of colonialism, Africa is faced with a gaping culture and language divide which stubbornly persists in societies across the continent. Despite a wealth of linguistic diversity in Africa, indigenous languages are commonly found to be subservient to the languages of colonisation. Over a third of the world's approximately 6000 languages originate from the African continent, yet this linguistic diversity is not found within the practices of everyday life. French is used as the language of instruction in the parliaments of the Democratic Republic of Congo and Mauritania. The Mozambican and Angolan education system operates with Portuguese as the primary language of instruction. Big business is almost solely conducted in English in Nigeria and Botswana. The resultant linguistic status quo on the continent delivers extremely uneven power relations between indigenous languages and their foreign counterparts introduced during colonialism.

In the South African context, the culture and chasm primarily manifests itself between the nation's indigenous population and their erstwhile colonisers, with English, and to a lesser extent Afrikaans, as the main language of administration, commerce and education that still largely dominates South Africa. Section 6 of the South African constitution is very clear on the importance of indigenous language empowerment:

> *Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages* (Justice Department, 1996, n.p.).

Although the country is constitutionally obligated to ensure all official languages enjoy parity of esteem and be treated equitably, English and Afrikaans enjoy a disproportionate level of power and influence over South Africa's other nine official languages.

As a result, this provision largely exists in words alone. While an effort has been made in part to hold indigenous languages in higher esteem, South Africa has mostly failed as a nation in this constitutional imperative.

The new democratically elected government set in motion a plan to promote and bring to equity all 11 official languages, but this has manifested as merely a symbolic gesture. Ideh and Onu (2017, p. 66) argue that the country's languages have long been unequal in status and have competed as the "superior versus the inferior".

At a practical level this has given birth to a situation across all sectors of society where English and Afrikaans retain a higher status than any of the other official languages, regardless of the area you find yourself in South Africa:

> *"The language policy of South Africa has been characterised by competition and domination of one language over the others from colonisation, Union of South Africa, apartheid eras and beyond"* (Ideh and Onu, 2017, p. 80).

This status quo is likely to remain in place for the short to medium term until the South African government begins to tackle the problem with the requisite financial and human resources and infrastructure – tangible and otherwise – to promote multilingualism.

This imbalanced power relationship between English and all other official languages has given rise to dangerous linguistic terrain in general society that has sown the seeds of an unlevel corporate playing field. According to data compiled the last time South Africa conducted a census, Statistics South Africa (2011) states that just over 8% of the population speaks English as a home language and the vast majority of the English first-language speakers in South Africa are also white. The three most dominant home languages are ones of indigenous origin, with IsiZulu being spoken by 25% of households, followed by isiXhosa at 14%. Furthermore, only 36% of white Afrikaans first-language speakers speak their mother-tongue out of the home, but hold a firm proficiency in English, which they mostly employ in the workplace.

However, the linguistic ascendancy of indigenous languages in the home is not mirrored in private sector seniority of their first-language speakers. The Commission for Employment Equity (2017) observes that whites occupy 69.5% of top management positions while black South Africans occupy 76.1% of semi-skilled positions in the private sector. This is despite government attempts to engineer different corporate ranking ratios through programmes like Affirmative Action (AA) and Black Economic Empowerment (BEE). This has translated into the majority of the country's private sector enterprises being led by people who are able operate in either their first-language or one they are ably proficient in, while the majority of employees are forced to contend with a language largely foreign to them out of the home. This leads to a situation where if an individual does not command proficiency in English, their prospects to succeed socially and economically are severely diminished.

Linguist Victor Webb (2002) pinpoints this issue by identifying bilingualism in English along with one's indigenous mother-tongue as a determining factor in an individual's prospect of success in South Africa. Identifying the importance of indigenous language teaching among mother-tongue English speakers as key to reversing language power imbalances in South Africa, Webb (2002) goes on to state:

> *"Though it could possibly be true that a sizeable percentage of South Africans have a basic communicative ability in English, the level of proficiency in it is largely inadequate for the functions it has to perform. It is essential this problem be addressed, either by vastly improved English second language teaching, or (paradoxically) by a radical upgrading of the Bantu languages and their teaching*." (Webb, 2002, p. 25.)

What this research aims to put forward is that while the status of indigenous languages can be demonstrably enhanced through progressive state language policies and mother-tongue language instruction in primary and secondary education, the onus is also on English and Afrikaans first-language speakers to play their part in uplifting indigenous languages through the embrace of bilingualism or even multilingualism. This involves the breaking down of social and cultural barriers within the power relations between mother-tongue indigenous language speakers and first-language English and Afrikaans speakers.

Alexander (2005) points out, prejudice exhibited in class and race can be countered through progressive approaches to language. He places a heavy focus on multilingualism in order to nurture group understanding and communication across class and race in South Africa:

> *"If we are serious about such ideas as non-racialism, anti-racism, anti-ethnicism, and others, we must, among other things, seek a democratic solution to the language question in our country. Racial prejudice and racism are without any doubt reinforced and maintained by language barriers. If we want to fight against racial prejudice and racism then we have, among other things, to break down the language barriers."* (Alexander, 2005, p.7)

Prah (2007) takes this notion a step further by identifying the development of parity between indigenous and erstwhile colonial languages as vital for the long-term growth prospects of not only South Africa but any African nation:

> *"Development in South Africa cannot be sustained in conditions where the majorities are by purpose or omission, culturally and linguistically disempowered"* (Prah, 2007, p. 21.)

The importance of this approach towards indigenous languages in Africa is echoed by Dr Paul Nkuna in his claim that no African country can claim complete independence and commitment to democracy, while simultaneously overlooking indigenous languages on the continent. He states:

> "*There will be no democracy in Africa without making Africa's indigenous languages part of the democratic system"* (Nkuna, 2013, p.78).

Furthermore, Todaro and Smith (2015) drive this point home by arguing that "high ethnic fragmentation" is a key driver for poor economic development outcomes in sub-Saharan Africa. As such, they claim that:

> *"The greater the ethnic, linguistic and religious diversity of a country, the more likely it is that there will be internal strife and political instability*" (Todaro & Smith, 2015, p.64).

1.2 Research Background

From the array of stances presented above it can be inferred that miscommunication and cultural ignorance are direct barriers to the future development and ultimate prosperity of a country. It can be argued that South Africa's long-term stability and growth will continue to be severely challenged if the language of the majority of its citizens does not find expression in everyday life. Within social contexts such as classrooms, home environment, the sports field and most central to this study, *the workplace,* where working adults spend most of their time.

Attempts have been made from a state policy perspective to bolster the teaching of indigenous languages in primary and secondary education. However, this has not led to a meaningful and significant change in the linguistic imbalances within the country. As previously indicated, Statistics South Africa (2018) records that less than 10% of the country's population speaks English as a home language, while two Nguni indigenous languages dominate in terms of mother-tongue speakers at home, with isiZulu being spoken by 22.7% of households, followed by isiXhosa at 16%. The majority of English first-language speakers in South Africa are also white, while first-language speakers of the two most dominant mother-tongue groupings are black.

However, English is generally accepted as the dominant language of business in South Africa, while indigenous languages hold little corporate power in the country. This is coupled with a significant racial skewing of the seniority of the country's workforce.

This has often led to organisations being led by people who can operate in either their first language or a language they are proficient in while their employees are forced to contend with a language other than their mother tongue in the workplace. These presiding linguistic imbalances reinforce already pernicious power imbalances of class, that are often characterised by race in South African society at large and the South African corporate sector specifically.

Sotashe (2016) pinpoints this malaise by identifying a poverty of status among indigenous languages in South Africa, illustrated by the fact that, in spite of having official status and legislatively the same power as English and Afrikaans, indigenous languages have not been adequately empowered and developed to operate in public and official domains equitably.

> *"It is important to note that no language can be of any value to its users/speakers, if it does not gain them an access to valuable things in life, more especially in being used as a language of business."* (Sotashe, 2016, p. 2).

Although not legally obligated to follow progressive Corporate Social Responsibility (CSR) practices in South Africa, the country's private sector has embraced efforts within their organisations to help forge a more equitable society. The South African Companies Act (Justice Department, 1973) and successor legislation sets out no obligation to engage in CSR projects, although government has made attempts to foster social responsibility among private enterprise. However, by virtue of the environment in which it operates, the South African corporate sector accepts CSR as not only a cost of doing business, but also as an opportunity to increase efficiency and innovation (Ackers, 2009). Thus, many South African companies of varying sizes actively pursue practices that seek to have a responsible and sustainable economic, environmental and social impact. This approach is best encapsulated in the King Reports (King, 1994, 2002, 2009, 2016) – compiled by retired Supreme Court Judge Mervyn King – which are regarded as accepted guides of best practice in corporate governance in South Africa. The governance guidelines contained in the King reports are not enforced through state legislation, but are rather prescribed by the business sector itself, with a level of enforcement. For example, all public companies wishing to list on the Johannesburg Stock Exchange are required to comply with the King reports' governance principles as part of their minimum requirements.

These CSR projects range from feeding schemes and education programmes to sports events and gender empowerment dialogues across enterprises and the communities in which they find themselves, in a multitude of sectors from banking and engineering to mining and transport. This is not only unique to the South African context.

As South Africa remains a country still attempting to build an equitable and just society for all its people post-apartheid while facing multiple socioeconomic developmental challenges, it is understandable how language relations have been surpassed by other pressing matters. Insufficient housing, growing crime rates, gender-based violence, creaking health facilities, a moribund economy and mounting youth unemployment are pervasive issues that present clear problems. But if South Africa is to achieve sustainable economic growth and transformation

there needs to be greater attempts to address language issues in society – particularly by the business community.

The notion that the socio-economic setting the country finds itself in is not only unsustainable but a threat to the stability of the economy in particular and society in general is reinforced by Mariri (2012), as quoted by Anwana (2020):

> *"If the situation remains uncontrolled, it could ultimately subvert the country's social and economic cohesion, consequently destabilising the economy."* (Anwana, 2020, n.p.)

The World Economic Forum (WEF, 2020) identifies societal stability as one of the fundamental building blocks for economic growth and corporate expansion in both developed and developing economies.

Accordingly, corporates across the globe are seeking new and innovative ways in which to foster stability in the environments in which they operate, identifying this as an existential imperative. In this context, corporate South Africa, like government, has not approached national language relations with the radical vigour that is needed to reverse the linguistic imbalances within the country. Uneven language power relations give rise to social cleavages and exacerbate the nation's challenges as one of the most unequal on Earth.

The Gauteng City Region Observatory's 2019 report into social cohesion in Gauteng – South Africa's provincial epicentre of commerce and industry – illustrates how the country's corporate sector has been largely absent in implementing policies or initiatives specifically aimed at cohesion, let alone linguistic bias.

> *"Many different organisations are active in this sector including national, provincial and local government; human rights foundations; research institutes, NGOs; and CBOs*." (Ballard, Hamann, Joseph and Mkhize, 2019, p. 13).

It is thus evident that the South African private sector could play a more meaningful role in the context of exploring unique ways in which cohesion within their own organisations specifically and society in general can be fostered through language.

Moreover, it should have a vested interest in combatting the resultant problem of indigenous language suppression, as Prah (2007) identifies this as threatening not only its profits but its very existence.

> *"Without a policy, which culturally empowers mass society, development in South Africa will, in the long run, stagnate."* (Prah, 2007, p.21.)

Hence, if South Africa's development is to be continually stymied by linguistic inequalities and cultural ignorance, the environment the corporate sector finds itself in could eventually be unsustainable. Interpersonal relationships within organisations will be characterized by a divisive distrust between the employees of different linguistic backgrounds within their organisations that will effectively translate into a stubborn uncertainty. This is the very antithesis of the stability and harmonious interpersonal relations any private enterprise should hope to foster among their employees in the hopes of sustaining current operations or planning for the future.

This presents a unique opportunity to utilise language in combatting a language bias that reinforces prejudice along mainly racial lines, one of South Africa's most pressing challenges in building a more stable and inclusive society. Moreover, today's successful organisations are ones which strive to utilise the sum total of all their employees' skills through pursuing organizational cohesion as a value.

Members of cohesive groups also tend to develop shared values and team loyalty, with the familiarity of members within a team creating smoother, more effective interactions, directly impacting on an organisation's performance. Studies commonly associate strong group performance with a high level of group cohesion among the members *(*Beal, Cohen, Burke and McLendon, 2003). Organisational cohesion is also identified as a key measure of unity within an entity and is defined as the tendency for a group to be in unity while working towards a goal or to satisfy the emotional needs of its members (Carron and Brawley, 2000).

The fostering of organisational cohesion through embracing diversity within corporate entities is also often sought in order to grow job satisfaction, increase financial performance and encourage better decision making, which then leads to overall improved organisational functioning and increased innovation (Ahmed, 2019). Furthermore, it has been suggested that those organisations which manage to exploit the shared and complimentary skills and competencies of all the members of their workforce will be those able to leverage and build on the diversity found in their workforces (Miller and Katz, 2002).

Hence, the fostering of organisational cohesion within corporate entities should be sought in order to not only foster better collegiality among employees, but to improve the overall performance of the organisation. However, this corporate imperative is faced with a huge challenge in the South African context.

Weighing up the challenges linguistic inequality present to the sustainability of South African society against the objective of building more successful organisations within the country's private sector presented an exciting prospect to the researcher. Therefore, this research set out to investigate how cohesion can be pursued by combatting language power imbalances through strategies that build cohesion by utilising and leveraging diversity in the South African workforce. Consequently, the author sought to explore how corporate South Africa can play a role in reversing linguistic inequality and building diverse unity, primarily within their organisations and more broadly in society at large.

1.3 Problem Statement

The history of the African continent is littered with examples of how language has been used to divide and conquer, not only among colonial masters and their servants but also among indigenous communities. This is evident in the South African context whereby the apartheid government pursued a policy of "divide and conquer" (Reagan, 2001) to keep races and ethnicities not only separated but to a large extent antagonistic towards each other, specifically among the black population. Each indigenous group was not only apportioned their own geographical region in the form of a homeland, but each group also had its own radio station and there was little encouragement to learn another African language or culture other than your own.

As language and culture was weaponised in such a manner, with few meaningful examples of language being used to unite instead of divide in the country and the continent, the author wishes to explore how this can be reversed. Hence, he aimed to investigate how the innovative promotion of indigenous languages in a South African corporate entity may reverse linguistic imbalances and the resulting animosity to consequently manifest organisational cohesion specifically and national cohesion more broadly. The focus is on using language inclusively for the benefit of all South Africans in the corporate sector, be they the greatest victims of this linguistic power imbalance or the direct or the indirect benefactors thereof.

Therefore, by identifying this gaping inequality between the status of languages within South African society as a defining characteristic of the broader inequality the country finds itself mired in, the importance of this inquiry becomes clear. Linguistic inequality holds our fledgling democracy back from reaching its full potential through the reinforcement of historical prejudices and the impeding of the success of the majority of the country's citizens. This particularly hinders black South Africans from reaching their full potential, manifesting further societal inequality and thus adding to the massive challenge of sustainably developing one of the most unequal societies on Earth. Hence, methods of combatting this linguistic inequality can be identified as strategically important to South Africa's future.

The country's corporate sector should thus also seek to play an active role in this regard, as the absence of a stable society that is sustainably developing means that private enterprise will

struggle for survival in the long term. Workplace relations will often mirror the society the corporate sector operates in and if a society is destined towards instability, private enterprise will befall the same fate.

Bullock (2002) argues that as class-based differences are found to infiltrate the private sector, classism in the workplace reinforces inequality in society and vice versa. She states that:

> *"In any organisation, employees are likely to have different levels of education attainment, work and earning histories, housing arrangements and life experiences. These factors affect the type, range, and number of positions for which the individual is qualified. The organisational structure of the workplace, in turn, reinforces and reproduces the class-based differences that individuals bring to organisational settings. Examining the reciprocal nature of these relationships underscores how class privilege is maintained and the obstacles that outsiders confront when trying to break through class barriers."* (Bullock, 2002, p. 227)

In the South African context of skewed race relations that has led to deep inequality before, during and after apartheid, the country's corporate sector has been forced to contend with a toxic environment in which privilege and poverty collide, bequeathing post-democratic society the burden of needing to not only navigate high levels of diversity, but simultaneously seek deliberate strategies of cohesion in the country's corporate sector.

Horwitz (2002) illustrates this need in the essay 'Whither South African Management" in Warner & Joynt's *Managing Across Cultures.* He states:

> *"The diversity of South Africa's organisations creates an insistent need to find common goals, shared values and foster reconciliation after the divisiveness of Apartheid."* (Horwitz, 2002, p. 218)

Moreover, Bechan and Visser (2005) conclude that due to the unprecedented growth of cultural diversity in South Africa's workforce in the decade following the 1994 advent of democracy, the

individual culture and language of employees has manifested as a key component of and challenge to developing organisational culture.

Perceptions of interpersonal interactions, decision making, authority and conflict management and resolution differ vastly depending on the culture any employee espouses as an individual or as part of a group within an organisation. Accordingly, the country's corporate sector dynamics have needed to incorporate these various cultural and linguistic representations to accommodate this contemporary multicultural phenomenon that exists in the workplace.

Much has been written on the identification of language power imbalance as a problem, focusing on how it manifests in South Africa and threatens the country's prospects. There is also ample writing on how organisations can benefit by being comprised of teams that are not only diverse, but also cohesive. However, there is little research that has been conducted as to how language teaching can be employed to promote and foster cohesion among different groups within a diverse South African corporate setting. Since the author cannot address all the challenges presented by language inequality in this thesis, he has chosen to focus on contributing to the field of organisational culture within the South African private sector, studying how it is affected by the creative and focused use of language.

Consequently, the researcher offers his thesis as a means of addressing aspects of the challenges of language status inequality, aiming to contribute to a meaningful, practical and long-lasting solution to societal inequality in particular and language inequality in general, through the manifestation of cohesion within the corporate sector of Africa's most developed and industrialised economy.

1.3.1 Research context, question and purpose

This study has been motivated by the researcher's 11 years of practical experience working as a journalist covering politics and the business sector in South Africa, his nine years as a social entrepreneur seeking to build value and unity through youth development and cultural tourism, as well as an adulthood of consistently attempting to bridge the gap of inequality through the use of language and culture.

The researcher chose to locate this study within the UCT Graduate School of Business, not the Department of Linguistics, Philosophy or Anthropology. This is due to the UCT business school's inclusive innovation programme, which challenges its students to address socio-political problems ingrained within South African society.

The ultimate aim of carrying out a Masters study within this GSB department is to disrupt systems which are proven not to serve the marginalised and forgotten segments of the population. The programme thus creates a relevant platform for individuals such as the author to hypothesise a sustainable, systematic and ultimately transformative solution to a real and impactful issue that challenges the country's long-term development and stability. An investigation of how language status inequality could be combatted within the South African private sector presented an ideal opportunity to propose how organisations can meet the challenge of linguistic imbalance in a sustainable, purpose driven and constructive manner for the benefit of the entire country.

The issue of language status inequality within the country as a whole and its resultant presence in the corporate sector is a prime example of such a system. It is not only widespread and stubborn but reinforces various socioeconomic, interpersonal, class and political problems, which are found to be commonplace in a society as unequal as South Africa's. The country is comprised of 11 ethnicities and a multitude of varying cultural practices. However, this diversity has not been adequately exploited in the addressing of these most pressing challenges that emanate and lead to pervasive inequality, making the nation one of the globe's most unequal. Although both the public and private sector in South Africa claim to espouse values of embracing diversity through

inclusion and tolerance, this is not borne out by the reality of social and racial relations in the country.

The country's corporate sector, especially among the leadership echelons of organisations, is dominated by white South Africans whose first language is either English or Afrikaans, who are able to function and converse in their mother tongue. On the other hand, black South Africans, often in the overwhelming numbered majority in the South African private sector, must navigate their way through their professional life using a language that is not their own. This is an environment in which indigenous languages are not valued in the process of conducting business functions.

Pursuing an inclusive innovation of this nature in the hopes of addressing this challenge will provide an opportunity to craft a solution that not only benefits the society's privileged few but also the downtrodden. Benefits will be felt not only by those that who have been aided, inadvertently or otherwise, by this language inequality, but by those that suffer most due to the presence of this phenomenon.

This study explored this idea of using language as a tool for social cohesion within an organisation by initially posing the following question:

How does language, and identification of common language, influence social cohesion in a multicultural and multi-ethnic organisational setting in South Africa?

This research question was posed with the sincere hope of addressing any gaps in academic literature on language as a tool for cohesion in the South African corporate sector, with a view to providing methodologies that will not only suit the country's context but will offer a blueprint for the mass adoption of language as a tool for social change.

The researcher further aspired to have this study used as a basis for strengthening the argument for cohesion to be supported through language locally and abroad in the context of unequal societies.

As the purpose of this research study is to explore how language can be employed as a tool to manifest cohesion within a South African corporate entity, the author hopes this will lead to the spurring of innovation and productivity in the South African private sector, that this will be successful across racial, social and class lines, and that it will manifest cohesion in broader society.

1.3.2 Research Strategy

This research study pursued a qualitative approach to allow the author to draw on participants' own experiences in the use of language to foster cohesion, while also empowering the researcher to gather data in a real-world, contemporary setting. It followed a mixed philosophical approach of pragmatism, semiotics and existentialism, drawing on political philosophy, epistemology and the philosophy of language.

Several organisations from the South African private sector provided groups comprised of their members to take part in the study. Organisation members engaged in interactive weekly isiZulu classes that were conducted by a fellow organisational colleague over a six-week period. Classes were conducted using a pre-determined curriculum by an individual of a lower level of seniority than that of their classmates.

Participants not only took part in these isiZulu language classes at their workplace, but also shared their experiences and were observed by the author during the entire process. Recorded experiences relating specifically to the perception of cohesion were conducted among participants before, during and at the completion of the study and were then compared to their language level achieved through the classes.

Perceptions of cohesion among all participants, both teacher and students, were measured through a weekly questionnaire on perceptive cohesion, participant observer memoing and in-depth interviews at the end of the study.

The level of isiZulu language comprehension and ability to converse among participants was measured through oral conversation throughout the study and written tests conducted in the fifth week of the study.

1.4 Research ethics

This study observed the ethical code of conduct set by the University of Cape Town when engaging in any research project. As per these guidelines, ethical clearance was obtained before the study commenced.

All participants were also fully appraised of the nature of the study in terms of its purpose and objectives. Although all participants identified themselves during the research process, strict consideration was employed to ensure the confidentiality of all taking part along, although the organisations to which they belong are identified in the study.

Each contributor partook in the study voluntarily and signed a consent form as proof of their willingness to do so. Accordingly, all information disclosed during the course of this study will be accessible to the public, but the identity of research participants, as well as the organisations in which the study took place, will remain anonymous.

1.5 Introduction conclusion

Following the topics unpacked in this introduction, the author concluded that the next step in the study would necessitate a thorough unpacking of all pre-existing literature on the subjects discussed thus far. Specifically, what has previously been written about the status and usage indigenous languages in South Africa and the African continent and how this has affected the corporate sector of the country and the continent.

Chapter 2 – Literature Review

"He who does not know foreign languages does not know anything about his own."
– Johann Wolfgang Von Goethe (1816)

2.1 Introduction

The aim of the literature review is to provide a full appreciation of previous work that can inform this research project. This research centres around the focused use of language in the corporate sector to promote inter-organisational cohesion primarily and national cohesion more broadly. Specifically, this study examines language status inequality through its causes, effects and solutions in the South African private sector. Its ultimate aim is to propose a potential language policy for the country's corporate sector to pursue in order to foster inter-organisational solidarity that will contribute towards building more robust, sustainable and innovative companies.

The topics considered in the formulation of this study are: economic development; colonialism and language; linguistic diversity and identity; social capital and language; language and cohesion; language and cognition; diversity in society and the workplace; language in corporate South Africa; language acquisition and second-language learning and isiZulu language comprehension and learning.

This chapter will provide a background to these topics from both a theoretical and practical perspective, with specific reference to its real, perceived and projected impact on South African society and the country's corporate sector. The evolution of the problems associated with the issue being studied and the lack of an effective solution thereto will also be discussed. Through theoretical synthesis, the relationship between language and personal and societal development and the way linguistic inequality contributes to the deepening of organisational and societal inequality will be deliberated and scrutinised. From a practical perspective, how the existing aspects of the above-mentioned concepts have affected South Africa will be conclusively analysed.

Context will be presented on the current extent of language status inequality within the country and the role that public and private policies, regulations and other interventions, or the lack thereof, have played in its manifestation.

The ensuing contribution of language status inequality to impeding South Africa's prospects of meaningful and sustained socioeconomic development will also be considered. The final aspect of this literature review chapter will present an overview of the existing research conducted on the topic, to highlight gaps in the research, particularly in the South African corporate sector.

2.2 Economic Development

Economic Development (ED), a process by which the economic well-being of an individual, entity or group is developed, is a central theme in this study. Although there are varying explanations for exactly what this term refers to, it is accepted that without meaningful ED there is little scope for advancement and growth. A dictionary definition of ED describes it as the *"process in which an economy grows or changes and becomes more advanced, especially when both economic and social conditions are improved"* (Cambridge University Press, 2020).

However, approaches to this term are clouded by economic ideologies. All economic and political systems aspire to financial prosperity and a high quality of life as universal goals. Approaches differ significantly, however, with regards to the role of the state and private enterprise in relation to civil society and financial markets. This is relevant to ED as it is a determining factor from which this notion is approached.

A liberal view of ED regards the process as being characterised by an absence of government intervention in a nation's society and the economy (Huggins and Thompson, 2017). In comparison, a statist approach to ED regards government as a central and critical stakeholder in the functioning of a nation's society and economy (Namkoong, 2000).

Feldman et al (2014) offer a more neutral approach to the definition of ED, describing it as indispensable in providing the conditions for Economic Growth (EG) and prosperity:

> *"Economic development is the expansion of capacities that contribute to the advancement of society through the realization of individual, firm and community potential. Economic Development is measured by a sustained increase in prosperity and quality of life through innovation, lowered transaction costs, and the utilization of capabilities towards the responsible production and diffusion of goods and services."* (Feldman, Hadjimichael, Kemeny and Lanahan, 2014, p. 6).

For the purposes of this study, it is also important to distinguish ED from EG (Economic Growth). EG is quantifiable and measured, while ED is more qualitative. Generally speaking, EG refers to the shift in an individual, entity or nation's output, while ED refers to the change in the fundamental conditions within which EG occurs. Thus, ED is specifically focused on microeconomic quality improvements, risk mitigation, innovation, and entrepreneurship that affect the ability for ED to take place on a macroeconomic level (Fagerberg et al., 2014).

With the distinctions between ED and EG adequately mapped out, this concept can now be related to the study's main focus on using language as a tool to promote organisational cohesion. According to Todaro and Smith (2015), the objectives of ED are threefold: aiming not only to increase the availability of necessities for life, such as shelter and nourishment, and to raise the standard of living for participants in an economy, but to magnify the options at their disposal. The final objective is the one of most interest to the author, since by expanding the range of economic and social choices available to individuals within an entity or a nation, you achieve the goal of "freeing them from servitude and dependence not only in relation to other people and nation-states but also the forces of ignorance and human misery" (Todaro and Smith, 2015, p.23).

In South Africa, one of the most unequal countries in the world (World Bank, 2019), the reliance and subordination referred to above plays itself out in many ways. The Gini coefficient (GC) is one of the most widely utilised measures of inequality in a nation (Stats SA, 2019). Ranging from 0 to 1, a GC rating of 0 indicates perfect equality where all individuals in a country have the same median income; while a GC measurement of 1 indicates absolute inequality, where one individual has all the income and the rest have none. As of 2015, South Africa measured a GC ratio of 0.65 (Stats SA, 2019). This translates into the top 1% of income earners in the country

enjoying 20% of all income in in the country, the top 10% taking home 65% and the remaining 35% of South Africans taking home 35% of the nation's income (World Inequality Database, 2019).

This grave picture of income inequality is only compounded when one looks at the wealth inequality experienced within South Africa's economy and society. Wealth is commonly understood to be the stock of assets belonging to an individual, family, entity or nation, ranging from land, money deposits and shares in companies to life insurance policies and pensions. Wealth is built up over time and traditionally can be passed on from one generation to another (Cambridge, 2016).

Wealth GC is a measurement of absolute inequality based on wealth, where a measurement of 1 indicates where one individual has all the wealth and the rest have none. The GC ratio in South Africa, when defined on wealth and not income, is a staggering 0.95 (Orthofer, 2016). This translates into a picture whereby the country's wealth is much more unequally distributed than its incomes. One percent of the South African population owns at least half of all wealth and 10 % together owns more than 90 to 95 % (Orthofer, 2016).

Practically speaking, this paints a picture of a nation that is completely lopsided in terms of the level and means of wealth and income. Chatterjee et al (2020) state that the wealthiest 3500 South Africans own more than the most impoverished 32 million people. Many of the poorest South Africans also face a situation in which they are being consumed by debt, so that the majority of poverty-stricken South Africans owe more than they earn, and if they sold all their possessions, they would still face liabilities beyond their means.

For Chatterjee et al (2020), this is the unfortunate reality that apartheid bequeathed a democratic South Africa, whereby a small minority of people control nearly all things of fiduciary value in South African society. Apartheid's "legacy manifests into the present" by reinforcing massive gap in levels of ownership and revenue since 1994 and beyond, as *"*the structures of the economy have not changed sufficiently to be more inclusive" (Chatterjee et al, 2020).

The income GC levels have actually worsened since the advent of democracy, increasing from a 0.56 income GC level in 1994, up to 0.67 in 2005 and receding slightly to 0.65 in 2015 (StatsSA, 2015). These high levels of inequality also occur complementarily within an environment of massive levels of poverty among the adult population, whereby approximately half (49.2%) of all South Africans live below the upper bound poverty line of R1,227 per person per month (Stats SA, 2019).

As expected, these twin challenges of poverty and inequality walk shoulder to shoulder with high levels of unemployment. The South African jobless rate has remained one of the highest sustained rates of unemployment in the world (Meyer 2017), ranging from 22% in 1997, to 25% in 2004, 23% in 2009 and 27% in 2018. The figures of youth unemployment are even more dire, measuring 58,1% in 2019 (Stats SA, 2019).

These high levels of poverty, inequality and unemployment remain intertwined in many ways and lead to a perpetual cycle of low economic growth and stunted economic development. Todaro and Smith (2015, p. 62) argue that higher levels of inequality and absolute poverty are "due in part to low human capital but also to social and political exclusion" and that they "result from distorted growth, but they can also cause it."

Although South Africa has been locked in a perpetual low growth economic cycle for the better part of a decade, this has not always been the case. The country grew by an average of 1.4% between 2009 and 2018. However, from 1996 to 2008 the economy enjoyed a significantly higher average annualised EG of 3.9% (World Bank, 2020). While South Africa's good years of EG enabled the state to develop a social welfare system to support the most vulnerable in society, it has seen the country develop more welfare recipients than taxpayers. In the 2019 national budget, the government allocated R175bn in social grants for 17.6 million people, while projecting to extract R553bn from 7.6 million taxpayers (National Treasury, 2019). It is thus evident that this EG, even when it was averaging above close to 4%, has not been inclusive in terms of employment, equality and poverty.

This has perpetuated the legacy of apartheid exclusion, whereby intergenerational mobility is low and poverty is passed on from generation to generation. However, this is now not necessarily dependent solely on one's skin colour but on one's class. Black, Calitz and

Steenkamp (2015) regard this as caused by inequalities within racial groups in South Africa widening amid a combination of "rapid black wage increases and rising unemployment":

> *"While incomes among the top black income earners have increased greatly, some of the poor remained victims of unemployment."* (Black, Calitz and Steenkamp, 2015, p. 212)

Nonetheless, poverty is still largely characterized along racial lines. According to the South African Human Rights Commission (2017), 64% of all black South Africans, 41% of all coloureds, 6% of all Indian and only 1% of all white South Africans live in poverty.
Todaro and Smith (2015) identify skills and education as critical to a nation's development and success and assert that without adequate human capital, countries are to be relegated to perpetually muted ED and are thus trapped in a cycle of low EG.

South Africa's current economic malaise has occurred within a context of at least 5% overall GDP percentage being spent on education and training since 1994 (Unicef, 2018). The South African education and training spend by the state is among the highest for developing nations. Sadly, this has not yielded the results policymakers had hoped for due to a combination of slipping training standards for educators and corruption within the public education sector. (Moses, Van den Bergh & Rich, 2017).

Thus, this gross picture of inequality, poverty and unemployment within the context of exclusive growth, in spite of above-average spending on education, illustrates that the policy interventions implemented in the democratic era have not resulted in more equitable outcomes in South African society.

If the current status quo remains – a cycle of low growth alongside stubborn unemployment and inequality – the country will not experience higher levels of ED. With a lower potential of ED, this situation will only be exacerbated.

Just as approaches to ED differ based on ideology, approaches to addressing the challenges faced by South Africa vary based on politics. The country has attempted to build a mixed economy

since 1994 that is economically based on liberal ideals of the free market, while allowing a statist approach to centrally plan and control aspects of the economy.

However, Lipsey et al (1997) regard a complete reliance on the market to address socioeconomic problems as futile.

> *"Even if the free markets generated allocatively efficient outcomes, they would be unlikely to generate outcomes consistent with most people's social goals."*
> (Lipsey, Courant & Ragan, 1997, p.396)

For sustainable ED that is meaningful and equitable for the majority of a nation's people, Feldman et al (2014) argue that a pragmatic approach is needed by both the public and private sector in order to establish norms and standards executed both in the state and corporate sector.

> *"Economic development requires effective institutions grounded in norms of openness, tolerance for risk, appreciation for diversity, and confidence in the realization of mutual gain for the public and the private sector. Economic development is essential to creating the conditions for economic growth and ensuring our economic future*." (Feldman, Hadjimichael, Kemeny and Lanahan, 2014, p.6)

With the literature presented here in mind, the author concludes that South Africa's economic development has become stunted and indeed lopsided in favour of a privileged section of the population who have had and continue to have access to resources. It has resulted in the country becoming one of the most unequal societies on earth. If this status quo is to be changed or at the very least challenged, different and creative approaches need to be explored around economic value. The author will now examine the historical usage of language in South Africa.

2.3 Colonialism and its influence on language

Using Economic Development as a departure point, it is important to examine how South Africa's history was affected by colonialism and its approach towards language in the overall context of this study. The idea that a nation's economic development is impacted by the legacy of the historical domination of one group of people over another through the use of language is important in the overall context of this study. Particularly important is the ascendancy and lasting supremacy of European languages over indigenous languages, which was not only caused by but also enabled colonialism in South Africa.

To fully understand how this linguistic dominance of European languages over indigenous languages was crafted, the author sought to understand the history of colonialism in the region.

Todaro and Smith (2015) identify a commonality in all forms of colonialism, in that colonialism was the departure point of economic development, as defined in the previous section, in much of the developing world today. Moreover, while colonialism in large swathes of the developing world has formally come to an end, sometimes as long ago as several centuries past, the impact on these societies continues to this day.

> *"Most developing countries were once colonies of Europe or otherwise dominated by European or other foreign powers, and institutions created during the colonial period often had pernicious effects on development that in many cases have persisted to the present day."* (Todaro and Smith, 2015, p.69)

These effects were most evident in the time of conquest itself, when settlers initially arrived in large numbers to a country undergoing colonization, with the intention of living permanently under the auspices of civilizing the local population and developing a society in their own colonial image. This almost always resulted in a clash of culture and tradition that ultimately ended in violence and subjugation, as settlers subjugated the native population's way of life. The resulting socioeconomic structures were made to be superior to the political, economic and social conditions colonialists encountered upon first arrival. Native populations were in effect moulded

to suit the needs and requirements of colonial occupation and what followed was their systematic political, economic and cultural subjugation.

> *"When settlers came in large numbers to live permanently, income ultimately were relatively high, but the indigenous populations were largely annihilated by disease or conflict, and descendants of those who survived were exploited and blocked from advancement."* (Todaro and Smith, 2015, p. 69)

With colonialism came new ways of life and technologies heretofore foreign to the native population of the region. Missionaries brought with them the word of God and westernized education. But as historians note, the education imparted on the local population was not intended for its development, but rather as a function of the colonial order. Education was also provided wholesale in the language of the colonialists, with scant regard to the linguistic diversity which Africa displayed.

> *"Education was not particularly high on the agenda of colonial administrations, and was seen as purely functional: colonial bureaucracies needed a number of literate Africans who could write and speak in European languages, who could work as translators, assistants and clerks, while the system depended on trained people performing a range of lower-ranking jobs. But beyond this, no great value was placed on education as a force for social transformation – indeed this was the last thing that the colonial governments wanted to encourage"* (Reid, 2009, p. 209)

Language played a key role in this colonisation, in that African indigenous languages were not afforded any value by colonialists as the promotion of colonial languages at the expense of indigenous African languages was a common feature, and the adoption of colonial culture and language by those colonised was often rewarded.

> *"Africa's rich indigenous languages were systematically destroyed and replaced with colonial languages – Arabic, English, French and Portuguese."* (Nkuna, 2013, p. 76).

As a result, in many developing post-colonial societies, indigenous populations are made up of individuals who are less educated, linguistically stifled, in poorer health and in a lower economic stratum than other citizens – even if that indigenous population is in the majority. This is no different for South Africa.

Although Southern Africa began to be explored by Portuguese colonialists Bartholomeu Dias and Vasco Da Gama in the 15th century, colonialism proper only began in earnest in the region with the arrival of the Dutch in the mid-17th century. Jan Van Riebeeck touched down in modern-day Cape Town under the authority of the government of Netherlands in 1652. The Dutch had formed the Dutch East India company to represent its imperial interests in the region and had set up a trading port as part of the colonial route towards India. Indigenous inhabitants of the region at that time were either slaughtered or enslaved by the new colonialists who, after setting up camp in Cape Town and naming it the Cape of Good Hope, gradually began the process of moving inland.

Thus began several centuries of subjugation and domination in South Africa synonymous with the colonisation of not only the region but of colonialism in general. The Dutch were eventually joined and then displaced in 1795 by the British, who before long identified the trading port as integral to its own imperial interests. This caused further inland migration of the original Dutch settlers and resulted in the greater manifestation of colonialism in South Africa.

From a language perspective, the indigenous languages the colonizers encountered upon their South African arrival in the 18th century played a secondary role in the eventual battle for linguistic supremacy between English and Dutch, which later became Afrikaans. The British arrival and usurping of the Dutch saw the beginning of a process of Anglicization, whereby the already established colonial language of Dutch was excluded in all spheres of life and replaced with English. With governance and trade taking place in English, both indigenous Africans and whites of Dutch descent were forced to learn the language (Kamwangamalu, 2007).

Unfortunately, these colonial forms of education and approaches to language were the forebears of future education in South Africa, since linguistically the approach to education was not much different before and during apartheid. Language was largely used as a weapon by colonial and

minority white administrations to divide and manage the diversity in the local population before and during Apartheid.

> *"Every move made in the domain of language policy and planning was determined by the single-minded pursuit of the goal of a society segregated in terms of the criterion of 'race' in virtually all aspects along both vertical and horizontal axes."*
> (Alexander, 2002, p. 115)

This was, however, not due to ignorance of the understanding of the role language can play in the dynamics of a society. Policies governing language may have acknowledged broader socio-political and socioeconomic challenges in South Africa, while supporting the interests of those in power from the beginning of colonialism in the middle of the 17th century to the advent of democracy at the end of the 20th century.

A clear example of this is how a prominent politician of the early 20th century, renowned global statesman and one of the first Prime Ministers of the Union of South Africa, Jan Smuts, regarded linguistic and intercultural relations to be of paramount importance in the forging of a stable society. Yet these relations were only between the two white communities of former colonial stock present in South Africa, as he believed that the fusion and collaboration of the "race" was an existential essential if whites were to socioeconomically survive in a country where they were greatly outnumbered by black South Africans.

> *"Reconciliation and the building of mutual trust between Afrikaners and English speakers was not simply a matter of Altruism or idealism. Harmony between the two white groups was regarded as the prerequisite for a unified South Africa."* (Steyn, 2015, p.50)

From the birth of the Union of South Africa in 1910 up to the ushering in of the democratic era in 1994, the linguistic situation in the country has epitomised this disregard and contempt for intercultural relations between black and white South Africans through the use of language and the policies governing it. The birth of apartheid in 1948 formalised this approach through legislation that ultimately prescribed that whites and blacks were so culturally different to one

another that co-existing as a community would be impossible without domination. The solution, as DF Malan's government saw it, would be to ensure the supremacy of white people by dividing the country into areas where the country's inhabitants would be afforded rights specific to geographical boundaries based on their ethnicity, which Nattrass (2019) has identified as motivated solely to protect whites from blacks.

> *"The Zulu were allocated separate land from the Xhosa, the Basotho, the Tswana and so on. The government argued that African people has absolute ethnic and culturally distinct differences that had to be preserved in separate homelands, although it is more likely that the plan was to keep different African communities separate so that they would be unlikely to present a united front against whites."* (Nattrass, 2019, p.169)

Not only did the apartheid government attempt to keep blacks and whites segregated geographically, but even when they did interact, legislation was devised to ensure that at all material times an individual's identity was recognized and specific rights were accordingly afforded to them. The Population Registration Act of 1950 made it compulsory for all South Africans to be classified racially and black people were made to carry a document attesting to such.

The apartheid-era Bantu Education Act of 1952 took this a step further linguistically by ensuring that black learners were not only condemned to racially segregated education facilities that were inferior to those afforded to whites but were also educated in their first language only during the primary years of schooling. After primary school, they were faced with an abrupt transition to educational instruction in either English or Afrikaans, largely resulting in academic development in a learner's mother tongue coming to an end.

> *"Without the appropriate foundation in their home languages or adequate proficiency in either of the colonial languages, many Black students typically lacked the skills to successfully negotiate this transition. students whose first-language was English or Afrikaans experienced their education without linguistic interruption; conversely, the vast majority of schoolchildren in the nation were seriously disadvantaged by these policies."* (Greenfield, 2010, p. 519)

Resistance to the apartheid government's attempt to enforce the Bantu Education Act led directly to the bloody Soweto uprisings of 16 June 1976, in which black youths violently revolted against their linguistically unjust education system. It arguably marked not only the beginning of the end of Afrikaans as a medium of instruction in predominantly black schools but also reinvigorated the fight against minority rule and slowly began paving the way for the end of apartheid (Kamwangamalu, 2007).

Nomvete (1994) as cited by Kamwangamalu (2007) noted that, peculiarly, the 1976 uprisings also bolstered the status of English, since black youths rejected Afrikaans in all forms in their education and life as the language of oppression the apartheid government used to suppress them. Conversely, English grew in stature as not only the language with which to protest against Afrikaans, but also as that of advancement, education, societal access, liberation and democracy. The elevation of English was further entrenched by the fact that liberation movements employed the language throughout the struggle against apartheid in order to provide an unfettered line of communication with the international community on developments inside the country.

> *"The Bantu Education Act ironically changed the fortunes of English in South Africa and provided the language with the edge it has ever since had over Afrikaans and the African languages."* (Kamwangamalu, 2007, p. 267)

This wilful ignorance of the positive role the languages of all inhabitants in a society can play in building a unified country, alongside the ascendant status of English, persisted throughout the final decades of apartheid and was carried into the Congress for a Democratic South Africa (CODESA) negotiations of the early 1990s. CODESA fulfilled the sole purpose of bringing about a peaceful end to colonialism in South Africa. Neil Barnard enjoyed a front row seat at the negotiations as then minister for constitutional development in the final apartheid government. He describes a situation in which almost all negotiations were conducted in English, a language that was not the mother tongue of the overwhelming majority of those present at negotiations.

> *"Virtually everyone negotiated language that was not their mother-tongue, whereas each person surely had the right to use their mother-tongue to negotiate their future."* (Barnard, 2017, p.112)

Barnard opined that this left the negotiations fatally flawed and set the scene for the contemporary linguistic environment in post-apartheid South Africa, whereby English, and to a lesser extent Afrikaans, is largely deferred to as the primary language with which people are able to conduct their lives, leaving the nine other official officials languages adopted in the democratic era to languish.

> *"The fact that Afrikaans and other indigenous languages had to bow to the practical domination of English played a significant role during the negotiations. The inability to express nuanced and detailed opinions and suggestions as a serious obstacle for many in the negotiations. It hampered confidence and spontaneous participation, and limited intellectual agility in debating important issues."* (Barnard, 2017, p.114)

The legislative dismantling of apartheid, beginning at CODESA and climaxing with the adoption of South Africa's new constitution in 1996, attempted to address issues around linguistic diversity and language use, by underlining the importance of promoting the status of indigenous languages. As mentioned in the introductory section, the constitution gave official status to 11 languages and, due to the impoverished status of the country's indigenous languages, directs the state to "take practical and positive measures to elevate the status and advance the use of these languages" (South Africa, 1996).

However, state governance, education and service delivery continue to privilege colonial languages and their predominantly white speakers at the expense of indigenous languages and their overwhelming majority of black speakers. The multilingual approach that was eventually enshrined in the 1996 constitution may symbolically present the opportunity to ensure representation of all South African identities, ethnicities and culture through language, but practically this has not occurred.

A prime example of this lack of practical action to promote equitable language use in South African society is the fraught Language-in-Education policy (LIEP) adopted in 1993. As part of

the first post-apartheid constitution that was adopted in 1993, language was recognized in Section 3 as a fundamental human right, ensuring that indigenous language use would have to be prioritized in society:

> *"Each person wherever practicable, shall have the right to insist that the state should communicate with him or her at national level in the official language"* (Justice Department, 1993, n.p.).

LIEP set out provisions for the use of all 11 official languages in the country's education system. It requires that the previously marginalised indigenous African languages be used as a medium of instruction and as a subject in the same manner that English and Afrikaans had been up until that point. The policy was developed with a view to overcoming past education inequalities (Nwammuo and Salawu, 2018).

However, the intent of the policy has not been carried through in its implementation. The legislation stipulates that all learners have a right to select an official language through which they are taught in school. Yet this right is to be exercised based on the number of learners wishing to learn in that language in relation to the learning material and educators available to do so. The Department of Basic Education (2007) repeatedly identifies a scarcity of teachers and teaching resources as challenge to complying with LIEP.

Section 8 of the final democratic constitution promulgated in 1996 reiterated the idea that no person should be discriminated against on the grounds of language, but Section 32 included a caveat that while each person has the right to engage with government, in the realm of health, education etc., in the official language of their choice, it must at all times be "reasonably practicable" (South Africa, 1996, n.p.). The use of language in Parliament in the initial years of Democracy up until today continues to be dominated by English, with on average over 90% of speeches and official documentation presented in English (Parliament of South Africa, 2020).

The Pan South African Language Board (PANSALB) was established as a constitutional body to support and safeguard the promotion and use of all South Africa's official languages, with the intention of ensuring that all languages are given equal attention by the government and none

enjoy power over the other (Chick, 1996 as cited by Nkiru Nwammuo and Salawu, 2018). However, similarly to LIEP, the intentions and functions of PANSALB are belied by the realities of the linguistic challenges facing South Africa. PANSALB has needed to take government to court on several occasions to ensure their own policy of ensuring citizen access to and governance service in any official South African language has been enforced.

The use of language in official broadcasting has also underlined the higher status and usage of English in South African society. Kamwangamalu (2001) identified a distinct supremacy of English in television broadcasting content at the South African Broadcasting Corporation (SABC) in the years that followed democracy. Across the SABC's television channels, Kamwangamalu (2001) identified content in English taking up 87% of all programming, with the remaining 13% shared inequitably by 5% and 8% for Afrikaans and all other official languages respectively.

As is to be expected, the resultant environment of linguistic and cultural imbalance in South African society meant that the elevated status of English that was bequeathed to the country after apartheid filtered into the country's corporate sector. Residues of a fundamentally unjust system were left to fester within a private sector that was dominated by white managers and black workers who all spoke a multitude of languages (Alexander and Mamdani, 2017).

Booysen (2013) identifies English as becoming the unofficial language choice for business at the expense of other indigenous languages since 1994, with over 80% of all commercial transactions taking place in that language. Due to the elevated status of English in society, first-language speakers of all other official South African languages revert to English for measures of economic advancement and in-group affirmation, particularly in the workplace. This occurred out of nothing short of necessity for non-first-language speakers of English, according to Luiz (2015).

> *"For example, in the case of South Africa we demonstrate that language fractionalization does not appear to drive economic growth but responds to it as people amend their language preference to better participate in the economic modernization process and through the accumulation of human capital."* (Luiz, 2015, p. 1088).

Thus, it can be argued that in spite of South Africa's idealistic policy approach to fostering linguistic equality in society, the challenges presented by the historic impact of colonialism on language and the contemporary elevation of English rendered attempts by the post democratic government stillborn. As a result, the majority of the population were forced into using a more socioeconomically powerful language in order to ensure their economic survival.

This linguistic milieu in which English has emerged as the dominant tongue in society post-democracy was in part forecast by Van Zyl Slabbert (1992) who warned that the building of an equitable society with equal rights for all would not simply be achieved through the dismantling of apartheid's edifice.

> *"The point has been made that getting rid of domination of a particular kind may be a necessary, but is certainly not a sufficient, condition for establishing a democracy. Often one kind of domination is replaced by another."* (Van Zyl Slabbert, 1992, p.12)

The contemporary status quo whereby equitable usage of language has not been adequately recognized as critical to the formation of a just and equitable society presents a significant challenge to the South African democratic project. South Africa's democratic government has not taken steps to prevent the supremacy of English at the expense of indigenous languages, which, according to Alexander (2006) has resulted in the perpetuation of gross social inequality by condemning the majority of the country's people to permanent dependence on an English-knowing elite.

> *"The worst aspect of this scenario is the fact that we are wasting the rare opportunity of moving in a totally different direction from that on which the self-aggrandizing policies of colonialism and apartheid placed on the national community of South Africans. For this, future generations will judge us harshly."* (Alexander, 2006, p. 253)

From the literature examined on colonialism and its influence on language, the author concludes that language has been used a mechanism to divide, dominate and suppress the people that have historically called South Africa home. Despite the best efforts made post-1994 attempting to address this historical linguistic subjugation, language remains a point of contestation in the

democratic era. Accordingly, the author believes that the literature provides proof of a need to study whether language can contemporarily be used to reverse the past linguistic damage.

With the picture of the relationship between colonialism, its influence on language and its effect on South Africa's past, present and future adequately sketched, the author will now shift focus to language and cognition and its relevance to the study. The next section will specifically examine how language and mental capacity are connected.

2.4 Language and cognition

The notion that that the language a person speaks directly influences their mental cognition was critical to this study. Language is generally accepted as a set of systematic symbols used to represent meaning while following a convention accepted and employed by participants in a communication exchange (Amberg and Vause, 2010).

Cognition, diversely defined based on academic approach, is mostly recognized as the set of functions found in the human mind, namely: thought, perception and representation (Van Dijk, 1996). How these two concepts relate to each other is complex and open to debate. Academic research has proffered two main schools of thought in this regard: that only language enables thought, and conversely, that thought is possible without language.

The Sapir-Whorf Hypothesis is often the point of departure for theorisations around how language supposedly affects the human mind. This hypothesis proposes that human intellect is moulded by language and that speakers of different languages thus also think differently. Moreover, the structure of the language someone employs in communication determines or greatly impacts their thoughts and actions, which will, in turn, be largely characteristic of the culture in which that language is spoken (Lamarque, 1997).

Whorf and Sapir's collective theories are also the basis from which scholars have researched linguistic diversity and its effect on society in the 21st century. Their hypothesis is split into two levels:

Primarily, the language a person speaks directly determines thought processing along with decision-making, and linguistic categories within this language determine the cognitive categories they employ in everyday life. Secondly, the language a person speaks, along with the linguistic categories the language finds itself in, only partly influences thought processing and decision making (Kay and Kempton, 1984).

Succinctly put – regardless of which level of the Sapir-Whorf hypothesis one follows – a person presents different patterns of thought based on the tongue in which they converse. Moreover, mental cognition will change based on the specific tongue being utilised in a multilingual context. This is a key concept for this study as it is presupposed, based on the above, that the language an individual converses in impacts their intellectual function. This presents a further supposition that the mental cognition of anyone learning a language will be altered during the course of the learning process.

However, the Language of Thought Hypothesis (LOTH), a dissenting academic viewpoint on language and cognition, robustly opposes Sapir-Whorf in that it contends that language is unnecessary for thought. LOTH proposes that cognition takes place in a "mental language" and that the mind operates more like a computer, regardless of the language employed to convey meaning. In this view, language is merely employed to convey thoughts from one mind to another and has no direct or indirect impact on the intellect of the speaker (Stanford Encyclopaedia of Philosophy, 2019).
Essentially, thought precedes language, which is merely an expression and humans as such cannot express everything they think or conceptualise in their minds.

Through the course of this study, the author drew on both these hypotheses of Sapir-Whorf and LOTH to relate how thought originates in the mind and how it relates to language. The connection between linguistic diversity and identity will be explored in the next section.

2.5 Linguistic diversity and the shaping of identity

The concept of an individual or group's ability to use a language not only to communicate but also to identify, utilize and practice a culture as well as exhibit an identity is key to exploring critical themes of this study.

Linguistic diversity can be identified as the multitude of languages spoken across the planet to convey meaning among the globe's seven billion people. It leads to humans exhibiting different modes for cognition, interpersonal relations, diplomacy and cooperation among others based on their language usage (Evans and Levinson, 2009).

Accordingly, it can often be a cause for celebration or vilification depending on the sociopolitical standing of a society. Estimations vary, but roughly 7,000 languages are spoken in the world as of the 21st century. Each language is attributed to a group of people that share a common identity or culture and vice versa, in that language is regarded as a cultural practice and language is dually an instrument and product of culture (Webb and Kembo-Sure, 2000).

Kramsch (1998) contends that, with language being the principal means by which humans conduct their lives, share experiences and make sense of the world, a person's cultural identity will be embodied through the language they speak and how they converse in it. When you interact with another language, it can therefore be understood that you are also interacting with the culture that speaks the language. Thus, it can be argued that when one learns a language other than one's own, one is assimilating specific customs associated with a particular culture. It is for this reason that that language and culture are widely accepted as being intertwined.

This meshing of culture and language has a history of positive and negative outcomes over the course of human history – including South Africa's. As Kramsch (1998) notes, language is used as a form of inclusion through intra-cultural identification as well as exclusion through intercultural supremacy over others.

A multilingual person thus does not comprise two or three distinct monolinguals in one person but is rather a whole made up of various different linguistic parts, all of which inform identity (Ibrahim, 2013).

> *"To identify themselves as a member of a community, people have to define themselves jointly as insiders against others. Culture, as a process that includes and excludes, always entails the exercise of power and control."* (Kramsch, 1998, p.11.)

Language is also intimately linked to the social identity of an individual or a group, in that it can be the solitary feature used to identify a national group. Germans speak German, the Japanese speak Japanese, Russians speak Russian, Spanish speak Spanish and so on.

In complex multilingual nations, this does not occur, and a multitude of languages can be spoken by a country's people that is not homogenously synonymous with its national identity. India, for instance is home to 22 constitutionally recognised languages and all the nation's people as such don't speak "*Indian*" but possibly Bengali, Tamil, Punjabi and the like. Similar deductions can be made for China where the majority of the nation's people speak Mandarin but are not called "Mandarinese". Though, in these instances, the languages spoken do not implicitly denote the nation's identity, they are fully indigenous to it. Thus, language can not only denote a national identity but can define a social identity within a nation of multiple identities.

This is summed up by Chua (2018) who recognizes that countries are often defined by their ethnicities:

> *"Most European and all East Asian Countries originated as, and continue to be, ethnic nations. In these countries, the population is overwhelmingly composed of a particular ethnic group, which typically supplies the country's name as well as its national language and dominant culture. Thus, China is politically and culturally dominated by ethnic Chinese, speaking Chinese; Germany by ethnic Germans, speaking German; Hungary by ethnic Hungarians, speaking Hungarian; and so on."* (Chua, 2018, p.11)

However, when a nation has been irrevocably impacted by another nation, countries can also use a language that does not specifically denote its people or a group of people indigenous to that country. For example, the bulk of countries in South America speaks Spanish, Canada and Australia speak English, Togo and Niger speak French and Mozambique and Angola speak Portuguese as majority languages. These examples have come about primarily due to

colonialism, whereby one set of people is subjugated to the will of another, resulting in political and economic control of the latter by the former (Stanford Encyclopaedia of Philosophy, 2006).

Moreover, it is argued that, depending on the status of languages in a society, the dominant tongue that is used will have a direct and lasting impact on how that society functions and develops. Even if that society is regarded, or even legally prescribed, as being multilingual, as South Africa is, the language that is primarily used within that society in the realm of business, education, arts and culture and elsewhere will hold higher status than any other language, official or otherwise (Evans and Levinson, 2009). Even in multilingual societies, people who speak several languages do not encompass the identities of all the languages they communicate in and as such enjoy identification across these cultures. Rather, Vandeyar and Catalano (2020) contend that first-language speakers of a subservient language can only employ a society's dominant language without necessarily enjoying identity with the grouping of the first-language speakers.

How this presents itself within a society is the manner in which individuals need to use language to conduct their everyday lives. Even in a multilingual society, the dominant language is the tongue in which the majority of governance, education and business takes place. Edwards (2012) underlines these power structures prevalent in multilingual societies by arguing that languages will always be subservient to tongues that dominate a society's pillars.

> *"Languages are in dynamic relation with one another; very often, these relations are asymmetrical in terms of power and status. A language can, then, falter when in the shadow of stronger neighbours."* (Edwards, 2012, p. 14)

This ultimately suggests that the mother-tongue speaker of a society's dominant language will be at a distinct advantage over a mother-tongue speaker of a subservient language. Thus, it can be deduced that linguistic diversity and its impact within a society can illustrate the dynamics that play itself out between a society's constituents across all arenas of life.

From a South African perspective, linguistic diversity has not been embraced during the course of the nation's history. As previously explained, like the rest of the African continent during the colonial period, almost no status was accorded to South African indigenous languages but was

rather given to the tongues of the colonial groupings present there. As a result, the pillars of South African society were built around Afrikaans and English, despite the wealth of diversity being present in indigenous languages from the Southern African region. This birthed a contemporary status quo where, in the face of a variety of languages being present within the geographical boundaries of South Africa, pernicious linguistic power imbalances have become the order of the day.

> *"Indigenous languages are not accorded a status such that knowing them is of material or social benefit to the speaker outside the relevant speech community itself."*
> (Alexander, 1997, p.84)

This is where the intrinsic link between language and identity becomes problematic in the South African context, since language was intrinsically involved in discrimination and disenfranchisement during the history of colonialism and apartheid, which persisted in the new democratic order. All South Africans may value their home languages as an integral part of who they are and use it as a mechanism for expressing their own identity, playing a crucial part in a part in how they relate to the world around them (Vandeyar and Catalano, 2020). However, this is stifled by the uneven language relations in South African society.

According to Booysen (2013), the fact that South African indigenous languages are not held in the same esteem as English in the realms of education, governance, business or even politics means that first-language speakers of indigenous languages have been forced to re-evaluate their identities as they are often forced to employ a language that is not their own. This presents a serious challenge to building a national identity associated with societal norms and standards for all sectors of life in the country, as the black majority is forced to use English to conduct their lives. With South Africa being such a heterogeneous society made up of multicultural and multi-linguistic communities, the very concept of what it means to be South African is thus disputed, especially as an individual's linguistic self-concept is confronted with the necessity to employ English in order to survive.

> *"As a consequence of this re-evaluation of identity, changes are underway in South African society in the way people assign themselves to particular social categories*

and accept new values. Orthodox assumptions of identity are challenged, which cause breakdown of the 'ideological glue' that keeps societies together." (Booysen, 2013, p. 1)

As detailed in the introduction to this study, the inferior status of indigenous languages presents an existential threat to the long term and sustainable development of South Africa. This is supported by the literature that has been examined in this section. The author believes that with this in mind, the poor status of indigenous languages is further compounded when language usage and status is examined alongside identity. Accordingly, the aim of this research is to explore how language usage can affect identity in a South African corporate environment, which is an avenue yet to be fully explored. The author will now focus on examining social capital and language in the next section.

2.6 The role of language in the expansion of social capital

The notion that individuals and groups can wield power and influence based on the languages they speak and cultures they assimilate and practice is critical to this study – especially when it comes to the concept of social capital.

Social capital refers to the knowledge that serves as the intangible currency facilitating an individual's or group's experiences of the world (Bhandari and Yasunobi, 2009). It refers to the interpersonal knowledge and tools employed in relationships to access the opportunities available to a person or people through these social connections.

As one of the main proponents of this theory, Bourdieu (1986) argues that social capital enables the value of an interpersonal relationship to be accessed for benefit or detriment. Although Bourdieu advances the idea that economic capital and social capital are divorced from one another, he posits that it fundamentally "affects our view of the world" and will enable the access to opportunities that lead to success. Bourdieu further argues that without social capital, it is difficult to maintain and build social connections that provide these opportunities as "power is maintained through the exclusivity of relationships" (Bourdieu, 1986).

Social capital is therefore significant since it affords the wielding of power through exclusivity and access within either inherited or developed relationships that present potential resources to its participants. Bourdieu also identifies language as a kind of social capital and political practice in which value and meaning is in part determined by the value ascribed to the speaker.

> *"Social capital is a collection of resources or potential resources that out durable network of relationships connects us to"* (Bourdieu, 1986, p. 35)

Clark (2006) posits that while social capital is often seen as intangible, it can be best described as the productive value of a relationship between two or more people who have formed a network. Within themselves, such networks provide the ability for trust, sympathy and empathy to be developed and reciprocated between people, and thus great value can be derived from these networks. Social capital can thus be summarised as that which provides access to resources embedded in relationships, enabling the mobilization of said resources to facilitate action beneficial to the deployer of social capital.

This also connotes power in that it contributes value to a person or group's everyday life through access and exclusivity to a community's resources. Indeed, Bourdieu (1986) argues that once an individual manages to deploy their social capital in a relationship with an individual or group, they will have access to resources. This is particularly relevant in South Africa – one of the most unequal societies on Earth, with large sectors of the population unemployed and disenfranchised – where the competition for resources is often a struggle for survival.

Following Bourdieu's definition, this social capital can be embodied through skills, accents and mannerisms. It can be objectified through material belongings that have social significance. Alternatively, it can be institutionalised in authority, credentials or qualifications. Putnam (2001) furthers the notions by both Bourdieu and Clark, proposing that relationships have an intrinsic and varied value based on the social capital they present and as such is found in different forms. Information, for instance, is found within a relationship in the way that wisdom or opportunity is shared, and would not be otherwise possible without a social connection. This could then result in reciprocity or mutual aid between people, as by engaging in a relationship they help one other.

A collective action could also emanate from an interpersonal connection, through tackling a task or function together and thus enabling a greater chance of success. Ultimately, argues Putnam, the identity and solidarity found in a relationship is one of the most powerful forms of social capital. This refers to the sense of empowerment an individual or group feels when connected to a community.

Social capital derived from a group makes individuals powerful in their own right, through not only the identification with a broader collection of people other than themselves, but by virtue of their own social capital, and that of those they interact with, increasing through association. Beyond being wanted and accepted by a group or community, your social capital increases the social capital of those you interact with and vice versa. The power of the social capital mustered by a group can be extremely beneficial to the members of that group but also detrimental to people excluded from it. As such, social capital drives the development of trends and their adoption within groups, populations and societies (Putnam, 2001).

The social capital collectively mustered by a particular group can be extremely powerful and provides the means for individuals to extract resources and derive the benefits of collective action, while also directly contributing to an individual's potential for development. Social capital is associated with societal outcomes related to physical and mental health, employment, education and juvenile delinquency (Bhandari & Yasunobi, 2009).

However, this largely hinges upon an individual's ability to deploy social capital in order to enter the group as a member. An aspect which presents negatives associated with social capital is the restriction of individual freedom through conformity and exclusion, by dividing groups into friends and enemies. For example, wealthy and powerful individuals will always associate with the wealthy and powerful, while the rest of society is not allowed access based on their lack of wealth and status. Although these barriers to inclusion can change based on an individual's acquisition of power and wealth, this is not the same for other forms of social capital.

For instance, social capital can be attributed to linguistic or cultural trends in that members of a specific language group or cultural persuasion will associate with one another, while others are

excluded based on their lack of particular language skills or cultural fluency. Accordingly, this too can change through the development of linguistic and cultural skills.

Using the notion that productive value can be found in relationships as a departure point, language can be regarded as a form of social capital by enabling a form of relations between people in that language is a type of wealth accumulation that is located within social capital. (Clark, 2006).

While social capital is wielded within a network based on the resources available, language presents the cultural setting in which networks are found. This works in two ways, in that language, although seemingly intangible, can be deployed as a resource of social capital to extract value from a relationship and achieve goals, but can also be used to identify the type of social capital that is deployed and for what purpose.

> *'The substance of social capital is frequently to be found in the language acts or texts that exist so appreciably between people. In some situations, the only evidence of social capital is linguistic data."* (Clark, 2006, p. 19)

As an example, one can consider how two Muscovites are able to identify with one another using linguistic and cultural symbols synonymous with Russians emanating from their nation's capital, while the Russian language provides the setting in which their interaction takes place.
In South Africa, the notion of language embodying social capital, a mechanism through which advancement can occur or be stifled, is extremely important. This is because South African society is made up of constituents speaking eleven different official languages with differing levels of status within the country, as explained in the "Language and Colonialism" and "Linguistic Diversity and Identity" sections of this literature review. Much like the rest of the continent, the linguistic situation of varying and uneven levels of language status regardless of officialdom in South Africa presents a barrier to teaching, trade and ultimately development (Rassool, Edwards and Bloch, 2006). Those able to speak the languages most commonly associated with employment, education and advancement in a society, regardless of whether it is their mother-tongue, have access to the social capital residing in the usage of such languages.

> *"The official language of teaching and learning within nation states is associated with high status knowledge and, as such, constitutes a potent form of cultural capital. Those who are fully literate in the national language have greater cultural capital to exchange in the labour market than those who have not."* (Rassool, Edwards and Bloch, 2006, p. 537).

Based on the literature explored in this section, the author concludes that social capital and language is intrinsically linked through embodiment and process. The ability or inability to speak the powerful languages in any society will translate into an individual's potential success or failure in accessing the opportunities that arise out of social capital. However, the author regards the topic of social capital and language in the South African corporate sector as a nascent concept and accordingly believes examining this issue presents an opportunity for pioneering study. The concept that language is a powerful social tool that can be used as a resource to extract social capital and to unite or divide individuals and groups will be examined further in the next section.

2.7 The role of language in social cohesion

In the introduction and literature review of this study, the author has illustrated how language can be used as a tool for bringing individuals and groups together. This is a vital theme to investigate in the overall context of this study.

Language is identified as the "systematic means of communicating ideas or feelings by the use of conventionalized signs, sounds, gestures, or marks having understood meanings" (Merriam-Webster.com, 2020). Cohesion can be identified as a measure of how individuals relate to the groups in which they find themselves and more broadly how those groups interact with wider society (Piper, et al., 1983).

Practically, the two are closely related in that language is the means by which people communicate and interact on an interpersonal level and cohesion is how that interaction may or may not result in closer relations between participants in that communication. Accordingly,

language can be identified as critical to the formulation of cohesion levels, as it is the code through which participants interact. Without language of some sort there can be no interaction and without interaction there can be no formulation of cohesion or indeed any measurement thereof. As Coleman (2015) states:

> *"Human interaction requires communication and language provides the means of communication. Hence the link between identity, language and social cohesion becomes evident."* (Chandrahasan as cited by Coleman, 2015, p. 4.)

But these concepts are further related beyond language, providing the arena in which cohesion takes place. Language is instrumental in enabling cohesion to be fostered among individuals through a common cultural identity (Čok, L. & Novak-Lukanovič, 2005). If an individual is unable to communicate with another individual or group due to an inability to speak the language employed to execute the interpersonal interaction, it can thus be supposed that the relations between the individual and the group will be strained or even non-existent (Fonseca et al, 2019). From an organisational perspective, Bechan and Visser (2005) take this a step further by positing that the individual culture embodied through language plays a significant role in the perceptions of organisational structures. This governs interactions during meetings, decision-making, the acceptance of authority and conflict management. Language can thus be seen as intrinsically linked to cohesion through a multi-layered symbiotic interaction between the two concepts.

However, language cannot in and of itself lead to cohesion, though it can play an instrumental role in fostering it. While language can be identified as a potential tool to draw people together, multilingualism – the usage of several languages with equal fluency (Merriam-Webster, 2020) – presents its own set of problems in this regard.

The cohesive aspects of language usage are apparent when individuals or groups engaging in interpersonal relations use the same language and identify with one another. Bianco (2009) identifies a reflex attraction to homogeneity in tradition, culture and language among individuals, groups and even nations over the course of human history.

> *"The traditional aspiration of most national states has been for linguistic uniformity and*

> *the desire for secure homelands recognisable by cultural continuity and tradition. In reality this is often a myth, but a myth on which many national states have been forged, community imagined and economies constructed."* (Bianco, 2009, p. 35).

Accordingly, multilingualism can be regarded as a stumbling block to fostering cohesion, in that it presents resistance towards homogeneity among a nation's people and between members of organisations. Feely and Harzing (2003) identify multilingualism as presenting a possible language barrier within organisations, where employees speaking different languages gives rise to a range of potential negative consequences. They go on to claim that:

> *"It (multilingualism) breeds uncertainty and suspicion, accentuates group divides, undermines trust, and leads to polarization of perspectives, perceptions and cognitions."* (Feely and Harzing, 2003, p.45.)

Furthermore, there also is an argument that monolingualism – utilizing a single language – is more desirable than multilingualism for the sake of unity and cohesion. Bartal (1993) points to the drive among European nation states in the 19th century to develop a "national tongue" for the purposes of establishing "national rights". This means that a particular language or even dialect was attributed to power and prestige over others within a society, creating "cultural nationalism." While this is evident in the action of nation's states, the push for monolingualism has also been evident in the workplace as organisations strive for unity and cohesion. The main thrust of the argument for monolingualism is that if one language is spoken in the workplace, the opportunity for miscommunication is decreased. It is also supposed that inter-organisational communiqués will be easier to produce in only one language. However, this often does not take into account the language proficiency of all employees or members of an organisation in the organisation's chosen language. Simons, Vazquez and Harris (1993) note that, as a result of this, some organisations have banned the use of multiple languages in the workplace.

> *"Language differences can cause discomfort and misunderstanding. When groups cluster and speak a different language, it is not uncommon for those who can't speak that language to think, 'They are talking about me' or 'They are hiding something', or even,*

'They are laughing at us or making fun of us.'" (Simons, Vazquez and Harris, 1993, p. 56)

However, while there remains an argument for monolingualism and there are significant challenges to the embrace of multilingualism in societies and the workplace, multilingualism is still regarded as a positive means by which to foster cohesion, provided the use of multiple languages in a specific setting is employed with this expressed goal in mind. Bianco (2009) advances this idea that while there is a myriad of strategies that can be employed to promote diversity in a society and its corporate sector, policies driving multilingualism through focused language policy move a step further by fostering social cohesion.

> *Language policy can support social cohesion within multilingualism in three ways: first, by promoting shared forms of communication; second, by securing language rights for all minorities; third, by investing all language education with activities that promote shared identity, common activity and shared productive consciousness*. (Bianco, 2009, p. 43).

Accordingly, it can be argued that a pragmatic solution addressing both the opportunities and challenges that language and cohesion present can be a vital step towards building harmonious relations between individuals and within groups, organisations and nations.
Based on the literature examined in this section, the author believes he has identified an academic gap in studying and making a case for using language as a tool for cohesion in the South African corporate arena. The author will make the case for the benefits and challenges presented by diverse societies and organisations in the next section.

2.8 Diversity in society and the workplace

For the purposes of this study – examining if language can be used to foster cohesion in diverse settings like the South African corporate environment – the pitfalls and advantages of diversity are critical to understand.

Diversity is defined by Esty, et al. (1995) as cited by Green, et al. (2002, p. 1) as "acknowledging, understanding, accepting, valuing, and celebrating differences among people with respect to age, class, ethnicity, gender, physical and mental ability, race, sexual orientation, spiritual practice, and public assistance status."

The concept of diversity emerged to promote the inclusion of people who were traditionally excluded from places of learning, corporations and businesses, government and civil society and other organisations for discriminatory reasons (Herring, 2009). As a concept within nations and organisations, diversity is becoming more significant due to increasing interaction among people from diverse cultures, beliefs, and backgrounds (Green et al, 2002).

This is a contentious issue, as individual culture plays a role in personal perceptions of conflict management, decision-making and authority (Booysen, 2013). Accordingly, the skills needed to exist in a multicultural environment in both society and the workplace have also become more important.

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) identifies diversity as "necessary for humankind as biodiversity is for nature" by presenting a "source of exchange, innovation and creativity" (United Nations, 2011). Correspondingly, UNESCO (2011) identifies diversity as a basic fundamental human right that has the ability to foster creativity and build partnerships across public, private and other sectors of society.

Practical examples of how diversity has benefited these various sectors in recent history are plentiful. Hlepas (2013) identifies several studies which illustrate that the approach to diversity within a country can have a distinct impact on development prospects and growth. Switzerland, for instance, is rated as an extremely diverse nation with several cultures and multiple languages and dialects present in their society, while at the same time enjoying among the highest standards of living and development indicators in the world (Hlepas, 2013).

Even in wartime situations, diversity has also been identified to be beneficial. During the Korean war of the 1950s, studies illustrated that integrated units of soldiers trained in diversity and that included non-white Americans were *"superior to that of all-white units"* (Chua 2019, p. 199).

Slater et al (2008) also confirmed, in a study of firms in America, that organisations boasting a diverse workforce, board and stakeholders were inclined to be far more profitable than firms that lacked diversity.

> *"There is a significant body of research on top management teams that demonstrates heterogeneous (diverse) teams tend to produce superior outcomes as compared to homogeneous teams."* (Dalton, 2005, as cited in Slater et al, 2008, p. 203).

Johnson, Schnatterly and Hill (2013) transpose this notion further into the corporate world by finding that diversity delivers "different cognitive perspectives" that will affect group dynamics and decision making and will ultimately impact the success of company actions and initiatives.

Moreover, Katz and Miller (2002) argue that active policies embracing diversity need to be pursued by organisations to primarily build more stable entities and by extension a more stable society, but also because doing so will ultimately lead to far-reaching corporate success.

> *"Tomorrow's successful organisations will be those that harness the collective and synergistic brilliance of all their people, not just an elite few. The stock market stars will be the organisations that capitalize on the diversity of their workforce."* (Katz and Miller, 2002, p.1)

Finestone and Snyman (2005) identify a variety of the benefits of diversity in a corporate setting that may positively benefit an organisation's profitability by accessing skills and knowledge previously unavailable. These range from inter-organisational benefits like enhanced team performance through inclusive and creative problem solving, to external benefits such as the ability to operate in and foster productive relationships with diverse markets. They further note that organisations need to approach diversity as a reality to be contended with or they will suffer the consequences.

With this in mind, Dhir (2019) notes that corporations around the globe nowadays are undertaking initiatives that seek to redesign organisational policies in order to recognise the importance and value of diversity, improve cross-cultural interactions, develop human capital,

increase cultural sensitivity and address gender and ethnic inequalities with a view to modifying organisational culture and leadership practices.

This approach of identifying diversity as beneficial for business, including but not limited to profits and earnings, has led to a range of diversity campaigns over the past few decades in developed nations like United States. These campaigns have sought to provide previously excluded groups greater access to educational institutions and workplace opportunities, in an attempt to address a history of discrimination and to strengthen society (Herring, 2009).

> *"Managing diversity became a business necessity, not only because of the nature of labor markets, but because a more diverse workforce was thought to produce better business results. Exploiting the nation's diversity was viewed as key to future prosperity. Ignoring the fact that discrimination limits a society's potential because it leads to underutilization of talent pools was no longer practical nor feasible."* (Herring, 2009, p. 211)

However, while suggested best-case business practice and research into diversity suggests only benefits, other viewpoints proffer that diversity presents the possibility of detriment through decreased productivity related to the increased potential of conflict and the challenges of homogenous cohesion. Chrobot-Mason and Aramovich (2013) suggest this has to do with the extent to which individual organisations will go to ensure their diversity practices and initiatives are well received by their workforce.

> *"Although it may be a difficult decision to invest in resources to measure diversity climate and implement initiatives to improve employee perceptions of climate, our results suggest that organisations that do so will ultimately be making a wise decision"* (Chrobot-Mason and Aramovich, 2013, p. 683)

Herring (2009) argues that, despite the potential drawbacks, firms must embrace diversity in order to "think outside the box" by including previously excluded groups in all corporate processes to enhance creativity, problem-solving, and performance.

> *"Within the proper context, diversity provides a competitive advantage through social complexity at the firm level. In addition, linking diversity to the idea of parity helps illustrate that diversity pays because businesses that draw on more inclusive talent pools are more successful. Despite the potentially negative impact of diversity on internal group processes, diversity has a net positive impact on organisational functioning."* (Herring, 2009, p. 220)

While the recognition of the importance of diversity in a corporate setting is a topical contemporary issue, this has not always been the case, especially in South Africa. The pre-democracy South African work environment mirrored the country's fractured social relations that were underpinned by racist legislation, which dictated where people could live, work and socialize based on race. This meant black and white South Africans would not normally communicate or mix inside or outside the workplace (Denton and Vloeberghs, 2003).

> *"On the shopfloor, blatant racist attitudes hindered any form of Black advancement, while at lower and middle management levels, the prejudice was more subtle. Basic business principles and values were foreign to many Black employees of all levels. When doing business they had difficulty communicating adequately in either of the official and business languages, namely: English and Afrikaans, because the education they had been given was vastly inferior to that of their White counterparts."* (Denton and Vloeberghs, 2003, p. 84)

Although this began to change in the years leading to and following 1994, corporate culture in South Africa was slow to transform into one which embraced diversity. The necessity to adhere to new labour legislation, such as affirmative action, that sought to undo the divisiveness of apartheid and the reality of competing in an open and free economy forced South African companies to relook at approaches towards diversity.

However, in spite of the initial decade after democracy's introduction seeing an unprecedented increase in cultural and ethnic diversity in corporate South Africa, the country's workplace was still dominated by a *"them and us culture"* among white and black employees, underlining a

necessity for better trained and diverse managers. (Roodt, 1997 as cited by Denton and Vloeberghs, 2003, p. 85)

In spite of corporate culture being *"a great equaliser of cultural exchanges"* (Finestone and Snyman, 2005, p. 128), studies have shown that attempts to interact across culture and ethnicities in the South African corporate context in the hope of innovation have been stifled as a result of a fear of acknowledging cultural differences.

Booysen (2013) also cites the *"them and us"* culture (Roodt, 1997 as cited by Denton and Vloeberghs, 2003) among whites and blacks in the workplace as constituting a bulwark against diversity naturally taking root in the South African corporate context. This means that an individual identity may be used as the basis of exclusion due to the historical polarisation of groups, which leads to diversity not resulting in benefits like innovation but rather in detrimental outcomes like conflict.

> *"In societies or situations where a social identity is repeatedly salient, as for instance race in the South African situation, a prototype of that category is developed, and members of that category come to assume that they all share (and are perceived to share, by non-members of that category) prototypical features. This category prototype becomes stereotyped, and tends to exclude others."* (Booysen, 2013, p. 13)

Despite gains made since the advent of democracy in promoting diversity in the South African workplace, there needs to be a greater effort from the business sector in the country to further promote diversity as a means of addressing the wrongs of the past and achieving social justice in the country, according to Anwana (2020).

> "*South African businesses contributed to and benefitted from apartheid rule; therefore, it is only fitting that they also assist in 'righting the wrongs of the past' as well as ensuring a sustainable business environment."* (Anwana, 2020, n.p.)

There appears to be a dearth of research into the most effective means in the South African corporate context of managing, promoting and benefitting from diversity. However, Ravazzani

(2016) suggests, based on a study of business and diversity in Italy, that in order for diversity practices to be meaningful, sustainable and successful in the workplace, organisations need to be clear about the reasons, manage the intended outcome and most importantly place the experience of employees involved in such programmes at the forefront of diversity initiatives.

> *"One implication is that, in order to construct a solid ground for diversity management in a long-term perspective and go beyond a symbolic adoption of legitimised expectations, organisations should clarify concrete initiatives, available resources and accountability in coherence with the specific organisational context and mindful of possible drawbacks. In this regard, it is recommended to investigate employees' perspective, as employee perceptions are a more telling indicator of the organisation's actual support for diversity."* (Ravazzani, 2016, p. 15).

With the case now adequately made for the embrace of diversity in the workplace, especially in the South African context, the author will now explore the use of language in the country's corporate environment.

2.9 Language in the South African corporate sector

Exploring the ways in which corporate South Africa has approached language usage in the workplace is critical to contextualize this study. According to Dhir (2019), language is instrumental in the formation of organisational culture through not only knowledge creation and application but also through the flow of communication and overall operational functioning. The rationale behind organisations selecting a language to operate in also directly attributable to the economic and strategic benefits it presents, the tasks the language is suitable for as well as the knowledge that becomes accessible through proficiency.

> *"Different organisations may receive different value from different languages. It is that the assessed value account for not only those functional properties and qualities of the language in question, but also the context of the strategic environment in which the organisation assessing it exists and operates."* (Dhir, 2019, p. 257).

Tlaka (2001) contends that as English post-1994 has been accepted as the dominant medium of education, for social interaction, the practice of law, in science and technology, in government and in the media, it is obvious the language would reign supreme in the realm of business, trade and industry. Moreover, proficiency in English is critical to determining the prospects of employment and professional development in the South African context, specifically for individuals from different cultural and linguistic backgrounds.

> *"The strength and power of English seem to lie in the fact that it is preferred by most users in the multilingual South African society. The speakers' linguistic competence provides access to social mobility, economic, political and educational opportunities. Social status, as embodied in elitism, is more often than not determined by linguistic competence."* (Tlaka, 2001, p. 32)

While English has evolved as not only the language of aspiration and empowerment but also the language of the social elite in the democratic era, this has not always been the case. As described in the section on colonialism and its influence on language in this literature review, Afrikaans and English battled for supremacy over indigenous African languages through the 17th, 18th and 19th century. English emerged initially as the dominant language of governance and commerce due to its status as "the foremost language of international communication and learning and a significant language of intranational communication" (Titlestad, 1996 as cited by Tlaka, 2001, p. 15). However, Afrikaans received a legislative boost and strong support through the introduction of apartheid. Silva (1997) notes that although English and Afrikaans enjoyed equal official status during this period, the business of government and administration was conducted almost exclusively in Afrikaans.

> *"From the time the National Party came to power in 1948, Afrikaans became the openly-favoured language. State resources were allocated to the development of Afrikaans while English was afforded a lesser status and the African languages were ignored."* (Silva, 1997, p. 1)

The growing dominance of Afrikaans during apartheid was also manifested in the country's commerce sector. While English had become accepted as the dominant language of business and trade from the 19th century onwards (Lanham, 1996 as cited by Tlaka, 2001), Afrikaans ascended in the country's corporate sector from 1948 onwards. The rise of Afrikaans was abetted by the founding of state-owned companies like Iscor, Eskom and Telkom, which not only operated in Afrikaans but were formed with the foremost goal of enabling state dominance in key sectors of the economy in order to provide skills, training and employment opportunities to the country's white Afrikaans speakers (Louw, 2004).

The supremacy of Afrikaans in the South African corporate arena began to wane, however, as the country approached democracy and English was not only as seen as the language of liberation by black South Africans but was also used as the primary means with which to negotiate the end of apartheid and colonialism at CODESA, as described in the "Colonialism and Language" section. Due to what Louw (2004) describes as the *"political liabilities"* of using Afrikaans, English was adopted as *"unambiguously the language of South African state administration and business."* This led Afrikaans companies to employ English to conduct their operations and even change their names to hide their Afrikaans character, with a prime example being how Naspers changed its South African operating name to Media24.

This corporate Anglicisation in South Africa gathered pace in the years following 1994 with English being *"adopted as the super official language"* (Price, 1997, as cited by Tlaka, 2001), of not only government but also business. For instance, legislation in the initial post-democratic years governing labour relations and commercial activity with the expressed intention of transforming the country's corporate sector was drafted in English *"to facilitate communication in the corporate world"* (Tlaka, 2001, p. 13).

This post-1994 supremacy of English in corporate South Africa has seen it become the de facto language of dominance and *lingua franca* among employees who do not speak it as a first language (Mufwene, 2002). This has led to professional advantages being afforded to those competent in the language, with those lacking a proficiency in English being at a distinct disadvantage, because they are hindered from pursuing professional opportunities or are locked out of them entirely.

> *"European languages have replaced or are replacing indigenous languages as vernaculars. Lucrative businesses are run in European languages and favor those who speak them over those who do not"* (Mufwene, 2002, p. 388).

Alexander (2006) argues that this illustrates the overwhelming value placed on English at the expense of the country's other languages and its speakers in South Africa's corporate world. The Anglicisation of the South African private sector ultimately forces the speakers of all other official languages to be faced with a choice of either enhancing their English proficiency or accepting a lower status within the country's corporate environment. This contributes to already pervasive economic and social disparities, according to Rassool, Edwards & Bloch (2006) by relegating indigenous languages to low status, domain-specific and mostly oral usage, resulting in an antipathy or apathy towards multilingualism in this setting, especially among black population groups.

Alexander (2006) notes how this linguistic gatekeeping within corporate South Africa has had significant effects on the innovation, efficiency and productivity. As the author illustrated in the "Diversity in Society and the Workplace" section of this literature review, the inability to not accept diversity or harness its potential benefits presents a potential disadvantage to the country's corporate sector. The same can also be noted of the South African private sector's unilateral approach to English, which Kamwangamalu (2016) posits has created or perpetuated the problem of discrimination in society.

A practical example of this phenomenon is offered by Casale and Posel (2011), which concluded in a study on the economic returns of English proficiency among black South Africans that knowing the English language will not only offer more opportunities but also influence earning power over the span of an individual career.

> *"As we would expect given the dominance of English in both the business and government sectors in South Africa, being able to read and write very well in the mother-tongue of the vast majority of the sample does not offer the same economic value as being able to read and write very well in English."* (Casale and Posel, 2011, p. 390)

Beyond the South African context, there are examples of how a language that is not the dominant tongue in government and business can be elevated through a combination of legislative and commercial means. Kamwangamalu (2016) draws on the example of French in Quebec, which was elevated by the adoption of legislation by the Canadian government, requiring the provision of services and sale of goods in the French language, leveraging the buying power of the French speaking populace. Kamwangamalu argues that this approach could be duplicated for indigenous South African languages and could accordingly arrest the supremacy of English in the corporate sector by presenting the opportunity for upward social mobility through the enhanced commercial value of these languages.

> *"The indigenous African languages must be vested with tangible material advantages if their speakers are to view them as a commodity in which they can invest."*
> (Kamwangamalu, 2016, p. 18)

Conversely Silva (1997) contends that English could remain the dominant language in the South African corporate environment and be used as a "gateway to the wider world." But this would need a firm commitment from government to improve the teaching of English in the primary and secondary education system, alongside an undertaking by the private sector to improve language proficiency in their organisations among non-mother-tongue speakers of English.

From a reading of the literature on diversity in this section, the author has concluded that while diversity has been recognized as a key component in building sustainable, equitable and successful societies and organisations, it remains an elusive concept for many countries and companies.

However, literature on this subject also strongly suggests that language has been ignored as a tool with which to not only embrace diversity and manifest cohesion in the South African corporate context, but also confer potential economic benefits through pursuing multilingualism. Moreover, the literature suggests that speakers of indigenous languages have more or less abandoned their mother-tongues in the workplace due to a lack of potential economic benefits these languages present.

2.10 Language acquisition and second language learning

The ways in which language is acquired and the best-case practice for second-language learning are vital to this study's exploration of how the focused use of language can impact cohesion within a diverse corporate setting.
There are varying academic arguments for exactly how an individual acquires a language from birth and then learns a language alongside their mother-tongue later in life. Equally, there are multiple theories for how individuals acquire a language through cognitive function and social interaction.

Skinner (1957) proposes a theory of behaviourism in language acquisition in that infants and children learn a language through mediation and reinforcement by adults. This supposed that learning processes in humans are akin to those found in animals, whereby they can be taught through habit-forming techniques of positive and negative reinforcement. According to Skinner (1957), children and infants learn language through imitating their parents or carers, who will reward the child with praise or giving it what it is asking for when using correct language.

Inversely to behaviourism, Chomsky (1965) proposes that all humans are born with an innate comprehension of linguistic grammar that serves as the basis for all language acquisition through existing mental faculties. This language instinct, according to Chomsky (1965), is to be found in the Language Acquisition Device (LAD) within the human mind that provides the mental capacity for humans to acquire and produce language, from infancy to adulthood (Chomsky, 1965). Chomsky proposes the LAD as a hypothetical module of the human mind, providing an instinctive mental capacity for language acquisition.

In contrast to the Chomsky's LAD theory and similar to Skinner's behaviourism, Bruner (1985) proposes that language is formed within the human mind through function and interaction. He argues that infants arrive at the process of language acquisition by utilizing other cognitive and social functions acquired previously and unconnected to linguistic function. These functions can

be separated into two parts, namely intention reading and pattern finding that offer a functional and grammatical dimension respectively (Bruner, 1985).

Using these initial language acquisition theories as a departure point, it is important in this study to examine Second Language Acquisition (SLA) – how a language other than an individual's first-language is learned. SLA is broadly defined as the process of learning another language once an individual's mother tongue is established (Frawley, 2003).

Three theories have been advanced as to how SLA takes place. Creative Construction SLA theory follows the Chomskyan approach in that it regards language acquisition as predetermined through innate language systems obtained at birth. SLA is thought to be formulated by exposure to the speech or text of another language other than one's mother-tongue in order to begin the formation of mental representations of the language that is then solidified into fluent speech. (Stefánsson, 2013).
Communicative Language Teaching SLA theory follows an approach that emphasises interaction in the process of learning a second language, which is centred on the learner's experience, with the teacher playing a facilitating role. The ultimate goal is functional communication through oral skills before reading and writing (Spada, 2007).

Lastly, the Cognitive SLA approach presents a conscious and reasoned thinking process that focuses on learning with the goal of being able to use the language automatically (Altenaichinger, 2003 as cited in Stefánsson, 2013).

Moving beyond how SLA takes place, there is also relevant research for the purposes of this study as to how attaining the ability to speak a second language affects an individual's identity and, by extension, opportunities in life. Toohey and Norton (2011) find that identity is key to SLA and offers the opportunity for reconstructed relationships with an enhanced ability to identify with a broader range of people.

> *"From this perspective, learning is a social process in which culturally or historically situated participants engage in culturally valued activities using cultural tools."* (Toohey and Norton, 2011, p. 419)

Toohey and Norton (2011) further find that power relations between language learners and target language speakers deeply impact SLA outcomes. For instance, a dominant language associated with a dominant class will provide motivation for SLA, as learners will "invest" in a target language in order to acquire a wider range of symbolic and material resources which will thereby increase their social and cultural capital. Accordingly, it is thus argued that, through language, a learner negotiates a sense of self within and across a range of sites at different points in time, gaining or being denied access to powerful social networks that give learners the opportunity to communicate and collaborate with individuals with social capital using the language that they have attained through SLA.

Moreover, Krashen (1981) postulates that in addition to the prospect for enhanced opportunities to increase cultural or social capital in the SLA process, second-language learners need to be presented with opportunities for meaningful interaction with native speakers in the target language. By communicating practical messages that are linked to activities based in real life situations, learners of a second language will grow their interest and confidence in the target language, thereby ensuring that SLA is more effective.

Lastly, SLA is also affected by the Critical-Period Hypothesis (CPH) which proposes that age is a key factor in the attainment of a language. Lenneberg (1967) proposes that language learning is constrained by an ideal time period during childhood in which language acquisition in optimal due to the development of the human brain. It is hypothesised that the first few years of life are critical for learning any language to fluency and that attempting to learn a language post-puberty will result in an inability to achieve a full command of the language (Lenneberg, 1967).

A reading of the literature in this section has led the author to conclude that for best case outcomes of language acquisition and second language learning, learners need to have the correct motivation to acquire a language alongside effective interaction with first-language speakers of the target language (Toohey and Norton, 2011). Moreover, that any attempt to learn a language post adolescence will be challenging (Lenneberg, 1967). The author, however, believes that language acquisition and second language learning in the South African corporate environment is

relatively unchartered territory and as such presents an opportunity for examination in this study. The author will now examine the learning and comprehension of the language of isiZulu.

2.11 isiZulu learning and comprehension

Delving into the best-case practice for learning an indigenous language in South Africa is critical for the purposes of this study.

Spinner (2011) argues that African indigenous languages in general are a well of untapped knowledge and research opportunities.

> *"Although second language research on these languages is currently very limited, work in morphosyntax and phonology suggests promising directions for future study, particularly on noun class, tense and aspect."* (Spinner, 2011, p. 419)

This is reinforced by Sotashe (2016), who posits that within the South African context, indigenous languages have not been offered the financial or academic support necessary for full development, despite a moderate growing interest in learning such languages among non-mother-tongue speakers. According to Sotashe, if the private sector does not play its part in changing this status quo, it will suffer the consequences of stagnation.

> *If the powers that be cannot be lured into joining the party, that is, taking serious the importance of working on these languages and doing something towards alleviating the situation, they should be by-passed and left out.* (Sotashe, 2016, p. 105).

The author chose to examine isiZulu as it is the most widely spoken mother tongue in South Africa, with 11.6m first-language speakers (Stats SA, 2011). Although isiZulu is offered academically at a primary and secondary level as well at several institutions of higher learning in South Africa, the most commonly spoken language in South Africa does not enjoy the same commercial power as English, or to a lesser extent, Afrikaans. There is a tendency among the

white South African population to refrain from studying it for academic purposes due to a perception of simplicity (Lafon, 2006).

This is despite a study showing isiZulu exhibiting an innate scientific structure that illustrates a consistency within the language – specifically the morphological structure of words. Khoza (2017) argues that isiZulu can be identified as having a specific "noun system" that drives the construction of meaningful sentences.

> *"One of the most striking aspects of isiZulu is that it categorises nouns into 12 clusters, unlike English, which groups nouns into singular and plural, and abstract and mass form. You will find that the isiZulu categorisation of nouns is central to understanding its syntax and morphology."* (Khoza, 2017, p. 15)

Nkosi, Ngcobo and Buthelezi (2014) note that this trend has begun to be reversed with the adoption of attempts to promote and develop African languages in the public and private sphere to reverse their diminished status in South African society since the advent of democracy. While there is "stimulus for growing interest", not much research has been conducted on the best-case practice for teaching, learning and acquiring African languages in the country.

> *"The marginalization of indigenous African languages during the apartheid era hindered the development of their pedagogy."* (Nkosi, Ngcobo and Buthelezi, 2014, p. 275)

Dispute remains over the most effective manner in acquiring isiZulu as a second language. Khoza's (2017) approach is to treat the language as a scientific construction to be studied, similar to mathematics, with a special focus on structure and grammar. On the other hand, Nkosi, Ngcobo and Buthelezi (2014), among others, argue for a more practical approach, whereby interaction and verbal fluency is held in higher esteem than stressing the importance of how the language is constructed.

Accordingly, the author believes his research presents an ideal opportunity to employ and examine how isiZulu can be taught in a corporate setting in a manner that has never been done en masse before, especially among non-mother-tongue speakers of the language.

2.12 Literature review conclusion:

Following the theories unpacked in this literature review, the author deducts that the focused use of indigenous language programmes within corporate South Africa may impact cohesion. Specifically, the dominant language in a corporate entity will result in non-mother-tongue speakers thinking and processing information differently when they converse and will impact their function in the workplace.

Moreover, if the mother-tongue speaker of a dominant language learns a subservient language present in the workplace, this too will impact their thought process and function in that environment. Ultimately, it led the author to this question:

How can inter-organisational indigenous language programmes impact social cohesion in corporate South Africa?

Chapter 3 – Methodology

"If we knew what it was we were doing, it would not be called research, would it?"
– Albert Einstein

This study aimed to examine the impact indigenous language classes in a South African corporate setting may have on social cohesion. With a view to identifying possibilities in developing language policy in the South African private sector that is interpersonally cohesive and commercially successful as a business intervention for building better organisations as an inclusive innovation.

Three private companies provided four groups as case studies for an examination of the focused use of language with the goal of fostering cohesion within their organisations. This chapter describes in detail the research methodology employed to execute the objectives of this study, the variables considered as well as the justification thereof.

3.1 Research strategy

The goal of research is to methodically draw conclusions that answer the question posed by a research project (Walliman, 2005). The field of innovative language policy within the South African corporate sector that pursues the expressed aim of positively impacting organisational relations within the workplace is a nascent concept (Kamwangamalu, 2012).

As previously highlighted, there is an absence of a robust pre-existing framework in the literature in South Africa as to how the focused use of second language learning in a corporate environment could affect cohesion. As such, a recognised practice was not employed in order to witness results due to the fact that the author was unable to find any pre-existing data or research in South Africa specifically related to proposed aims of the study. This led to the execution of a theory-building, inductive approach regarding the examination of how corporate South Africa could engage in a strategy to progressively utilise indigenous languages (Denzin and Lincoln,

2005). As such, the study undertook an exploratory approach with the primary objective of conceptualising new second language learning theories and social cohesion in a South African corporate environment.

3.2 Research Method- Participatory Action Research

In order to address the exploratory objectives of this study, the researcher utilised a qualitative multi-method approach using a combination of questionnaires, participant observer memoing and individualised interviews with selected research participants.

Although the questionnaires followed a recognised practice of measuring social cohesion within a work environment, exhibiting quantitative research aspects, the questions in the exercise were primarily qualitative. Moreover, the specific and relatively small sample underpinned the research as being qualitative in nature.

The author did not want to test a hypothesis, but instead sought to develop a unique theory with the participants of the study, by actively engaging, debating and reflecting with them during the research process. Hence, he attempted to do so through an inductive emergent process most commonly associated with Participatory Action Research.

Participatory Action Research pursues an alternative philosophy of social research in that its methodological intentions primarily have a political aim of pursuing social transformation and/or community development (Kemmis and Mctaggart, 2005). It sets itself apart by rejecting conventional research approaches as inherently biased towards and serving the interests of the researcher and those funding the research. As apparent in the name, Participatory Action Research is orientated towards community action and is responsive to the needs and opinions of ordinary people, specifically those involved in the research process. It seeks to create an environment whereby a "shared ownership of research is fostered in order to create a community based analysis of social problems" (Kemmis and Mctaggart, 2005).

Participatory Action Research follows a self-reflexive process (Fig 1.1) of initially planning a change in a social setting and then acting upon it with members of a community, after which the process of implementation and consequences of the pursued change are observed and reflected upon with the same community members.

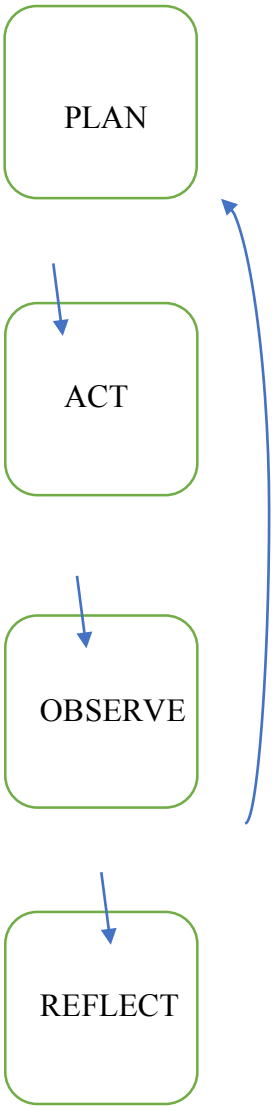


Figure 1 - Reflexive process of Participatory Action Research

The author regarded Participatory Action Research to be the most appropriate qualitative methodology to pursue for this project, as the findings from his study were to be found in the standpoints and interactions of all participants (Gregory, 2005). The author aimed to not only register what he observed, but to craft his findings in a democratic manner alongside all taking part.

He sought to create a research environment that involved all stakeholders and was practically usable, with the aim of crafting a corporate language policy that serves the needs of those in the workplace. This method also enabled the author to develop a deeper and more nuanced

understanding of not only the topics being researched but also the data the project elicited. This further empowered him to sketch an iterative picture of the research process. However, this approach is not without its disadvantages. The Participatory Action Research method is not only focused on a specific community, but also develops data with the research participants themselves (Kemmis and Mctaggart, 2005). Due to its specific nature relating to a definite sample group, it is not broadly applicable to any general population (Bannon and Ehn, 2012).

Nonetheless, while this approach may not provide findings generally applicable to the broader population, it can produce valuable insights and perspectives, providing a foundation for greater reflection and consideration. Due to the inherently exploratory nature of this study, the approach executed in the author's research was inductive (Jebb et al, 2017). As the purpose of the research was to explore new and emerging phenomena around language policy in a South African corporate context, the choice of an inductive research approach was reinforced.

Moreover, this approach presented the opportunity to blend multiple narratives in a methodical way, in order to draw conclusions that can be tested in order to develop theories that answer the author's research question; namely, how indigenous language teaching among disparate groups within the South African corporate sector can positively impact cohesion within an organisation and the nation at large.

Accordingly, this approach enabled the author to scrutinise key phrases and observations generated by research participants to develop new insights, as opposed to testing a specific hypothesis (Terre Blanche et al., 2010). This ultimately led to new insights and understandings of how indigenous languages could be used in a progressive way within a corporate environment to foster organisational cohesion.

3.3. Research Setting

The research itself was ultimately conducted among four groups from three different organisations. Of the four groups assembled for the purposes of this study, two were drawn from organisations involved primarily in a food and beverage setting, namely, The Living Room and Nando's. The remaining two groups were drawn from an organisation in a corporate setting, namely, The Media Shop.

Each organisation will now be further extrapolated upon:

Group A – Living Room

This group served as the pilot data set for this study and was derived from a popular restaurant in the Maboneng precinct in downtown Johannesburg. Participants were drawn together voluntarily based on their availability for weekly classes. The first-language isiZulu speaker was Brighton Hlatshwayo, who worked as the head chef. Hlatshwayo taught a group of five individuals drawn from the management, marketing and administration segments of the organisation. All students were deemed by the organisation's management to be more senior than their teacher.

Group B – Nando's

This group's participants were voluntarily drawn together at Nando's headquarters in Bertrams, Central East Johannesburg based on their availability for weekly classes. The first-language isiZulu speaker was Ntombifuthi Mathenjwa, who worked as a sous chef in the Nando's HQ canteen. She taught a group of eight individuals drawn from different sectors of the organisation including human resources, marketing, administration, design and finance. All students were deemed by the organisation's management to be more senior than their teacher.

Group C – Media Shop

Participants in this group were derived from voluntary participation by individuals found primarily in the organisation's creative design, marketing, sales and management teams. The first-language isiZulu speaker was Lwazi Ndlovu, a junior account manager from the sales department. All students were deemed by the organisation's management to be more senior than their teacher.

Group D – Media Shop

Participants in this group were derived from voluntary participation by individuals found primarily in the organisation's creative design, marketing, sales and management teams. The first-language isiZulu speaker was Sinenhlanhla Jalibane, a junior designer from the creative design department. All students were deemed by the organisation's management to be more senior than their teacher.

As mentioned, in order to have maximum opportunity for access to research subjects, the author followed a process of non-probability and convenience sampling. He foresaw the availability of all participants to be the main challenge in producing a consistent data sample. Thus, groups were assembled based not only on each organisation's overall buy-in to the study but primarily on the interest and availability of participants.

3.4 Research design, data collection methods & tools

Considering the exploratory strategy, the qualitative method and participatory action process and the inductive approach the author pursued, the research design was developed to encompass four components of field work, namely:

1. Questionnaires
2. Language tests
3. Participant observer memoing
4. Individual in-depth interviews

(NOTE: A copy of the abovementioned questionnaires, language tests and individual in-depth interview questions are attached as appendices)

The author selected this specific design with the aim of each instrument working towards meeting the desired research objective. Questionnaires offered a quantitatively flavoured assessment of cohesion among participants before during and after the study. Language tests

provided the opportunity to evaluate whether the cohesion measured in the questionnaires was at all affected by linguistic efficiency developed during the study. Participant observer memoing assisted the researcher in recording phenomena encountered during the study and collating them for examination through the research process, enabling the researcher to reflect on the research participants' experiences, attitudes, feelings and reactions to the study. Finally, the individual interviews conducted over email enabled the author to further explore and understand specific research participants' experiences, behaviours and opinions as well as other phenomena encountered in the study.

Each of these data collection instruments will now be expanded upon:

Questionnaires: All information gathered through the questionnaires is to be based on the data garnered from participants filling out hardcopy questionnaires on three occasions during the six-week course of their study. Although the documents completed by participants will represent a measured numerical scale of organisational cohesion, workplace incivility and need to belong, the data captured is still qualitative in nature, since it speaks to the perceptions and feelings of each participant.

Language Tests: To gauge the linguistic capability of participants during the course of their isiZulu language instruction, the author compiled a short written test to be completed in the penultimate week of the study. The results of these written tests completed during the study will provide some insight into how research participants' proficiency in isiZulu did or did not affect their overall cohesion as a group. Alongside these tests, verbal comprehension was gauged through conversations the author conducted with participants.

Emailed questions: Detailed questions on participants' experience were sent by the author to random subjects of the study. These emails enquired specifically about how their own experiences of the study measured up to their personal feelings towards the process, their teacher and other participants.

Participant-observer memoing: As a polyglot operating in diverse environments professionally as a journalist for over a decade, the author was well placed to provide valuable insight into how

the interactions between participants would alter, if at all, during the study. These observations were based on verbal and non-verbal cues. Field notes were at times backed up with audio recordings to ensure the accuracy of the data. This allowed the author to shift part of his focus to the participants' body language and other non-verbal behaviours.

3.5 Research sample

Participants were drawn from the above-mentioned organisations through convenience and purposive sampling based on their personal interest and that of their organisation in taking part in this study (Denzin and Lincoln, 2005). However, the researcher brought together two specific types of participants who were fundamentally different but interconnected, to meet the aims of the inquiry set out in this research study:

Firstly, a single employee within any given organisation who was a first-language speaker of isiZulu could act as an elementary teacher of the language by following the course devised by the researcher. Secondly, a group of employees within the same organisation who were not first-language speakers of isiZulu could serve as students of the language by following the course devised by the researcher.

The two groups were interconnected through working through the same organisation, but along with fulfilling different roles in the study, they were required to be sourced from disparate levels of seniority within their organisations. In essence, the first-language speaker who fulfilled the role of "teacher" needed to be lower down the corporate ladder than the "students" who took the classes.

Table 1 – Research participant structure

Participant type	**Participant role**	**Participant seniority**	**Sample quantity per research group**
Teacher	Teach isiZulu to learner participants	Junior in relation to learner participants	Single participant
Learner	Learn isiZulu from teacher participants	Senior in relation to teacher participants	Multiple participants

3.6 Data collection process

All participants took part in a six-week language course, with classes within their organisations occurring once a week. During the course, participants completed questionnaires measuring levels of cohesion, incivility and workplace belonging on three different occasions. All students in each class were also expected to take part in their language test towards the end of their course. In-depth interviews in the form of interview questions were then sent to random participants via email, with these individuals' selection randomized and often dependent on their own interest and availability. Clearer details of each method will now be provided.

3.6.1 Six-week language course

The researcher created a structured curriculum for learning elementary aspects of isiZulu for the purposes of this study. Drawing on the researcher's own academic background in the language as well as the Peacecorps (2017) introduction to the isiZulu language, a simple course was devised for use by the teacher participants to conduct class with learner participants. The short language programme focused on basic pronunciation, simple greetings, sentence construction, vocabulary and conversation. Although not presenting a direct measurement – qualitative or quantitative – of phenomena studied by the researcher, the entire study would not have been possible without this curriculum.

3.6.2 Questionnaires

A three-pronged questionnaire was devised to measure cohesion among all participants in each of the researcher's sample groups. These were formed by separate scales devised by other researchers, namely: organisational cohesion (Ruga & Hackathorn, 2012), workplace incivility (Cortina et al, 2013) and the need to belong (Leary, Kelly, Cottrell, & Schreindorfer, 2013). Each of these research instruments in the three-pronged questionnaire presented qualitative measurements of the feelings, perceptions and experiences of each of the research participants related to cohesion, incivility and need to belong.

3.6.3 Language tests

An elementary assessment of isiZulu proficiency was created for learner participants, drawing on the researcher's own academic background in the language alongside the Peacecorps (2017) introduction to the Zulu language. These written assessments conducted by learner participants provide not only a gauge of language proficiency, but also a quantitative insight into how this may or may not relate to organisational cohesion perceived among all research groups.

3.6.4 Participant observer memoing

The researcher examined research participants' verbal and non-verbal communication and cues in each group of the study. Informed by the participant observer strategies of both Kawulich (2005) and Birks, Chapman & Francis (2008), the researcher documented such during the research process. These provided further qualitative measurements of the feelings, perceptions and experiences of each of the research participants.

3.6.5 In-depth interviews

In-depth interviews were conducted through the provision of emailed questions to research participants by the researcher. These questions – informed by the research of Leary, Kelly, Cottrell and Schreindorfer (2013); Cortina et al. (2013) and Ruga and Hackathorn (2012) – presented a further qualitative measurement of the feelings, perceptions and experiences of each of the research participants in relation to respect, value, collaboration, compassion and group identity.

*(NOTE: A copy of the above-mentioned six-week language course, questionnaires, language tests and individual in-depth interviews are attached as **Appendices**)*

3.7 Data analysis

The author analysed all data gleaned from all research mechanisms offered to participants taking part in the study. Clearer details of the specific analysis of each research mechanism will now be provided.

3.7.1 Questionnaires

A database was plotted in Excel to access the theoretical framework of questionnaires on organisational cohesion offered by Ruga and Hackathorn (2012), workplace incivility offered by Cortina et al (2013) and the need to belong offered by Leary, Kelly, Cottrell and Schreindorfer (2013). These were initially mapped into individual participant results (Figure 2) and then further collated into group participant results.

Figure 2 – Example of Questionnaire individual participant results plotted in Excel

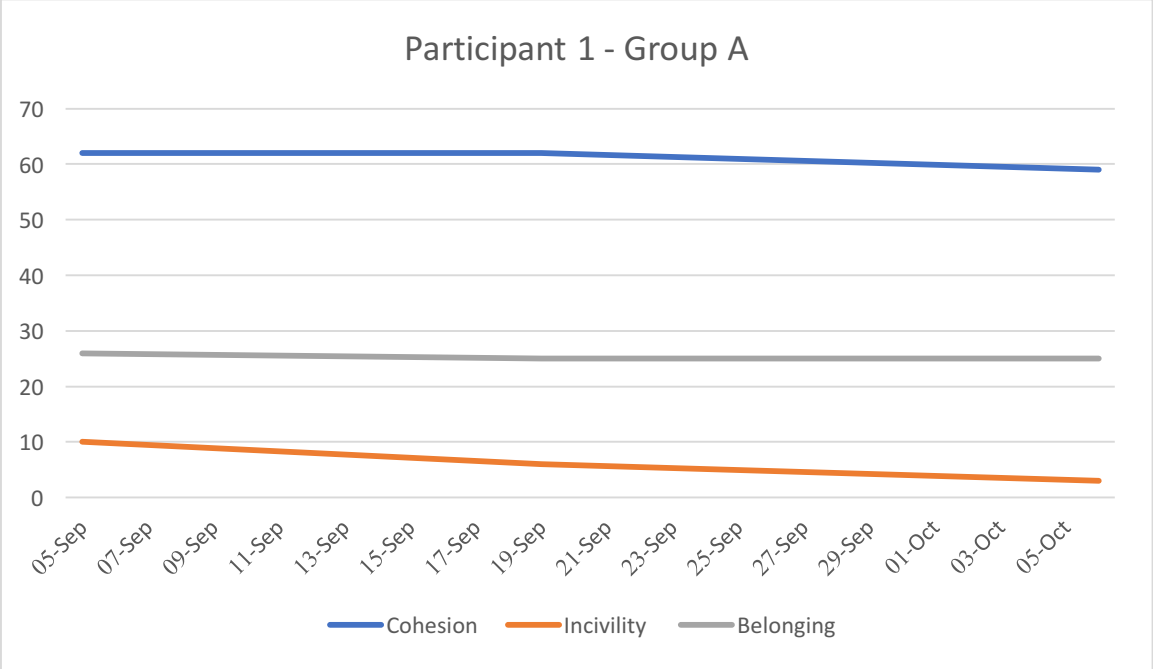
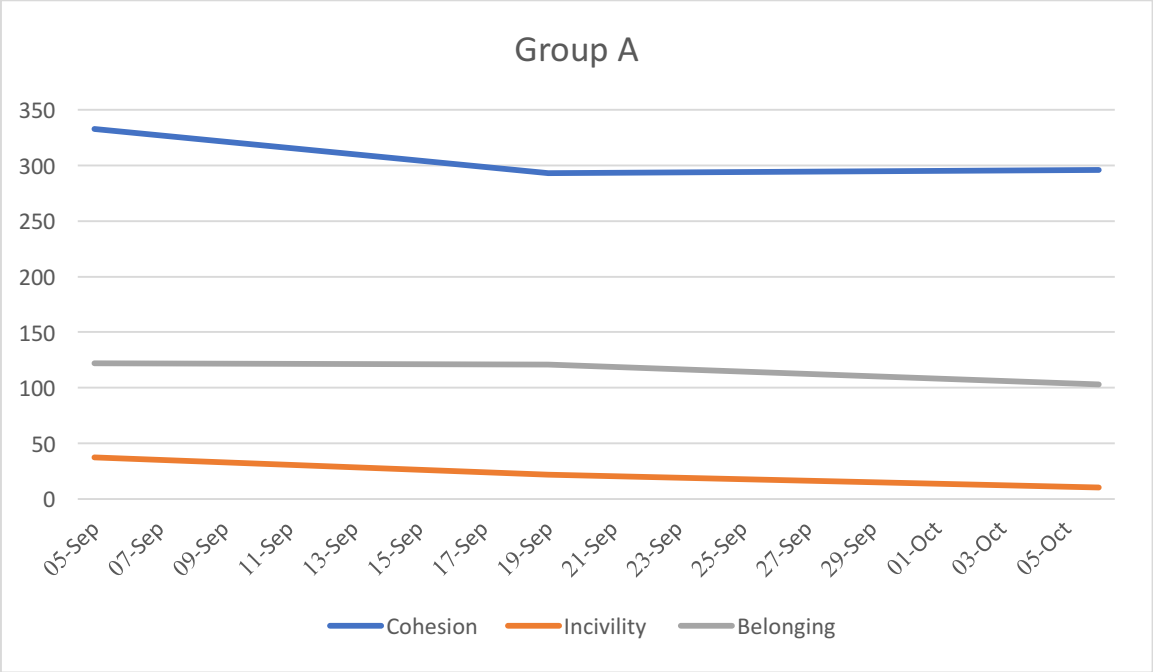


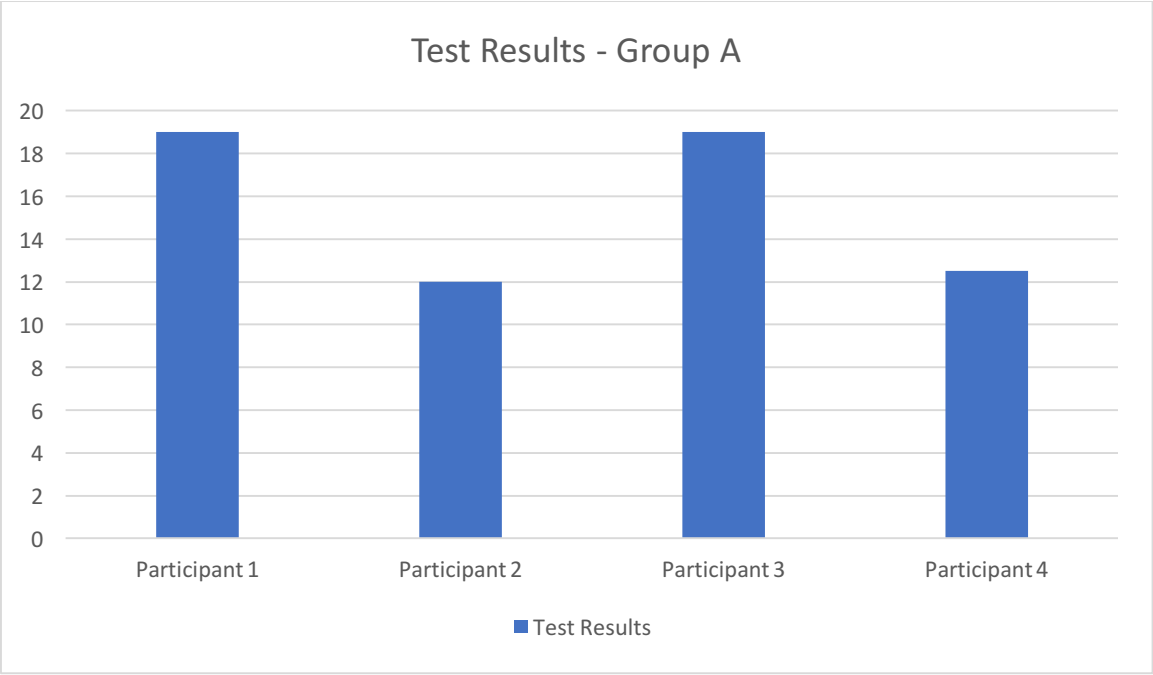
Figure 3 - Example of Questionnaire group participant results plotted in Excel



3.7.2 Language tests

A database was also plotted in Excel to plot the results of individual participants (Figure 4) in language tests conducted during the study.

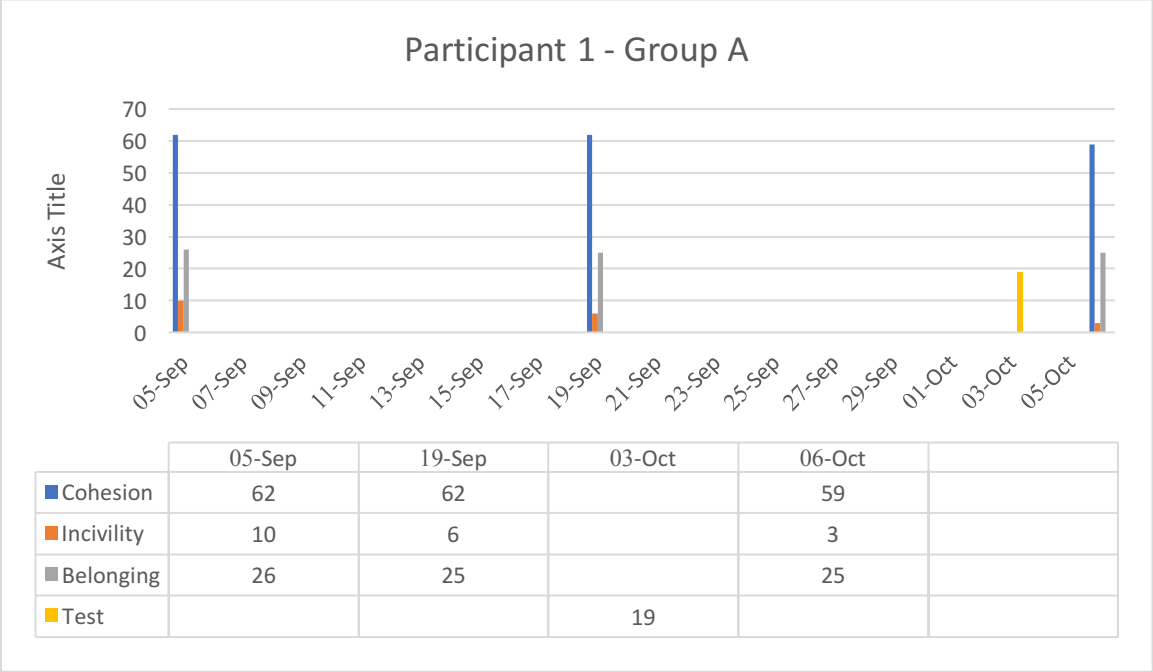
Figure 4 - Example of Test group participant results plotted in Excel



3.7.3 Comparative results

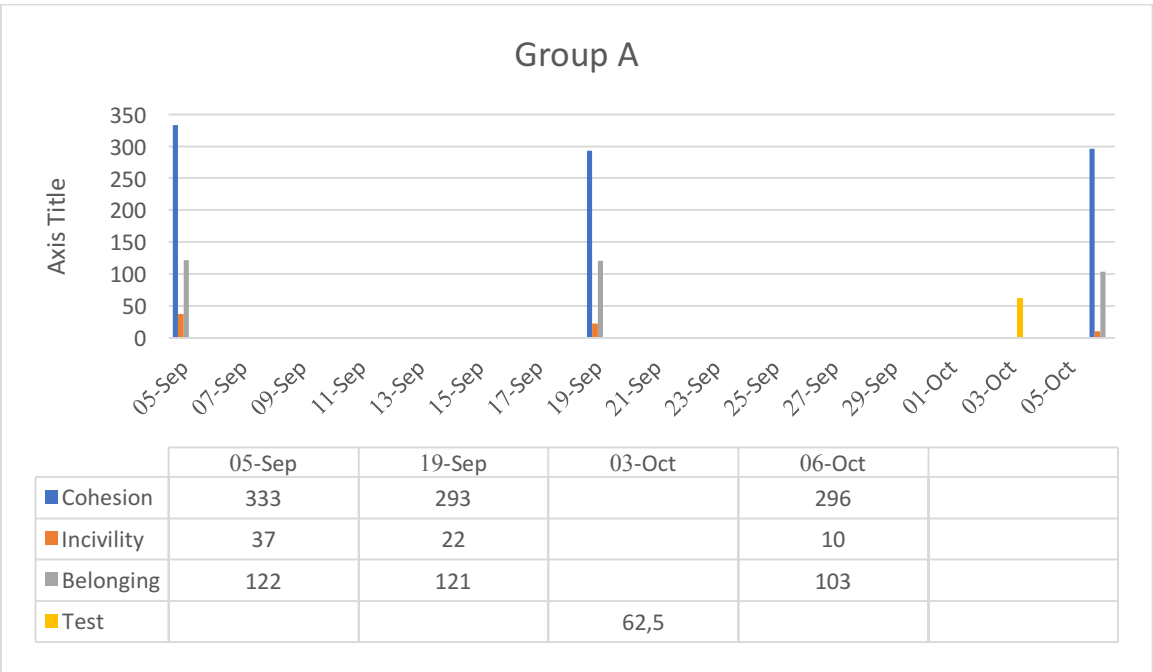
The results from questionnaires and language tests were then further charted into Excel to map comparative results from individual participants (Figure 5) and groups (Figure 6).

Figure 5 – Example of individual participant comparative test results



	05-Sep	19-Sep	03-Oct	06-Oct	
Cohesion	62	62		59	
Incivility	10	6		3	
Belonging	26	25		25	
Test			19		

Figure 6 - Example of group participant comparative test results



	05-Sep	19-Sep	03-Oct	06-Oct	
Cohesion	333	293		296	
Incivility	37	22		10	
Belonging	122	121		103	
Test			62,5		

3.7.4 Participant observer memoing and individual email interviews

The author decided to employ coding as a way of categorising the verbal data generated from the Participant observer memoing and individual email interviews components of this research project, in order to better define it and accordingly form a hypothesis of meaning.
The following table shows how coding themes for participant observer memoing were developed relative to the literature in preparation for analysis.

Table 2: Coding for Participant observer memoing

Participant observer memoing action	Preliminary coding theme	Literature
Maintain communication, consistency and interconnectedness	Communication	Birks, Chapman & Francis. (2008)
Show tolerance of ambiguity in order to be adaptable and flexible	Openness	Kawulich (2005)
Actively observe but attend to details later	Observation	Kawulich (2005)

The following table shows how coding themes for individual email interviews were developed relative to the literature in preparation for analysis.

Table 3: Coding for Individual email interviews

Individual email interview question	Coding theme	Literature
Do you feel respected by your peers during this exercise?	Respect	(Cortina et al., 2013)
If yes/no - how and why?	Respect	(Cortina et al., 2013)

Does your participation in this exercise make you feel valued by your peers?	Value	(Cortina et al., 2013)
If yes/no - how and why?	Value	(Cortina et al., 2013)
Overall, how effectively is your team working together on this project?	Collaboration	(Leary, Kelly, Cottrell & Schreindorfer, 2013)
Give one specific example of something personal or meaningful you learned from your teacher you probably would not have learned otherwise?	Compassion	(Ruga & Hackathorn, 2012)
Give one specific example of something personal or meaningful your fellow learners learned from you that they probably would not have learned otherwise?	Compassion	(Ruga & Hackathorn, 2012)
How would you say all the participants in this experiment have related to one another since its inception?	Group identity	(Ruga & Hackathorn, 2012)

3.8 Research limitations

As expected of all qualitative research built upon data from a specific sample population, limitations need to be taken into account with this study. Primarily, the findings elicited from the author's inquiry cannot be seen to be complete and representative of the corporate sector in South Africa or internationally.

Moreover, given that the author is a polyglot and longstanding advocate for the use of language to foster group camaraderie, it is important to acknowledge his inherent bias in this regard. While it is impossible to completely divorce one's research from personal experience, Bryman and Bell (2014) advocate that researchers steadfastly attempt to remain open to new discoveries and unfamiliar experiences in order to mitigate against such bias.

Alongside with the author's subjectivity, the research participants' bias must also be taken into account. Although questions presented in both the questionnaire and interviews sought to be as neutral as possible, there is no doubt that a certain level of response bias was evident in the pursuit of socially desirable answers within the different research groups. Furthermore, while participants were fully encouraged to be as open and honest as possible in their answering of all questions and general participation, the interpersonal relations between all contributors surely presented a certain level of partisanship in their responses. This can be specifically seen to be more prevalent and problematic as the entire research process involved collective participation. Lastly, the author acknowledges the corporate environment to inherently be strained by deadlines and normal work duties demanding precedence over the participant's involvement in the study. This led to divergent involvement from all research participants based on their availability and other work commitments.

Furthermore, the persistent level of interaction among participants separate from the language course was also divergent among research groups. While Group A was drawn together from participants who are largely in contact with one another throughout their work week, the participants of the other groups did not have this same contact. Group B's learning participants had intermittent contact with their teacher in a professional setting, some up to five times a week, while others only had contact once or twice a week.

Groups C and D, on the other hand, included participants whose teacher was drawn from their own specific department and they both contained participants who did not have a sustained level of contact in a professional setting with their teacher or other participants.

3.9 Research ethics

The data collection for this research would not have been possible were it not for the ability to create a safe, open, tolerant and ultimately inviting environment in which these classes took place. In keeping to the ethical code of conduct the author signed up to at the commencement of his research, he pursued an open and up-front approach when engaging with all participants. This commenced with a detailed explanation of the study's intention and anticipated outcome along with the schedule and processes involved, encouraging all to be open and honest with any queries or concerns they possessed in this regard. Participants also signed indemnity forms attached to the questionnaires they filled out.

Fortunately, none of the participants harboured any doubts or apprehension about any of the processes involved in any point of this study. If they were to do so, the author would have released them from the project without hesitation and would not have used any of the information already garnered from the participant in question.

In conclusion, the researcher acknowledges he held a position of power as a participant-observer during the research process and attempted in whatever way possible to mitigate against this. Through exercising self-awareness, he vigorously sought to ensure that his power never resulted in harm to research participants or a skewing of the research created. This robust self-awareness was also employed to ensure any deep-seated personal assumptions and internal biases did not contaminate the data gathered in any way, shape or form.

All questionnaires, memoing and written language tests are kept in hard copy on file at the author's home office. Individual emailed questions to participants have also been downloaded and have been kept digital file on the author's email server.

3.10 Methodology conclusion

Pursuant to the methodologies the author employed in the study and explained in this chapter, the thesis will now progress to the examination of the research findings. Specifically, how the methodology used led to the findings that form the basis of the study in exploring how indigenous language teaching in a corporate setting may impact cohesion.

Chapter 4 – Research Findings

"Qualitative researchers have to legitimate their perspective to students in order to break the methodological silence coming from the other side." - Sherryl Kleinman

As set out in the previous chapter, the methodology selected was pursued to produce insights that sought to answer the author's research question: *How the teaching of indigenous languages among disparate multicultural groups in a South African corporate setting affect cohesion*

The findings of this research will be presented in four sections:

1. Responses to organisational cohesion questionnaires: Qualitative measurements of the feelings, perceptions and experiences of participants in the research project in relation to cohesion, incivility and the need to belong
2. Language tests: Written assessment of isiZulu proficiency of research and how this could relate to their perceptions of cohesion, incivility and the need to belong
3. Participant observer memoing: Examination of research participants' verbal and non-verbal communication and cues during the study
4. Individual email interviews: A further review of findings established in the study's questionnaires, language tests and participant observer memoing

4.1 Questionnaires

*(NOTE: A copy of the questionnaires filled out by research participants is attached as **Appendix B**)*

This section sets out how questionnaires among all research participants were analysed in order to plot how and if levels of organisational cohesion, the need to belong and incivility were affected during the course of the study. The results were plotted in line graphs using Microsoft Excel and represented results of all four groups overall, as well as selective participants that were identified as outliers by the author. In the case of each group, this was two learner participants and each teacher participant. Results are illustrated below for each group.

There is a trend of moderate but steady change in the scales of cohesion, incivility or belonging that were measured among learner participants during the course of the study. However, unlike learner participants who recorded marginal change in their organisational cohesion measurements, the results were vastly different for the teachers of isiZulu classes in this study.

There are a few outliers among the learner and teacher participants, which the author will illustrate in this section of the findings, along with an overall deduction of each group, learner participant and teacher participant results. These outliers among learner and teacher participants and their results to the questionnaires will also be examined in relation to the language test results, participant observer memoing and responses to in-depth interviews.

In addition to having studied the individual results of several individual learner participants and teacher participants, the overall measurement of cohesion, incivility and belonging was investigated. These could only be formed by using the data from participants who attended classes throughout without missing a questionnaire.

4.1.1.1 Group A – Overall results

(Derived from participants with regular uninterrupted attendance.)

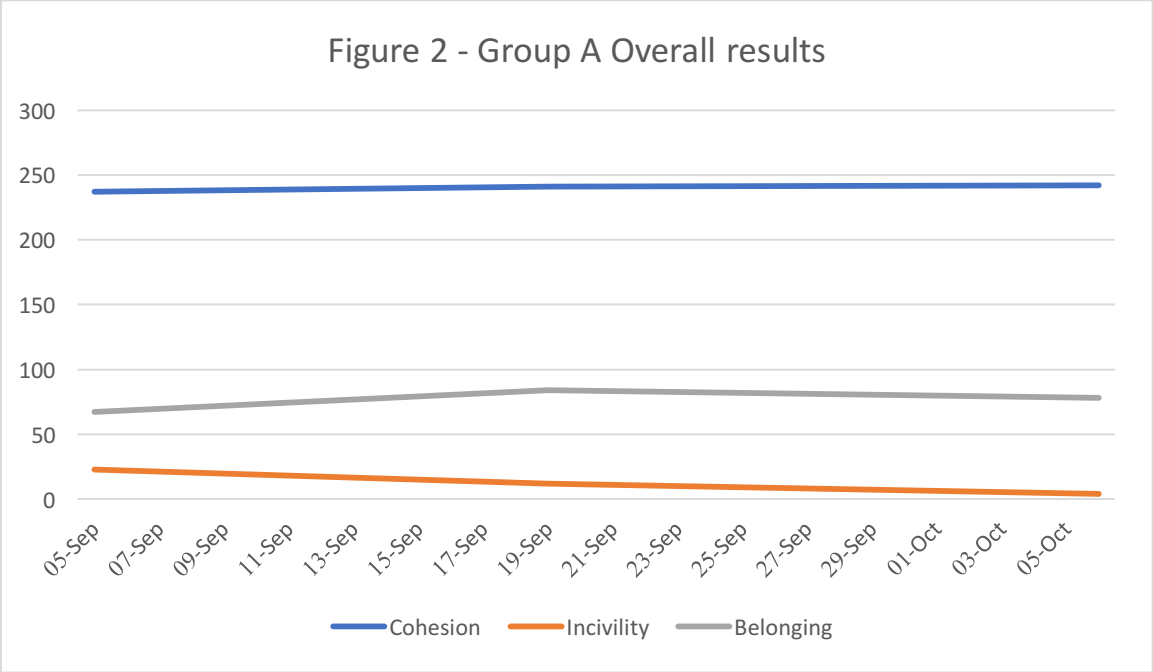


Figure 2 - Group A Overall results – Questionnaire Results

Group A produced moderate changes during the course of the study for measures of cohesion and belonging. This included a marginal increase in overall levels of cohesion and a modest increase in the need to belong from the beginning to the middle of the study, before tapering off slightly towards the end. Levels of incivility showed a marked change though, dropping significantly in a uniform manner from the start to the finish of the study.

4.1.1.2 Group A - Learner participant results

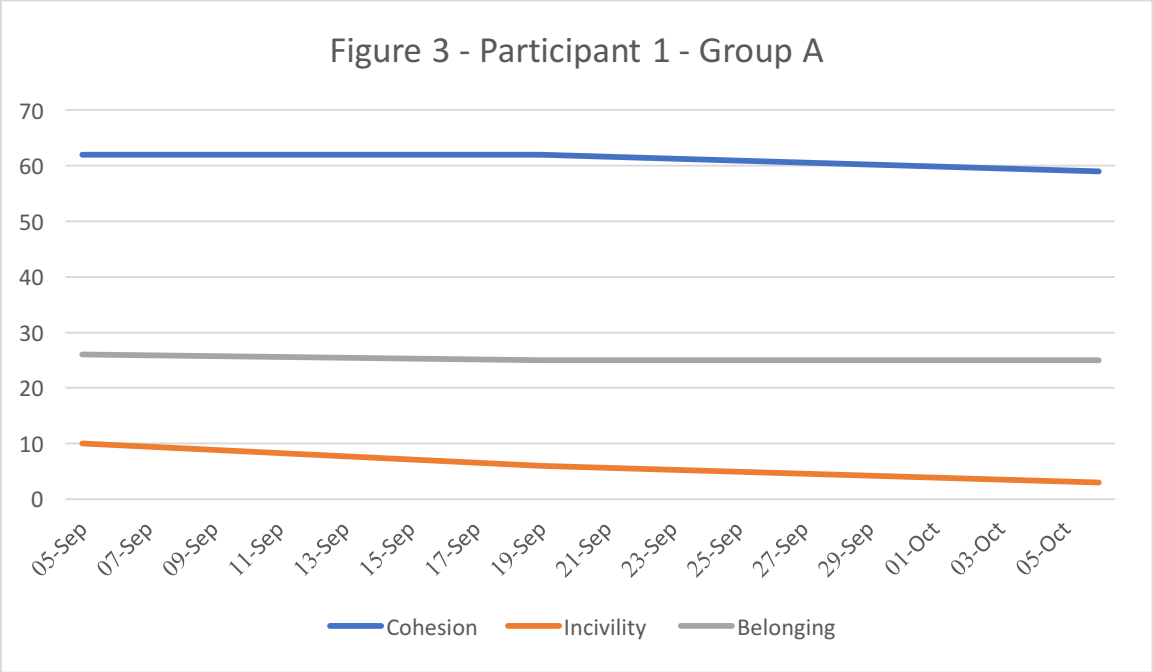


Figure 3 - Participant 1 - Group A – Questionnaire Results

Participant 1 was the executive director of the organisation, showing a steady but marginal drop in cohesion, incivility and belonging levels.

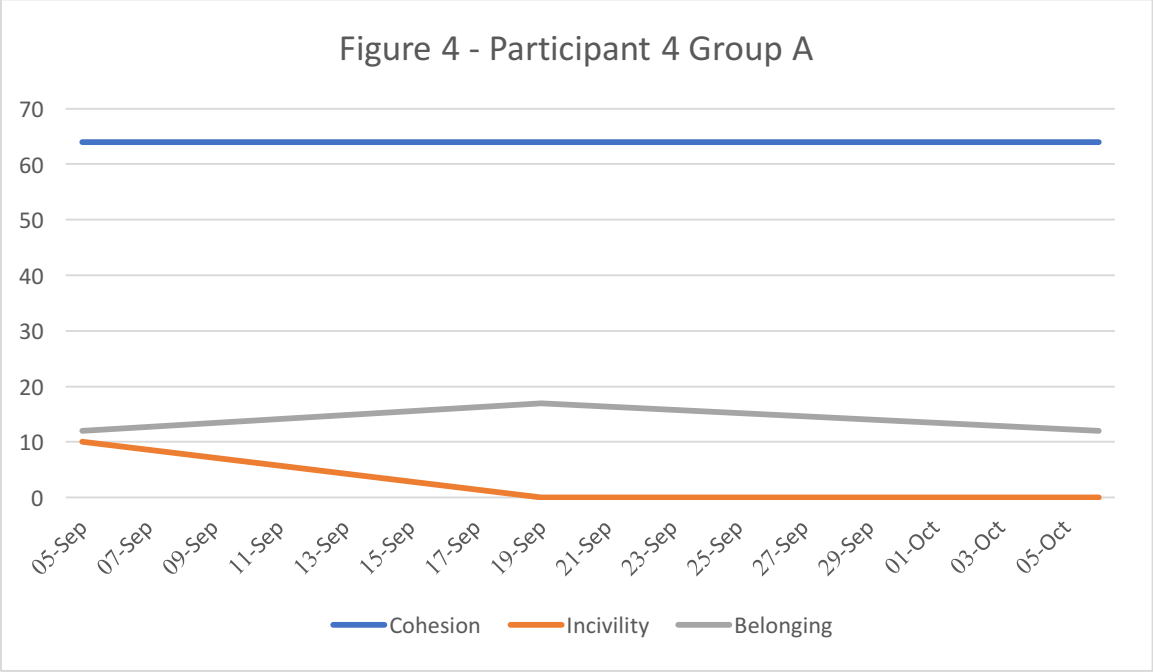


Figure 4 - Participant 4 Group A – Questionnaire Results

Participant 4 was the operations manager and illustrated near-static readings for cohesion and inverse readings for incivility and belonging. There was a decrease in incivility from the start to mid-course, before remaining almost static towards the end of the study. Conversely there was an increase in belonging levels from the start to mid-course before receding towards the end to the same level recorded at the beginning of the study.

4.1.1.3 Group A - Teacher participant results

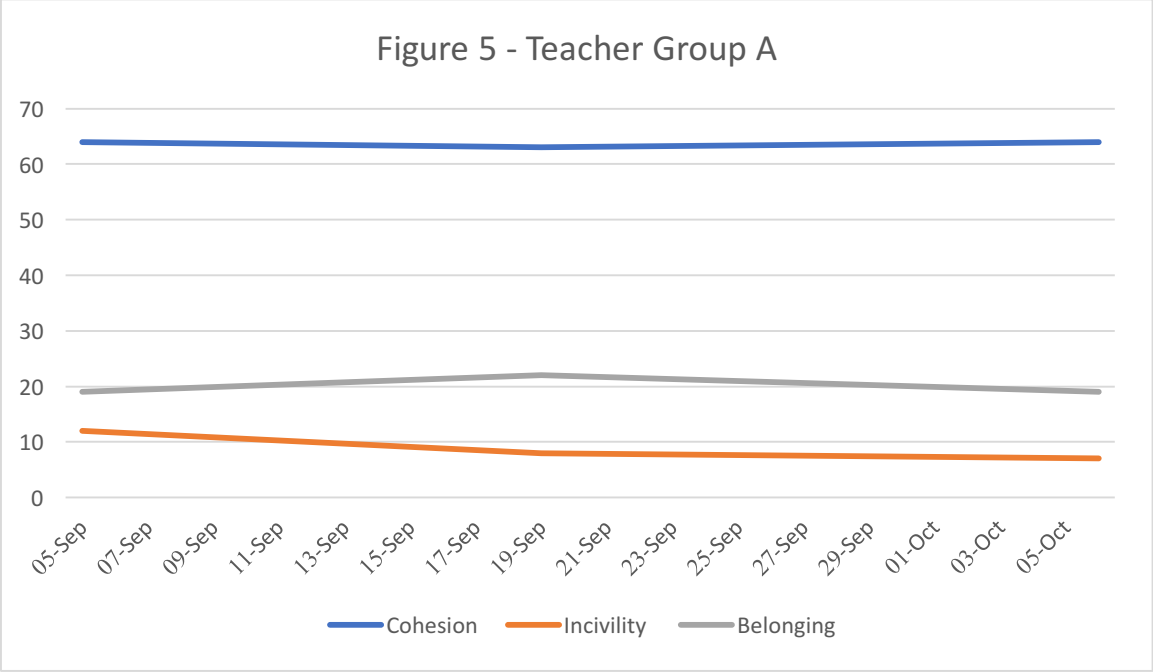


Figure 5 - Teacher Group A– Questionnaire Results

The teacher participant in Group A produced negligible results, showing a minute increase in cohesion during the course of study, while showing a marginal increase, then decrease, in the need to belong.

4.1.1.4 Group A questionnaire results deduction

While offering no drastic overall changes during the course of the study for cohesion and belonging, Group A did show a distinct trend for incivility decreasing. Cohesion on a group scale also improved marginally throughout and there was also a slight increase in the needing to belong scale for the group as a whole.
Although levels of incivility as a whole among participants also decreased, it must be highlighted that this was off a very low base for the latter. However, the teacher in Group A produced negligible changes in their questionnaire results.

This suggests that the conducting of these classes did have an impact on organisational and individual levels of cohesion during the course of the study. This will be expanded on in the discussion and conclusion section.

4.1.2.1 Group B – Overall results

(Derived from participants with regular uninterrupted attendance.)

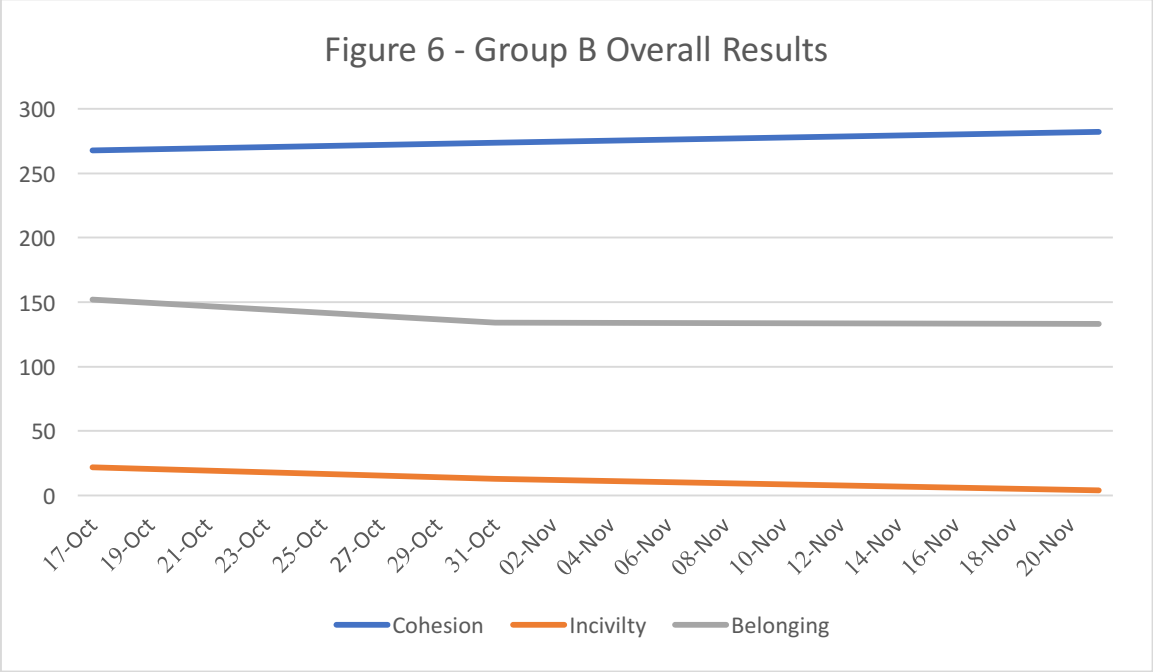


Figure 6 - Group B Overall Results – Questionnaire Results

Group B presented marked changes in all measurements during the period reviewed. Cohesion rose gradually and incivility dropped significantly. Belonging dropped significantly from the beginning to the middle of the study and then remained almost constant until the end.

4.1.2.2 Group B - Learner participant results

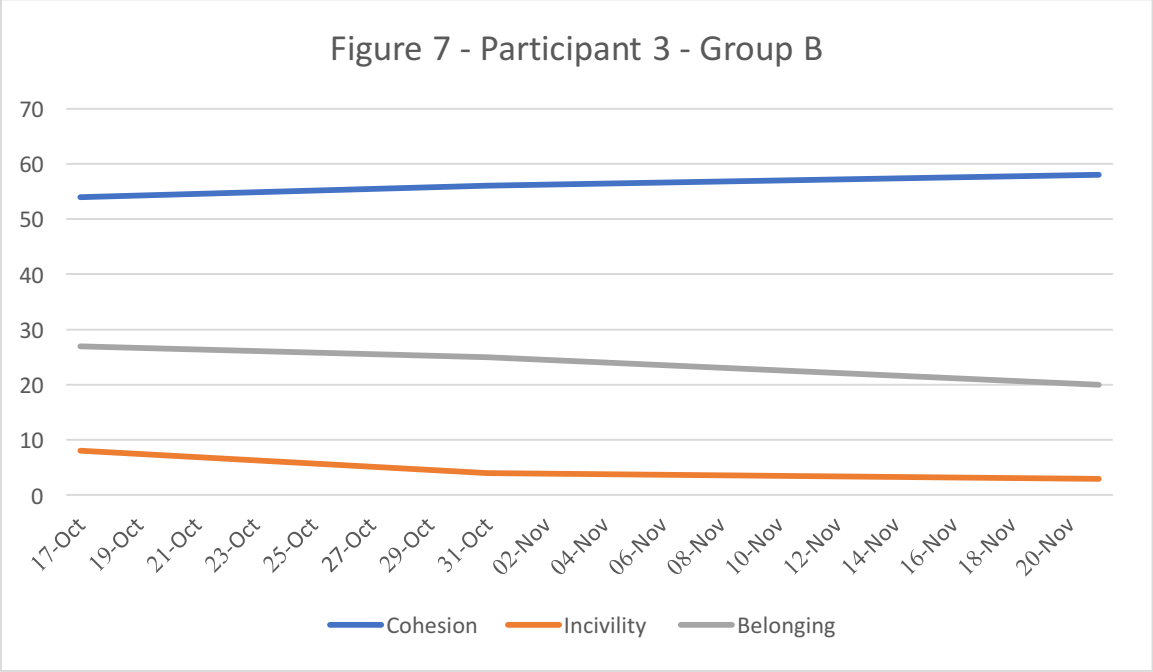


Figure 7 - Participant 3 - Group B – Questionnaire Results

Participant 3 was a divisional manager in charge of perishable goods supply chain. These individual results more or less mirrored the overall group results from Group B – steady growth in cohesion, a marked decrease in incivility, with a significant drop in belonging initially and then near-static readings until the end of the study.

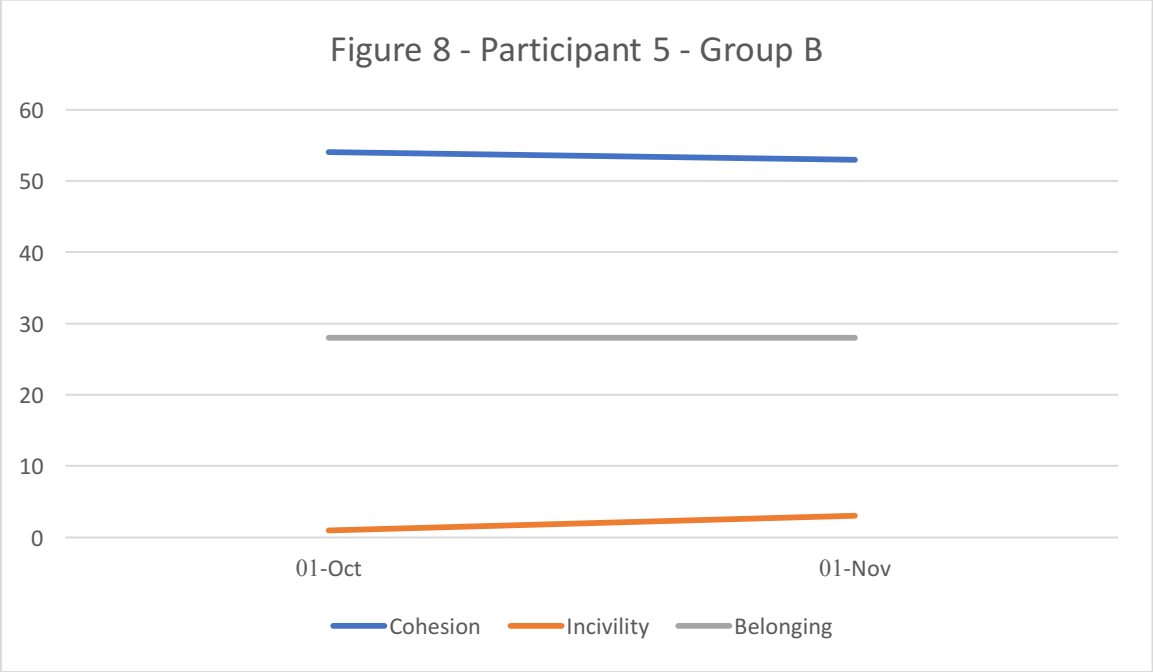


Figure 8 - Participant 5 - Group B – Questionnaire Results

Participant 5 was a manager in the company's marketing division. These results produced an anomaly when compared to overall group B results, showing a marginal decrease in cohesion with a corresponding spike in incivility, while belonging measurements remained static.

4.1.2.3 Group B - Teacher participant results

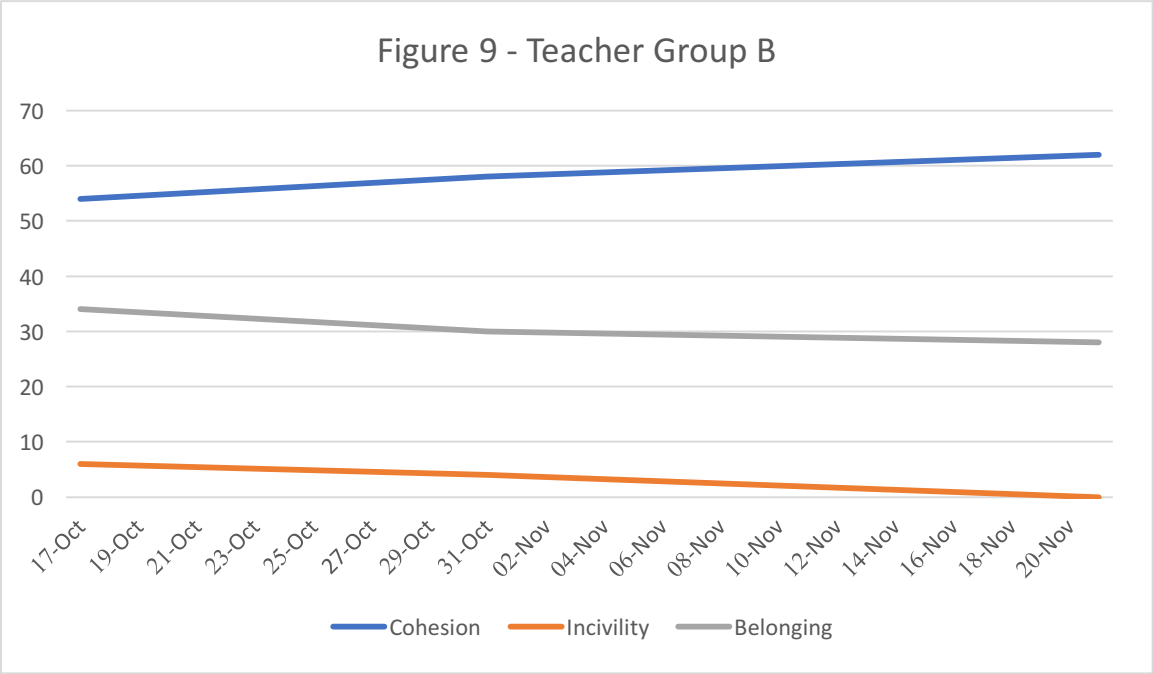


Figure 9 - Teacher Group B – Questionnaire Results

Teacher B was a blue-collar worker in the company canteen. Her results presented the greatest change during the course of study – a steady and marked increase in cohesion, a distinct decrease in incivility and a moderate decrease in belonging.

4.1.2.4 Group B questionnaire results deduction

Group B offered distinct changes in group statistics from the beginning of the study on 17 October to the end of the study on 20 November. Cohesion grew steadily by 5%, while incivility decreased by a whopping 66% over the course of the study. Workplace belonging measurements

also decreased by 9% between the beginning and the middle of the study and only negligibly from that point to the end of the study. While learner participants in Group B produced moderate change in the scales of cohesion, incivility and belonging, the findings of the teacher of group B's perceptions were completely different.

Not only were their perceptions the antithesis of Group B's learner participants, but they were also different compared to the other three teacher participants in the study, with a particularly evident change in the scale of cohesion. The data gleaned from her questionnaires indicate that she experienced a distinct level of cohesion within the organisation during the course of the study. Her perceived levels of incivility within the workplace also decreased steadily over the several-week study. The only anomaly of this trend is the teacher's marginal decrease in the feeling of needing to belong in her place of work. Nonetheless, this subject's results presented the *highest rate of change among all participants* in the study. This suggests not only that the conducting of classes influenced levels of organisational cohesion in Group B and its participants, but that in this particular setting, the exercise impacted the teacher's levels of cohesion, incivility and belonging more than other teacher participants. This will be extrapolated on in the discussion section.

4.1.3.1 Group C - Overall results

(Derived from participants with regular uninterrupted attendance.)

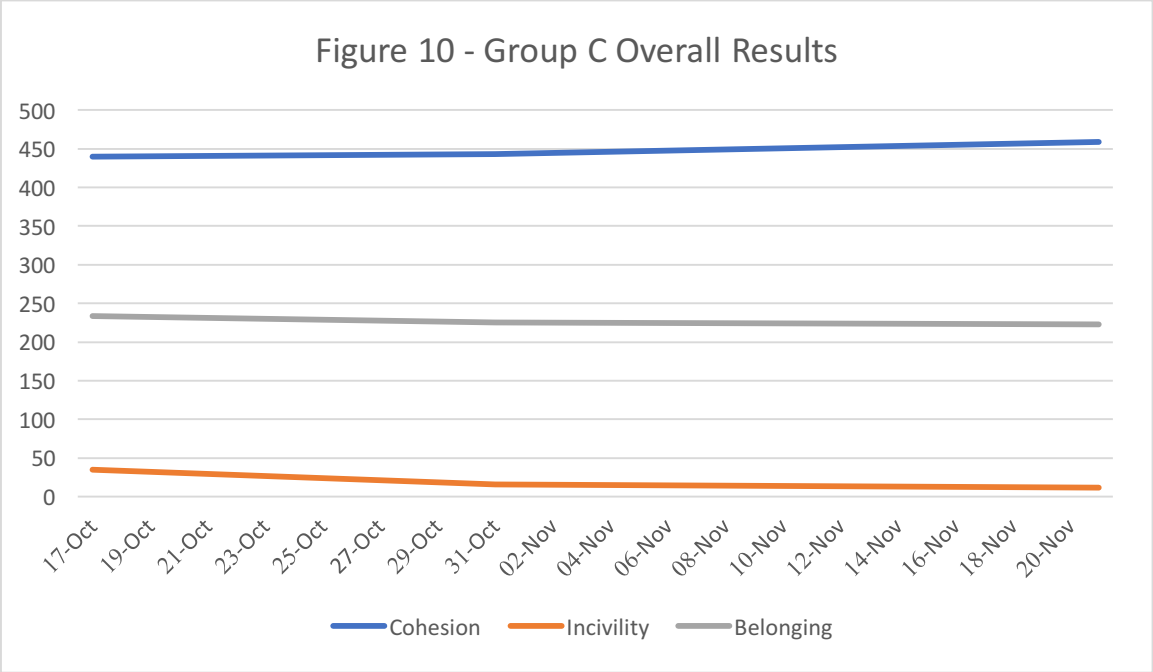


Figure 10 - Group C Overall Results – Questionnaire Results

Group C results produced a slight increase in cohesion with incivility, dropping by over half, with belonging decreasing slightly.

4.1.3.2 Group C – Learner participant results

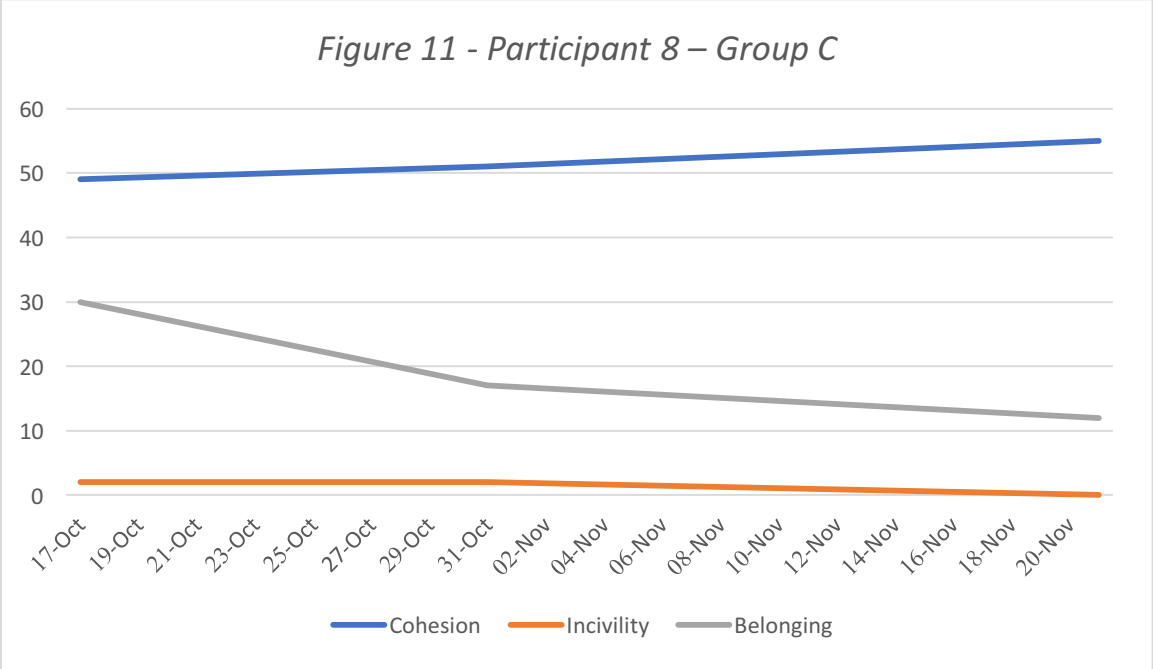


Figure 11 - Participant 8 – Group C– Questionnaire Results

Participant 8 was an administrator in the marketing division and produced extremely pronounced results: a steady spike in cohesion, a moderate drop in incivility and a crash in belonging.

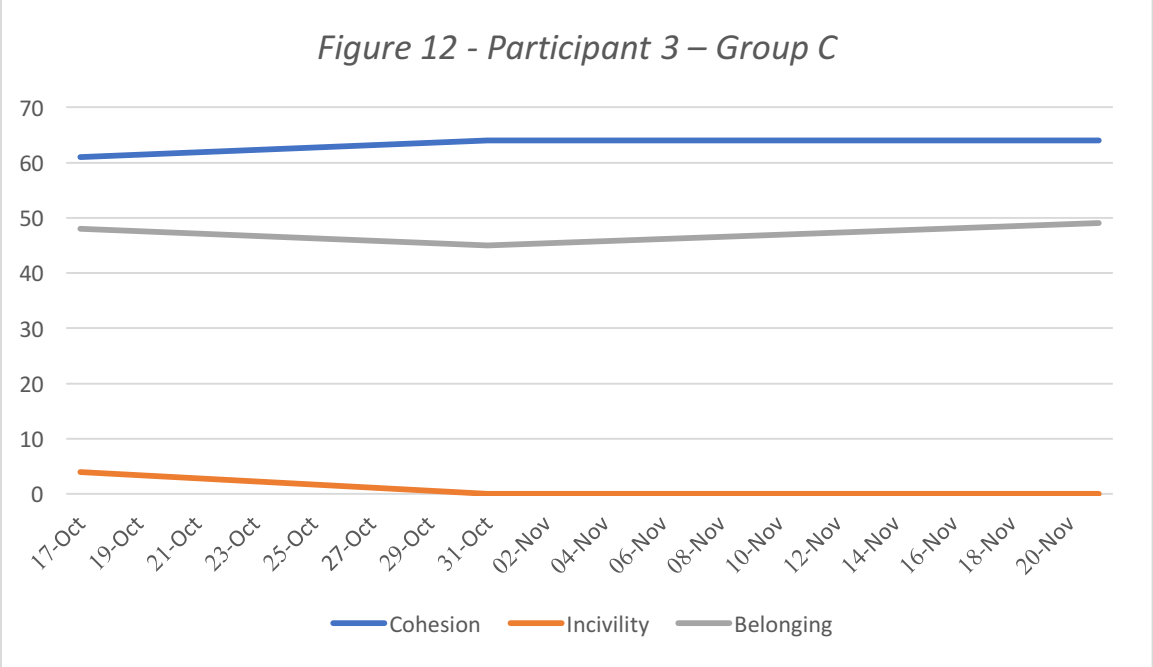


Figure 12 - Participant 3 – Group C – Questionnaire Results

Participant 3 was a senior designer in the marketing division and produced moderate changes to their measurements during the course of study. Cohesion grew marginally, belonging dropped from the start to the middle of the study, before recovering to initial levels at the end, while incivility dropped to zero.

4.1.3.3 Group C – Teacher participant results

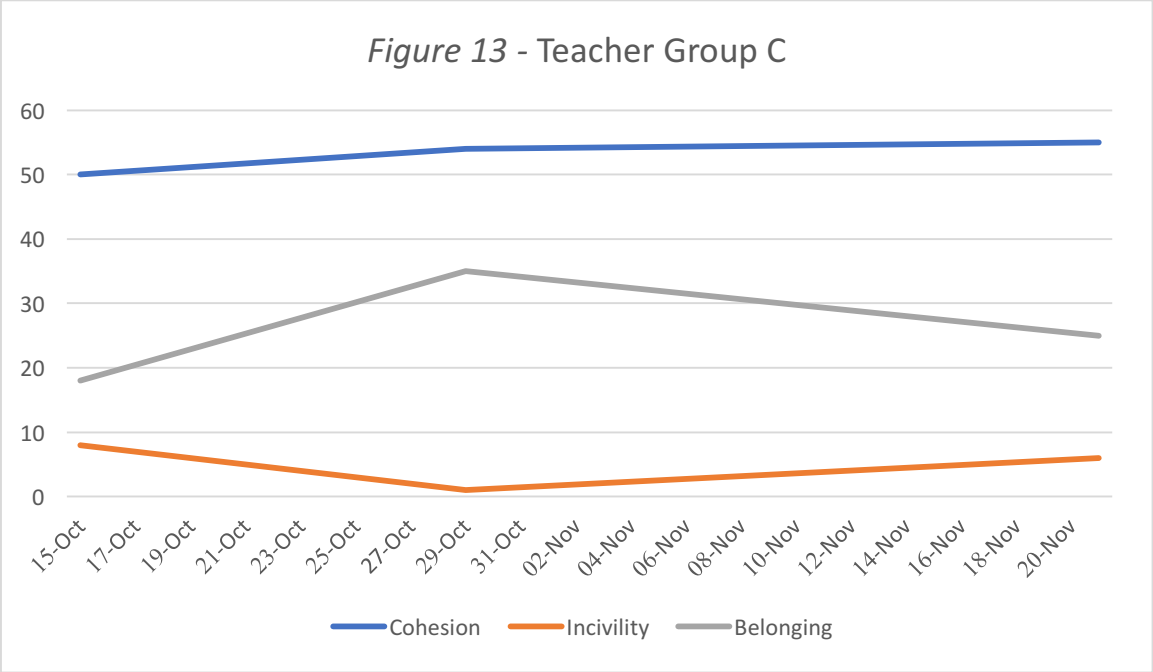


Figure 13 - Teacher Group C – Questionnaire Results

4.1.3.4 Group C questionnaire results deduction

Group C showed group results akin to Group A, including a steady increase of 3% in cohesion throughout the study. Incivility measurements of the group as a whole dropped by over half during the course of the study. Workplace desire to belong showed marginal changes, like measurements of cohesion, but in the opposite direction, with a decrease of only 3%. Individual results from learner participants in Group C presented above produced moderate to strong change, with Participant 8 and 3 illustrating modest but steady increases in the scales of cohesion. While Participant 8 showed a sharp drop in need to belong, Participant 3 presented a modest increase. When measuring incivility, both learner participants illustrated above showed steady decreases.

The teacher in Group C recorded a marginal increase in his feelings of cohesion during the course of the study. However, while his perception of incivility dropped to almost zero and his need to belong grew in the middle of the study, the contrary occurred at his final measurement. Workplace incivility had increased to levels similar to the beginning of the study, while his need to belong had decreased significantly. This suggests that the research project produced an effect on organisational cohesion levels among this group and its participants during the course of the study. This will be extrapolated on in the discussion section.

4.1.4.1 Group D – Overall results

(Derived from participants with regular uninterrupted attendance.)

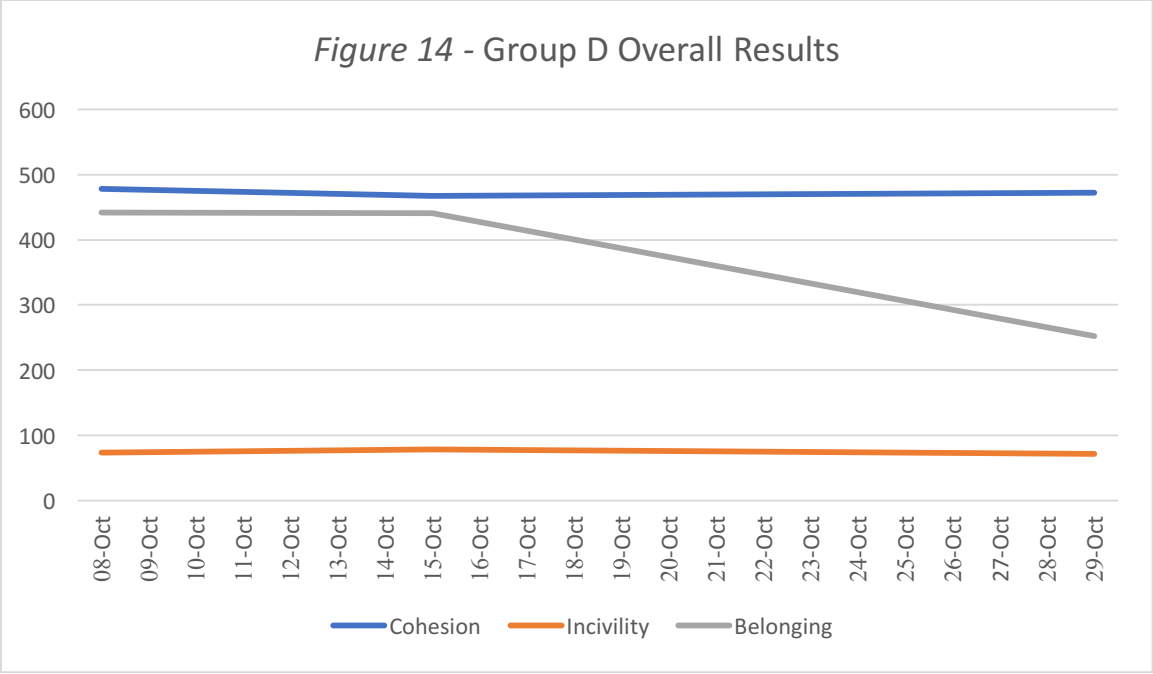


Figure 14 - Group D Overall Results – Questionnaire Results

Group D was the only group under assessment which saw cohesion levels drop, although only marginally, during the course of research. Incivility levels also remained near-static for the period under review. Belonging levels also remained near-static from the start to the middle of the research, before crashing until the end of the study.

4.1.4.2 Group D – Learner participant results

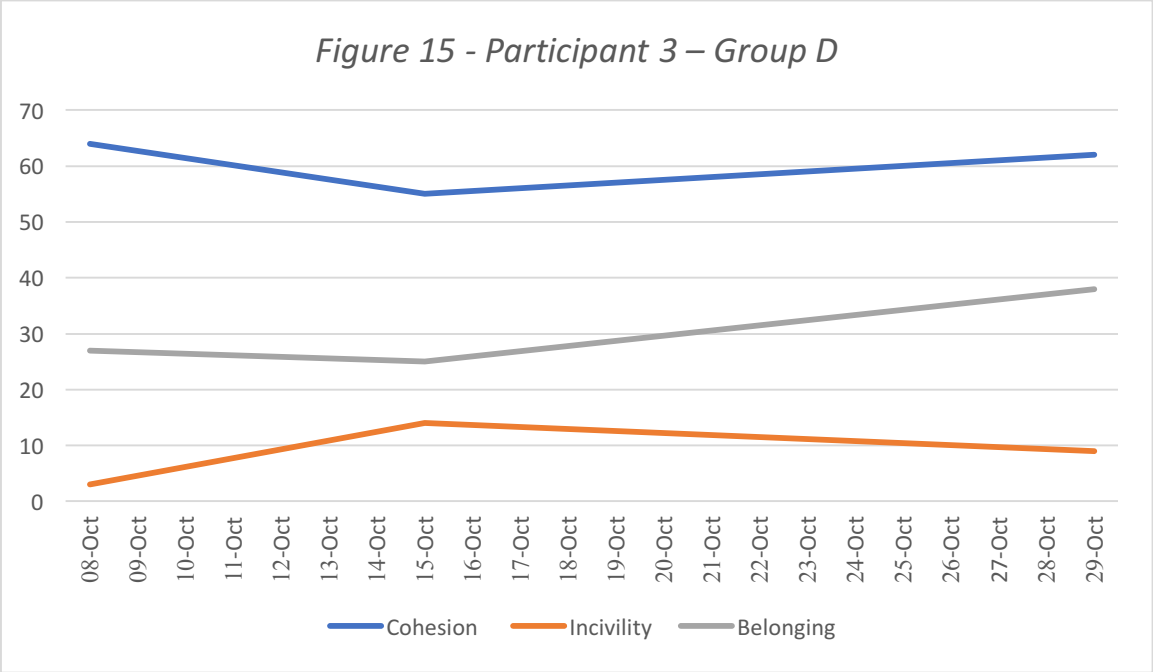


Figure 15 - Participant 3 – Group D -– Questionnaire Results

Participant 3 was a senior account manager in the digital division. Levels of cohesion dropped initially from the start to the middle of study, before recovering to almost initial levels at the end of the study. Incivility spiked from the start to middle of the study, before tapering off towards the end. Belonging dropped marginally from the start to middle of the study, before spiking towards the end of the study.

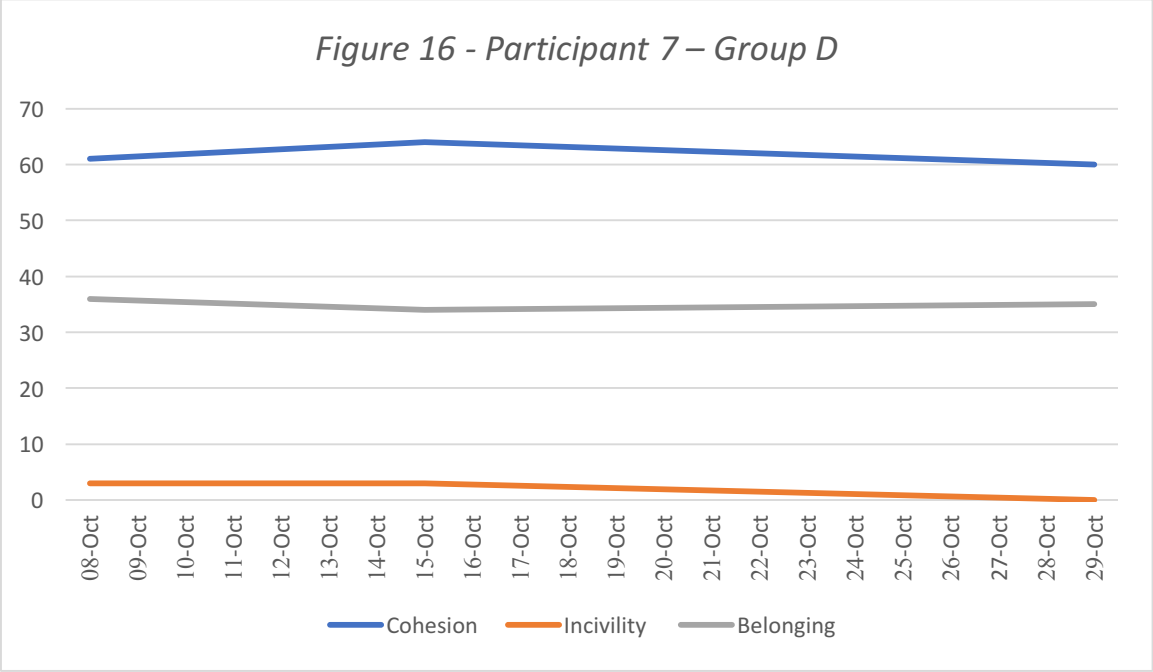


Figure 16 - Participant 7 – Group D – Questionnaire Results

Participant 7 was the team leader in the digital division. Cohesion levels increased marginally from the start to the middle of study, before retreating at the end of the study. Belonging levels initially dropped marginally from the start to the middle of the study, before recovering to just higher than initial readings at the end of the study. Incivility levels remained constant from the start to the middle of the study before dropping to zero at the end of the study.

4.1.4.3 Group D – Teacher participant results

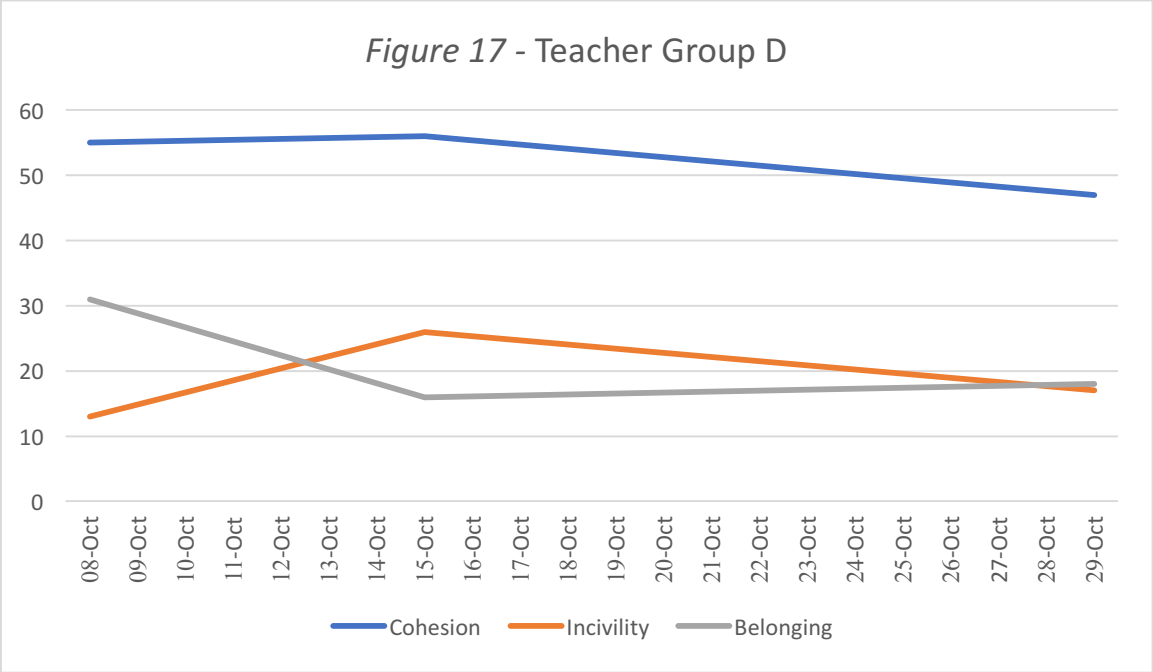


Figure 17 - Teacher Group D – Questionnaire Results

Group D's teacher was the only research participant to present a drop in cohesion levels during the course of the study. They also presented an increase in incivility levels from the start to the middle of the research study, before dropping until the end of the study, although remaining higher than initial levels. Belonging also crashed from the start to the middle of the study, before increasing marginally until the research project's end.

4.1.4.4 Group D questionnaire results deduction

Group D presented as an outlier in terms of collective results in comparison to other groups. While all other measured groups illustrated a mostly gradual yet steady increase in cohesion as a whole, Group D showed a gradual decrease between the beginning and middle of the study. The group then experienced a marginal increase later on in the study but did not meet the original levels of cohesion at its commencement. Moreover, while all other groups recorded a drop in workplace incivility for the period under assessment, Group D recorded an increase from the

start of the study to the next period under assessment, while dropping at the third assessment to slightly lower than was recorded at the commencement of the study. A need to belong also provided great movement when recorded as a level among Group D as a whole – dropping a mammoth 31% from the beginning to the end of the study.

The dynamic group results were also mirrored by the two learner participants mapped above. Participant 3 presented a drop then an increase in cohesion during the course of the study, while Participant 7 illustrated an initial increase before a drop. Participant 7 mapped marginal changes in incivility and need to belong. However, Participant 3 presented a drop and then a spike in their measurements of need to belong and conversely an initial ascension in incivility, before tapering off downwards come the end of the study.

For the teacher of Group D, the study produced dynamic results too. She experienced a marginal decrease in the level of cohesion as the study progressed. Her need to belong also fell sharply in the middle of the research period, coinciding with a sharp increase in workplace incivility. Her need to belong experienced a converse movement: beginning fairly high and then halving as the workplace incivility increased. Come the end of the study, her need to belong had increased marginally, slightly less than the amount she perceived workplace incivility to have decreased. Group D's mixed results illustrate that the research project impacted the group and its participants' cohesion levels differently, with some being positively impacted and others, in particular the teacher, being negatively impacted. However, factors other than the study itself may have impacted on the results. This will be extrapolated on in the discussion and conclusion section.

4.2. Language tests:

*(NOTE: A copy of the language tests completed by research participants is attached as **Appendix C**)*

This section sets out how questionnaires among all learner research participants were analysed in order to plot how and if levels of organisational cohesion, need to belong and incivility were

affected during the course of the study by respective participant linguistic proficiency. The results were plotted in line graphs using Microsoft Excel and represent the results of all four groups overall as well as selective participants who were either previously identified as outliers by the author, those with the most consistent attendance record in class, or those who managed to take part in the in-depth interviews. Results are illustrated below for each group, first showing collective results, followed by individual results.

4.2.1.1 Group A - Overall results

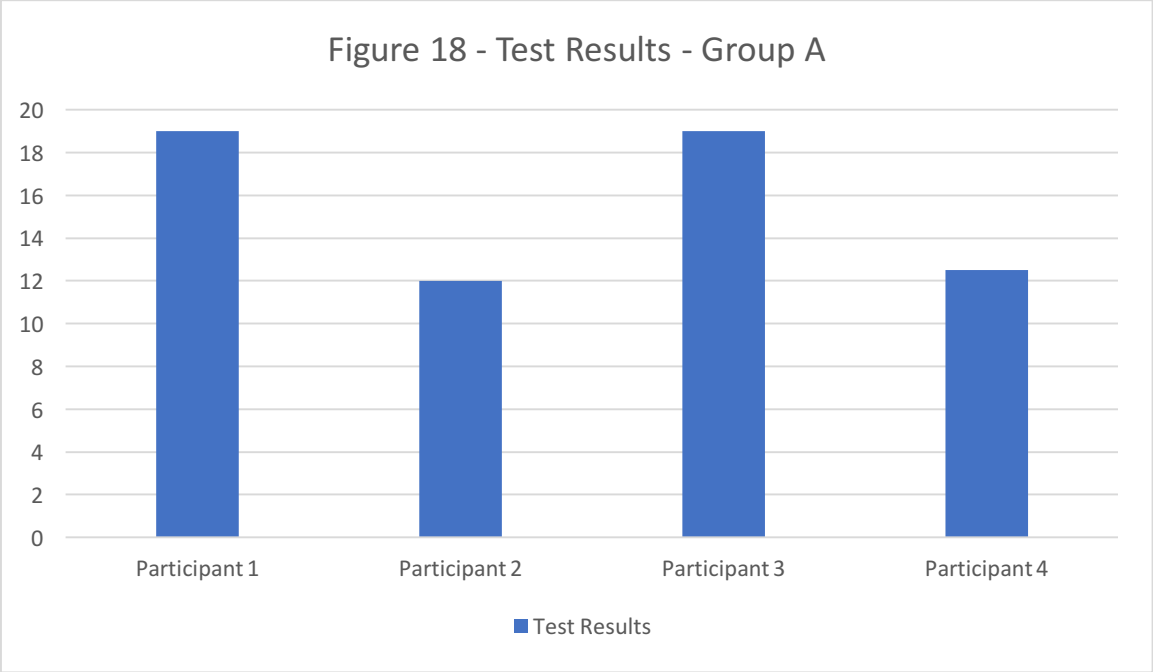
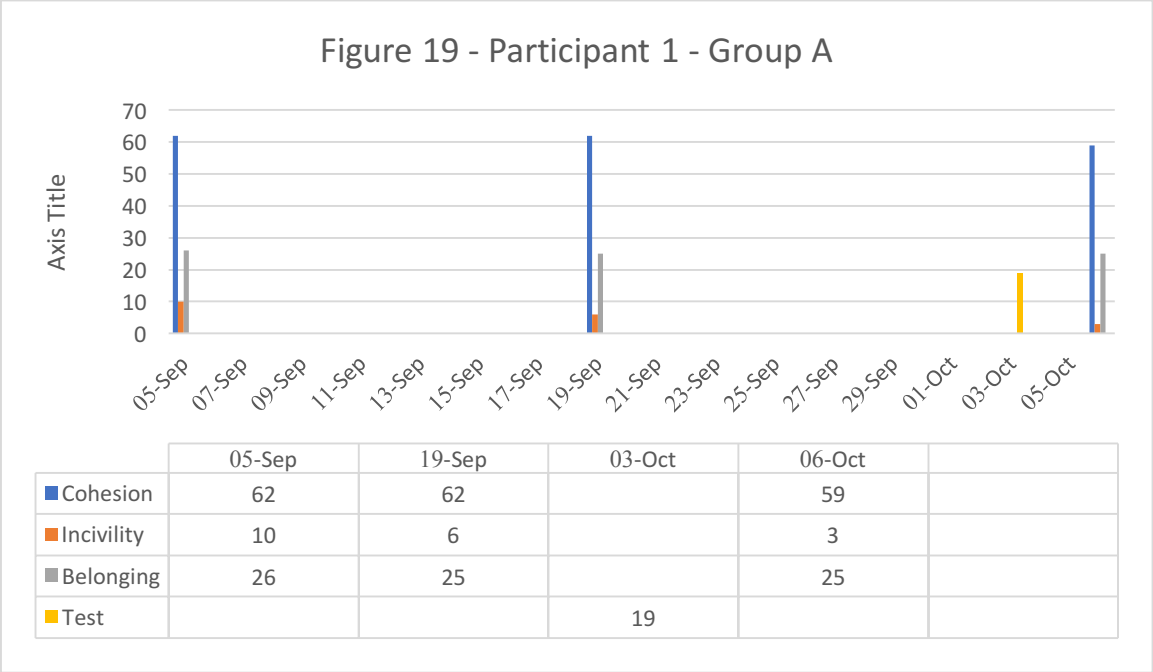


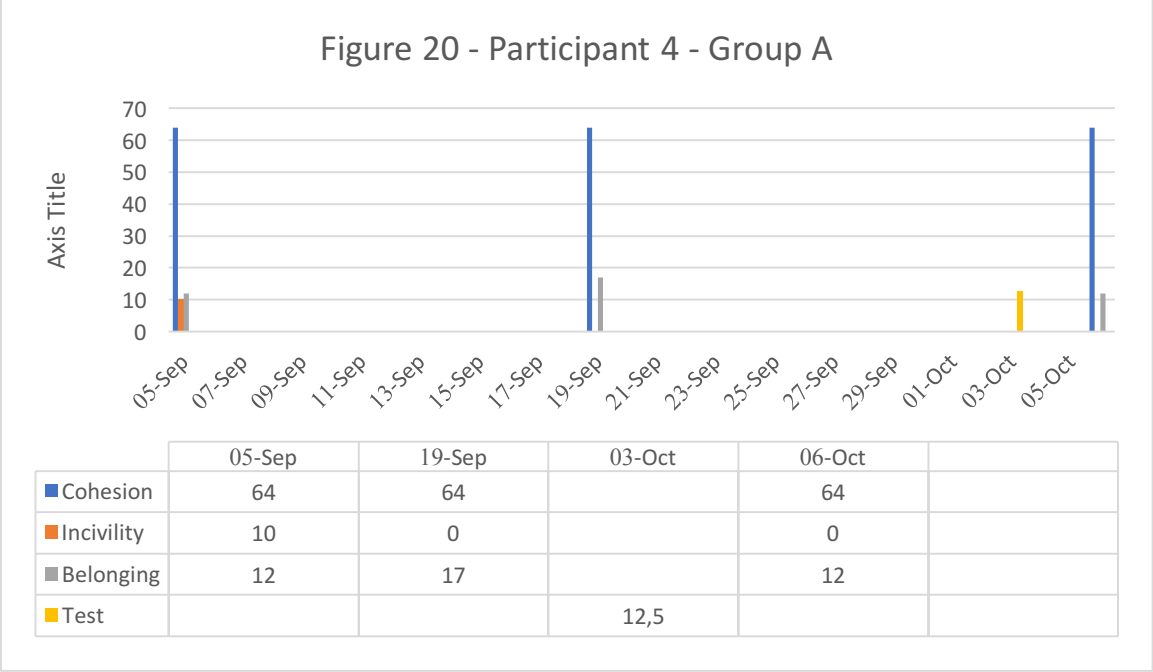
Figure 18 - Test Results - Group A

4.2.1.2 Group A - Individual comparative results



	05-Sep	19-Sep	03-Oct	06-Oct	
Cohesion	62	62		59	
Incivility	10	6		3	
Belonging	26	25		25	
Test			19		

Figure 19 - Participant 1 - Group A - Individual comparative results



	05-Sep	19-Sep	03-Oct	06-Oct	
Cohesion	64	64		64	
Incivility	10	0		0	
Belonging	12	17		12	
Test			12,5		

Figure 20 - Participant 4 - Group A - Individual comparative results

4.2.1.3 Group A – Language test results deduction

Group A did not offer a large sample size, even though it did harbour the greatest ratio of participants that completed the test with 80% participation. The author made the test more intricate and longer with latter groups, taking the overall marks value of the isiZulu test from 20 to 50. Participants 1 and 3 scored significantly better than the others, likely based on their elementary prior knowledge of Zulu. These results in relation to individual participant group cohesion scores will be extrapolated on later in this section.

Group cohesion and belonging levels did not illustrate drastic change among these two participants when compared with the test scores from participants. No direct correlation as such can thus be drawn between their higher scores on the language test in relation to the measures of group cohesion.

4.2.2.1 Group B - Overall results

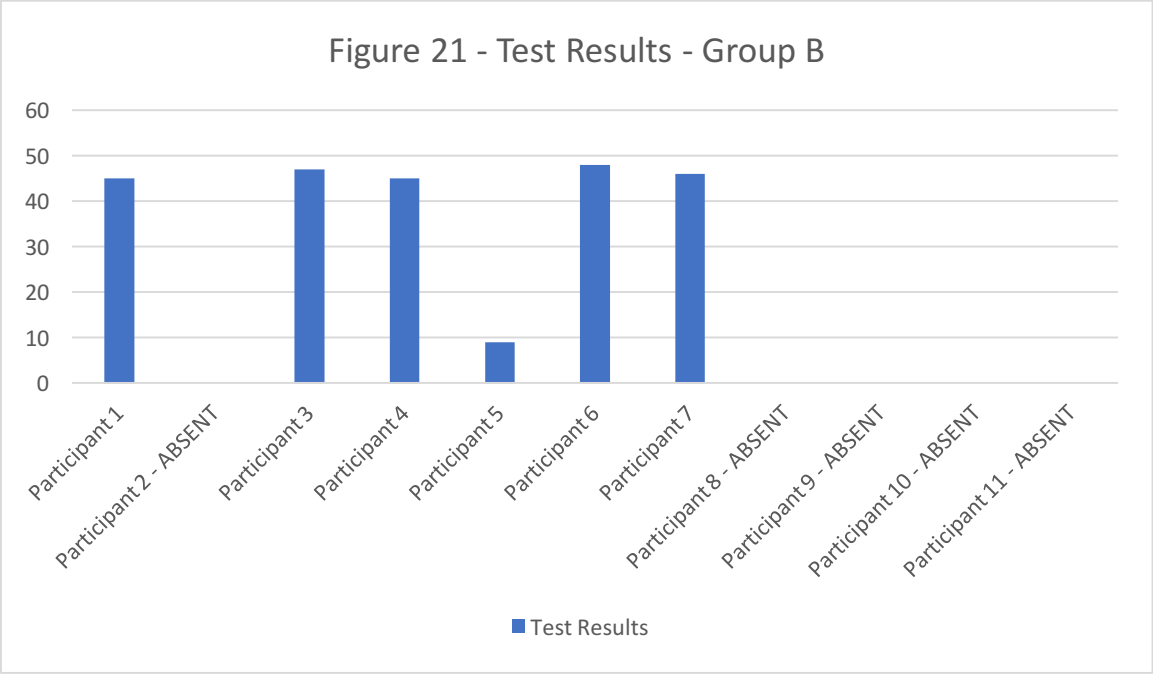
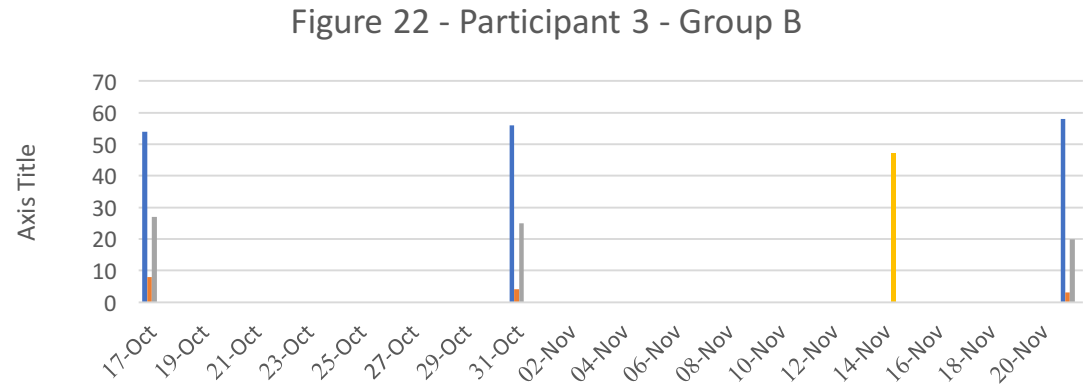


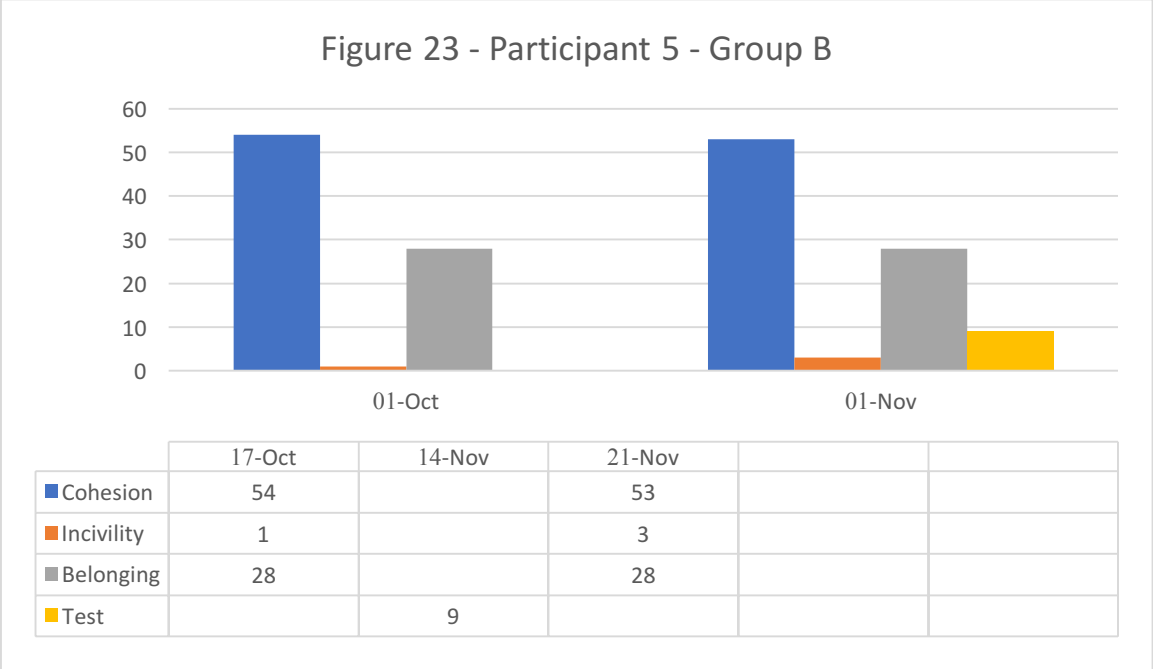
Figure 21 - Test Results - Group B

4.2.2.2 Group B - Individual comparative results



	17-Oct	31-Oct	14-Nov	21-Nov	
Cohesion	54	56		58	
Incivility	8	4		3	
Belonging	27	25		20	
Test			47		

Figure 22 - Participant 3 - Group B - Individual comparative results



	17-Oct	14-Nov	21-Nov		
Cohesion	54		53		
Incivility	1		3		
Belonging	28		28		
Test		9			

Figure 23 - Participant 5 - Group B - Individual comparative results

4.2.2.3 Group B – Language test results deduction

Just over half of all participants in Group B took part in the isiZulu language test. All participants, except one, managed scores of 80% and above on their assessments. Participant 5 showed significant enthusiasm for the entire programme. However, they only managed to score less than 20% on their language test results. These results in relation to individual participant group cohesion scores will be extrapolated on later in this section.

Group cohesion and belonging levels did not illustrate drastic change among these two participants when compared with the test scores from participants. Incivility levels showed a downward trend for Participant 3, while they presented a high test score of over 90%. Participant 5 registered a slight increase in incivility levels, while presenting a very poor score of 18% on the language test, the most obvious reason for this being that Participant 5, despite his enthusiasm for the programme, attended fewer classes than participant 3. No direct correlation as such can, however, be drawn between their higher scores on the language test in relation to the measures of group cohesion.

4.2.3.1 Group C – Overall results

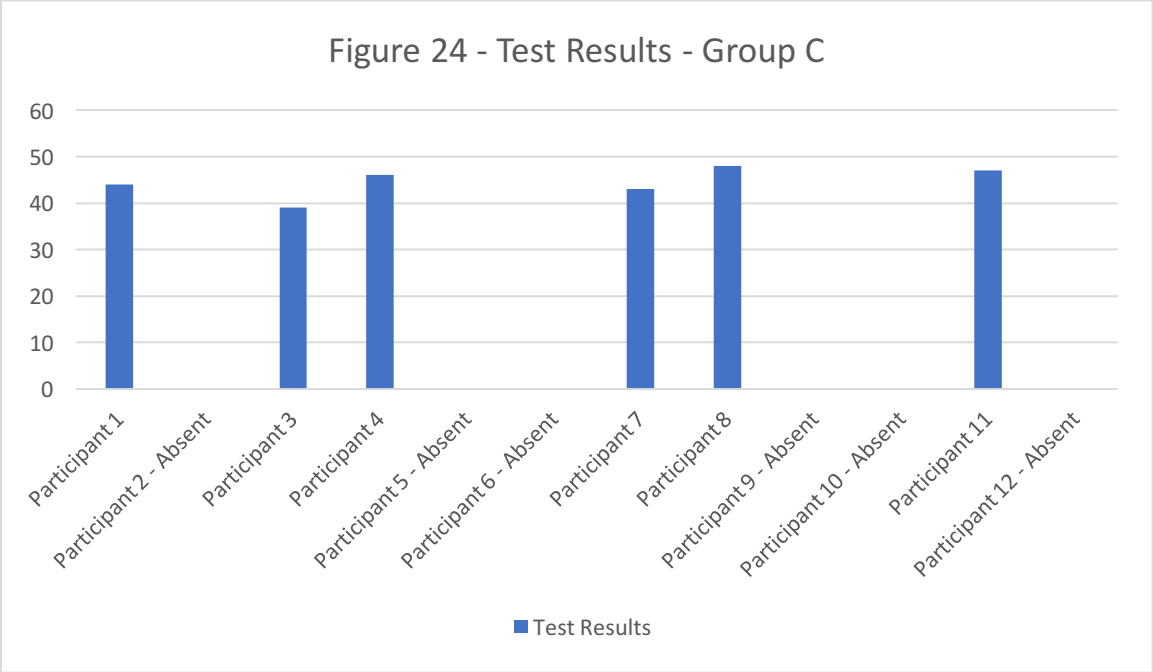
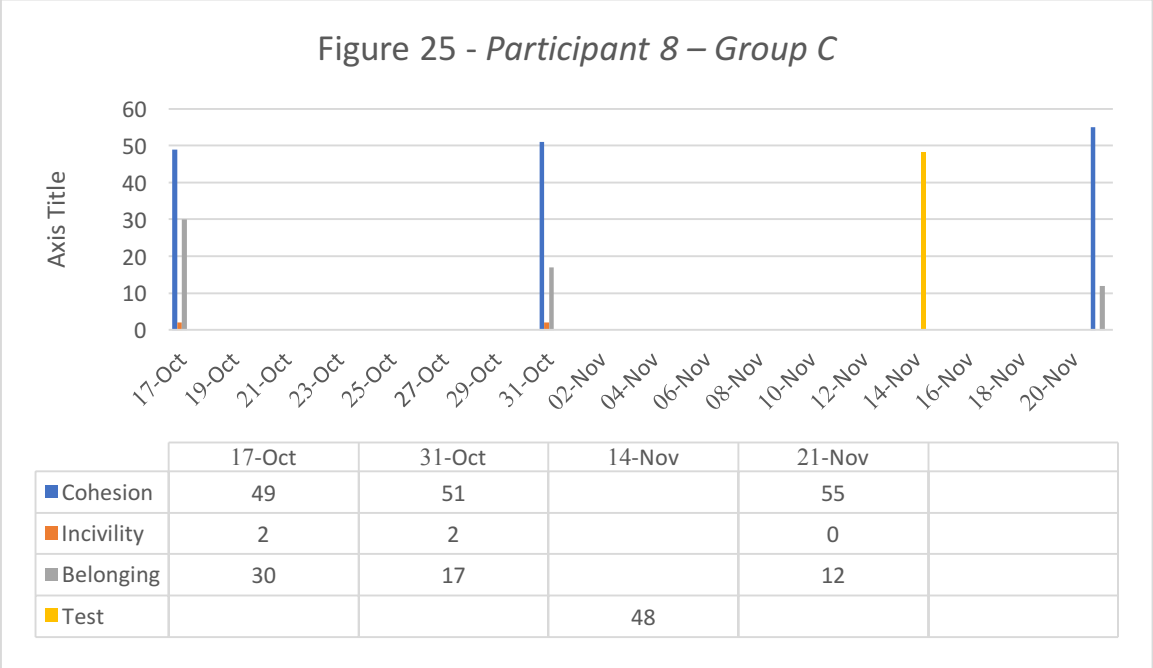


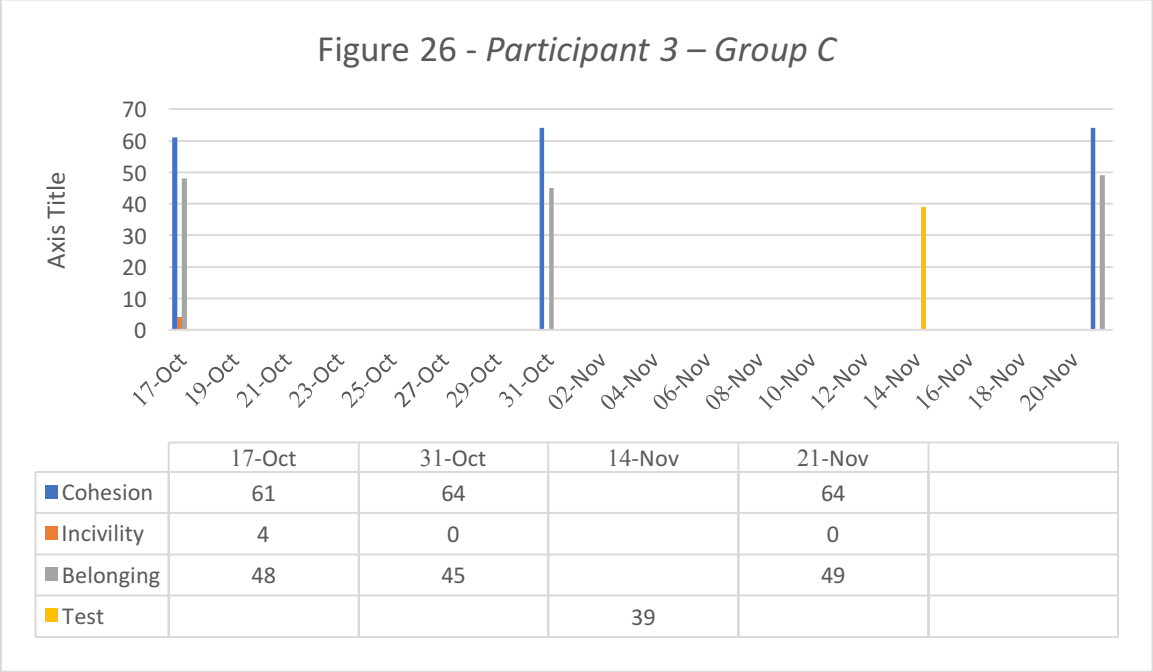
Figure 24 - Test Results - Group C

4.2.3.2 Group C – Individual comparative results



	17-Oct	31-Oct	14-Nov	21-Nov	
Cohesion	49	51		55	
Incivility	2	2		0	
Belonging	30	17		12	
Test			48		

Figure 25 - Participant 8 – Group C - Individual comparative results



	17-Oct	31-Oct	14-Nov	21-Nov	
Cohesion	61	64		64	
Incivility	4	0		0	
Belonging	48	45		49	
Test			39		

Figure 26 - Participant 3 – Group C - Individual comparative results

4.2.3.4 Group C – Language test results deduction

Exactly 50% of the participants in Group C managed to write the isiZulu tests. Similar to Group B, all those partaking in the assessment, except one, managed to score above 80%. Participant 3 scored just below at 78%. These results in relation to individual participant group cohesion scores will be extrapolated on later in this section.

Group cohesion, incivility and belonging levels did not illustrate drastic change among these two participants from Group C, when compared with the test scores from participants. However, there are minor anomalies to note. Participant 8 presented increased levels of cohesion and decreased levels of incivility, while scoring 96% on their test. This occurred simultaneously as the participant recorded decreased belonging results. Participant 3 obtained similar results with one change. While also presenting with increased levels of cohesion and decreased levels of incivility, Participant 3's need for belonging remained largely stable throughout the research process, this while scoring 78% on their language test.

Any correlations between these diverse scores on the language test in relation to the measures of group cohesion will be extrapolated upon in the discussion section.

4.2.4.1 Group D – Overall results

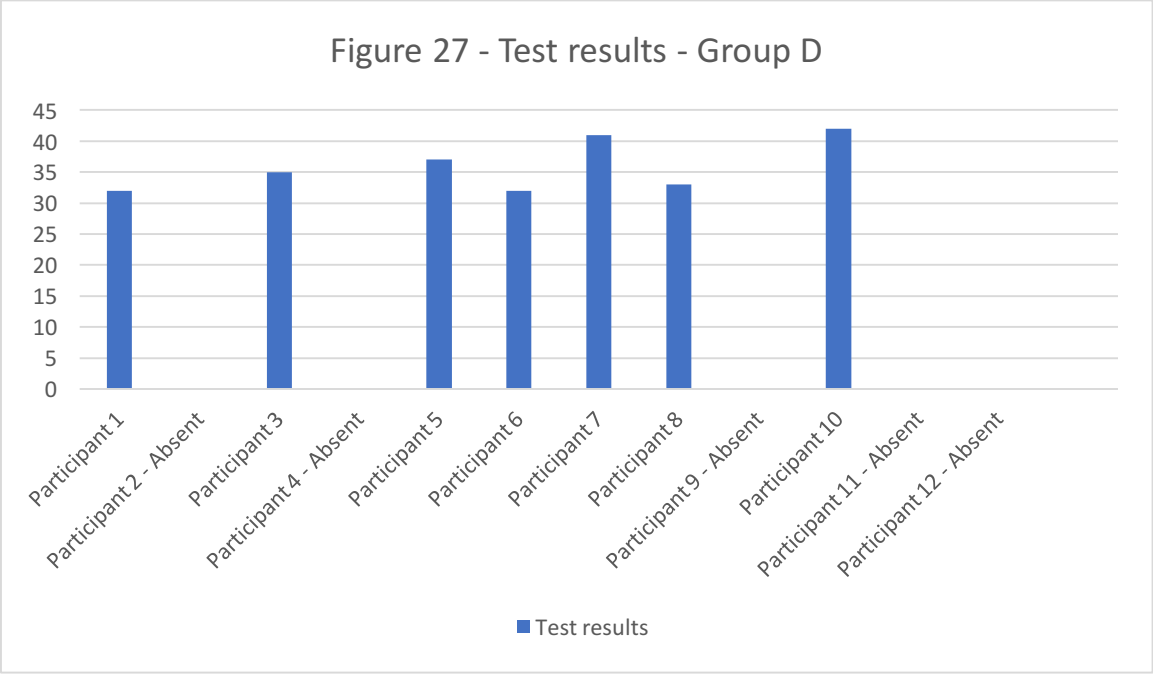
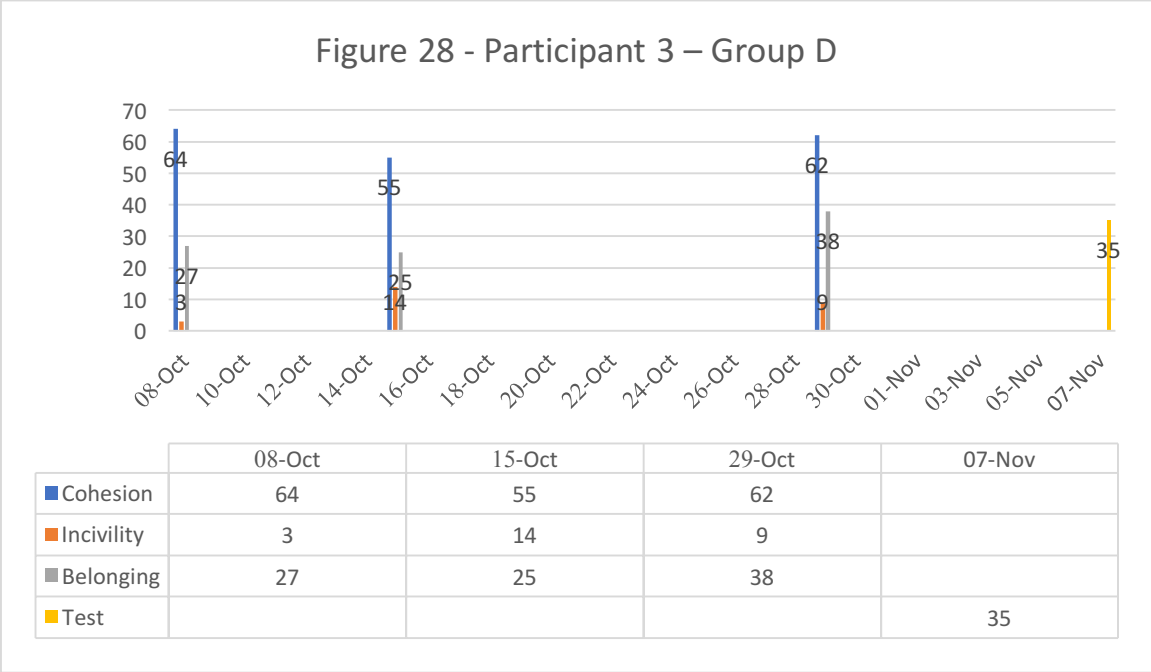


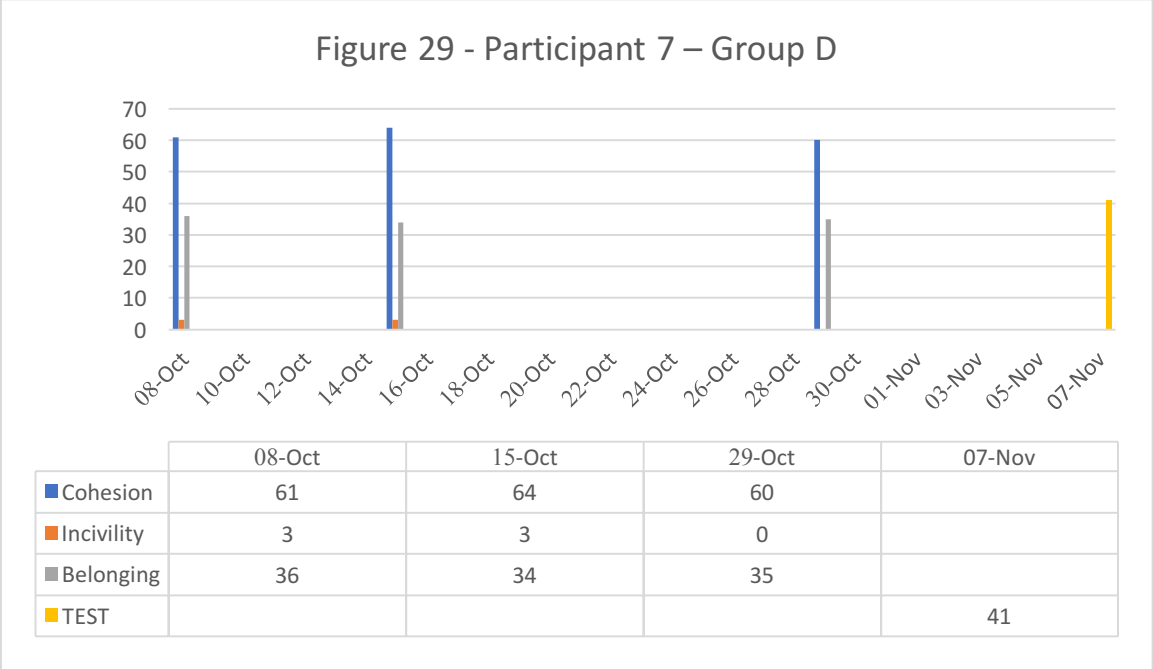
Figure 27 - Test results - Group D

4.2.4.2 Group D - Individual comparative results



	08-Oct	15-Oct	29-Oct	07-Nov
Cohesion	64	55	62	
Incivility	3	14	9	
Belonging	27	25	38	
Test				35

Figure 28 - Participant 3 – Group D - Individual comparative results



	08-Oct	15-Oct	29-Oct	07-Nov
Cohesion	61	64	60	
Incivility	3	3	0	
Belonging	36	34	35	
TEST				41

Figure 29 - Participant 7 – Group D - Individual comparative results

4.2.4.3 Group D – Language tests results deduction

Group D also saw just over 50% of participants managing to take part in the isiZulu language assessment. The results of the test in Group D were the most diverse of all research clusters. While two participants managed to score over 80%, the majority scored in the range from 60% to 70%. These results in relation to individual participant group cohesion scores will be extrapolated on later in this section.

As with all other research clusters, group cohesion, incivility and belonging levels did not illustrate drastic change among the majority of participants from Group D, when compared with the test scores from participants.

However, there are inconsistencies to note from Participant 3. Cohesions levels dipped in the middle of the study, only to recover at the end. This correlated with a spike and receding in incivility levels in the same pattern, while the need to belong dipped slightly in the middle of the study, only to shoot up at the end of the study. All this occurred alongside a test result of 70%.

Any correlations between these diverse scores on the language test in relation to the measures of group cohesion, will too be extrapolated upon in the discussion section.

The results of their written tests during the course of the study provide some insight into how research participants' proficiency in isiZulu did or did not affect their overall cohesion as a group. While there have been mixed results among participants, which can be related back to their level of overall involvement and dedication to the course alongside their personal enthusiasm for learning isiZulu, the author cannot draw a definitive conclusion about the level of their linguistic capability in relation to the perceived cohesion among participants.

4.3 Participant observer memoing:

The author attempted to examine all research participants' verbal and non-verbal communication and cues during the study. At random instances throughout the learning process, the author documented the classroom process in typed memos on his phone. The author also spontaneously recorded short films on his phone, with observations thereof added to his typed memos later. Theses field notes are listed below:

4.3.1 Group A

Week 1 – September 5	*Group seems enthusiastic about research exercise – Prior knowledge of Zulu from two participants. Want this exercise to illustrate organization's willingness to innovate.*
Week 2 – September 12	NONE – Recording devices were not available
Week 3 – September 19	*One participant missing due to other commitments. Students still struggling with*

	pronunciation except ones with prior language knowledge. All those struggling admit to not practicing between classes – promise to try more.
Week 4 – September 26	*Noticed change in pronunciation and elementary fluency from participants – all claim to have practiced with teacher in the workplace every day since last last confirmed by teacher.*
Week 5 – October 3	*One participant no longer available due to dismissal.* *All remaining participants write tests.*
Week 6 – October 10	*General discussion in group. All wish classes were continuing as it gave them a break from regular work.*

4.3.2 Group B

Week 1 – October 17	*13 participants all keen on learning Zulu for different reasons. Class addressed by human resources representative, says class is not compulsory but attendance and commitment integral to project's success.*

	Teacher deeply apprehensive of her abilities to teach class. Reassured by myself and students. Much fun had with the introduction of Zulu names.
Week 2 – October 24	*Numbers down significantly. Participants down from 13 to 8.* *Teacher struggled at points to give meaning or explanation to participants when questioned on plurality of greetings. I stepped in to assist. One participant reveals they are moving to Durban and needs to learn Zulu to "talk with the locals there".*
Week 3 – October 31	*Participants down to 7. Fulfilling lesson with all in attendance able to string several Zulu sentences together. Several participants visibly embarrassed at failure to enunciate Zulu phonetics. Unprompted, Teacher repeats assurances she understood what participants were saying and they were doing well for trying.*
Week 4 – November 8	*Participants back up to 10. Several participants making comical or impolite commands or suggestions. Teacher appreciates and laughs along.*
Week 5 – November 15	*Class easily comes to terms with negation. Tests only written by 6 participants, remaining 2 participants cite other commitments and leave.*

Week 6 – November 22	*Classes end amid great fanfare and prizes for teacher and myself. Group discussion. All participants thank teacher for her efforts. Say the classes have improved their relations within the organisation and among black South Africans.*

4.3.3 Group C

Week 1 – October 17	*11 participants including teacher. Various reasons for why they are in class. One participant wants to talk with her housekeeper. Another wants a "black boyfriend" which leaves class laughing. All promise commitment. Two participants mention initiatives like this are "Media Shop way."*
Week 2 – October 24	*Teacher unavailable for class. I step in. All seem to understand content but battle with pronunciation of phonetics. Hearty promises to try between classes.*
Week 3 – October 31	*Noted improvement in pronunciation. Teacher says he has been pushing participants between classes.*

Week 4 – November 8	*Class down to 9 participants. Some participants apologise on absent participant's behalf.*
Week 5 – November 15	*Only 8 participants in class this week. Tests are written by only 5 of them. Two elect not to write tests and one takes test with her.*
Week 6 – November 22	*Only 6 participants make final class. Teacher thanks class for showing him "whites want to learn African languages". All participants find classes helpful but are unsure they have learned enough to progress on their own.*

4.3.4 Group D

Week 1 – October 8	*11 participants. A constant referral to the "media shop way" as to the reason for signing up to the study. Many laughs as one participant says all whites should be given African names by black South Africans.*
Week 2 – October 15	*Several latecomers. Organisation seems busy with a big project on a deadline. 3*

	participants take questionnaires with them and leave.
Week 3 – October 22	*No notes – researcher's phone battery died before class commenced*
Week 4 – October 29	*Class down to 9 participants. One class member sick. Several participants ask for translations to practical questions and commands needed in the office. "May I help you?" "Please hurry up!"*
Week 5 – November 5	*Class moved to different day due to the unavailability of all particpants. Test is only written by 6 participants with one taking test with them. 2 others elect not to write test.*
Week 6 – November 12	*Class ends with only 5 participants – including teacher. Remaining group describe fun in getting together once a week to learn Zulu but unsure if this will change the organisation.*

4.4 In-depth interviews email interviews:

*(NOTE: A copy of the questions asked by the researcher over email of research participants is attached as a **Appendice D**)*

These interviews constituted a further review of findings established in the study's questionnaires, language tests and participant observer memoing. The in-depth interviews painted a picture in which all who gave the isiZulu class to their colleagues felt far more varying

levels of being valued and appreciated within their organisations, be that within the individual teams they directly work with or the other members of their organisation they interact with but do not engage with for work purposes.

In the replies to specific questions emailed by the author to random participants, the overwhelming consensus among participants who provide responses was that this was an exercise that built camaraderie and fellowship among the research groups in the workplace. The extrapolations on each group are detailed below:

4.4.1 Group A – In-depth interviews

None were executed with participants of Group A during the course of the study as the researcher treated Group A as a pilot group to ascertain the best-case practice and protocol for conducting the research project. The researcher accepts this as an oversight as in-depth interview with research participants from Group A could have affected the overall findings of the study.

4.4.2 Group B – In-depth interviews

In-depth interviews were only secured with two participants and the teacher in the study, despite the author canvassing all participants. Those choosing to not take part either did not give their reasons for ignoring the request, promised to take part but did not, or said they were too busy to do so. The participants of the study both remarked on the study being a valuable opportunity to learn and have fun together while feeling respected, where all taking part were supported by one another (Refer to quotes below).

> *"We are mostly all at the same level, with no judgement. We are all there to learn and so the intention is good – everyone is there to support and learn together".* (Participant 2 Group B)

"There was general consensus from the onset that we all opted into which was to learn a new language with your peers and have fun in doing so. Everyone is at different levels of fluency, however, the foundation of the language is something we all interested in. Everyone has their opportunity to share which is important." (Participant 5 Group B)

The two interviewees also regarded themselves as being shown more respect as a result of engaging in the process of learning a South African indigenous language, and as a result, solidarity has been forged among not only participants in the study but also among other members of the organisation:

"Mostly I would say that this has come out most not by the people in the class but in the people across the business that know we are taking Zulu classes." (Participant 2 Group B)

"I wouldn't say it makes me feel more valued, rather it has improved the level of comradery between myself and those taking part, particularly because it is open to anyone, so you tend to get people from different parts of the business." (Participant 5 Group B)

Group B's interviews also gave the impression that both respondents felt an effective sense of collaboration during the research process, despite the organisation preparing for a busy time of the year and attendance not being uniform.

"Very effectively" (Participant 2 Group B)

"Generally, pretty well although attendance is ad hoc. The time of year may have something to do with it as the full business is preparing for peak trading which tends to mean everyone is pretty busy" (Participant 5 Group B)

Participant 5 in Group B also expressed the surprise of his colleagues when discovering he was learning a black African language:

> *"My general level of interest in Zulu. A young, white male in SA tends to have a perception of ignorance when it comes to black language/culture. It often surprises people that I enjoy talking Zulu (as much as I can)"* (Participant 5 Group B)

The interviewees also commended their teacher on her commitment and enthusiasm during the research process in an environment she is unaccustomed to.

> *"I learnt that Ntombi is strong and organised. She enjoys interacting with fellow nandocas and has been looking for opportunities to engage more with the people at CK (as she is not a cashier she doesn't often engage with people when ordering lunches etc)."* (Participant 2 Group B)

> *"Ntombi's commitment to the class and team. She came through to take the lesson despite it being your day off. I find that her personality certainly comes out in class as it requires confidence to take the lead. I haven't seen this side of her."* (Participant 5 Group B)

Both participants presented an impression that the research process has drawn people together in a manner that is non-traditional within the organisation, even though there is a culture of group identity.

> *"I think you can see that the Nandocas in the class have grown closer and have grown a bond through making mistakes and taking an hour every week to learn something new together."* (Participant 2 Group B)

> *"We all on neutral ground here which in a corporate space, which is hierarchical by default, is great. Added to this it has brought people, who wouldn't typically interact, together. We all have something in common now."* (Participant 5 Group B)

The teacher in group B expressed that the experience was a unique one where she felt not only valued by her peers but also empowered by the opportunity to impart knowledge.

> *"People that don't usually talk to me are in a class I am giving them knowledge. It makes me feel respect from them*." (Teacher Group B)

Group B's teacher also noted her distinct perception of value based on the classes offering her a platform to teach others.

> *"I like that they are learning from me. It makes me feel good because I can show them something I know."* (Teacher Group B)

She also noted that she did not expect as keen an interest from her white students as was experienced.

> *"There are actually many white people who want to learn Zulu. This is surprising for me."* (Teacher Group B)

She reiterated the perception from the other two participants interviewed that the group worked well together during the research process.

> *"People were friendly in class and to me looked like they were enjoying what they were doing"* (Teacher Group B)

4.4.3 Group C – In-depth interviews

In-depth interviews were secured with only two participants in the study and their teacher. As noted with Group B, participants of the study in this group remarked on the study being a valuable opportunity to learn and have fun together while feeling respected (Refer to quotes below).

> "*Everyone is learning together. Nobody is making fun of anyone. Everyone appears to appreciate what and why we are doing this*." (Participant 8 Group C)

> "*They appreciate that I am making an effort to learn."* (Participant 3 Group C)

Participant 8 remarked that the research process did not necessarily leave them feeling more valued, but that participants and members of her organisation appreciated the effort she took to learn a new language.

> *"I think there may be a certain level of appreciation but I don't think it really goes further than that"* (Participant 8 Group C)

Participant 3 observed that the little bit of language skills she had acquired lightened up her social situations in the organisation.

> *"They think it is impressive and cool and they enjoy it when I try to communicate with them so we enjoy some laughs around this in the office*" (Participant 3 Group C)

Both participants commented that the research study offered the chance to do something with other colleagues and that they worked effectively together during the study, despite the period in which it took place being quite busy.

> "*I think quite effectively – we are definitely enjoying it and everyone seems to be on the same level*" (Participant 8 Group C)

> *"Our team is very committed and we work well together in the class but we could improve on working together outside of the class but it is a very busy period now so there is not enough time."* (Participant 3 Group C)

Neither participant recorded having learned anything meaningful from the study apart from the practical linguistic skills imparted on them. Both also believed they did not personally offer any meaningful lesson to other participants.

> *"Of all the African Languages most people understand Zulu and even if you don't speak it fluently you would still be able to communicate and understand each other. I have learned that Yebo is an actual Zulu word I always thought it was just a saying."* (Participant 3 – Group C)

Although Participant 3 noted her feelings that the participants related very well to one another in the process of acquiring a new skill together, Participant 8 regarded this as superficial.

Participant 8 said the learning process was a fun and happy respite from normal duties during an extremely busy period at the organisation.

> "*Very well I'd say we all trying to chew the bones in our head Ukudla amathambo eKhanda*" (Participant 3 Group C)

> *"Same as they have before - think everyone is so busy that during the class everyone has fun and enjoys the learning / engaging with each other, which they ordinarily might not do on a day to day basis but once it is over, everything returns to normal day to day engagement*" (Participant 8 Group C)

The teacher in Group C mentioned from the outset in his in-depth interview that he enjoyed a good rapport with other participants. As such, he didn't necessarily feel more respected during the research process.

"Firstly, I think I have good relationship with all my peers which makes it easier to respect me and secondly, I think they are very keen to learn Zulu" (Teacher Group C)

Group C's teacher did, however, notice that he was imparting meaningful knowledge and experience on the participants during the learning process and that he experienced the entire group as working well together throughout.

"I'm teaching them something they have never learnt which also will help them communicate with their peers in a way that shows that they are trying to understand their culture" (Teacher Group C)

"*Quite effective. Have one or two who are still holding back a bit cause they are scared of making mistakes, but they are trying*" (Teacher Group C)

The teacher in Group C also remarked that he found the isiZulu classes a fun exercise that led to people engaging in what they learned outside of class.

"*I think they've related to each other in a good way. Since the inception of these Zulu classes, Zulu has become a fun "thing" in the office corridors as people are showing off what they've learnt*" (Teacher Group C)

He also remarked that the learning process led to him fostering compassion within himself.

"Patience & understanding. I've never taught anything before, so teaching Zulu to people who are used to doing things in English requires patience & understanding" (Teacher Group C)

4.4.4 Group D – In-depth interviews

Group D provided the largest population of case studies in terms of in-depth interviews. They were secured with four participants in the study and their teacher. As noted with Group B and C,

participants of the study in this group also remarked at the study being a valuable opportunity to learn and have fun together while feeling respected (Refer to quotes below).

> *"Our enthusiasm of learning Zulu together with our colleagues brings about a form of respect, and our enjoyment comes naturally when we pass each other and start greeting in Zulu. It is both exciting and fascinating learning a new language."* (Participant 12 Group D)

> *"Yes, simply because it's The Media Shop way. We understand and value our colleagues' opinions and working with them in different environments."* (Participant 3 Group D)

> *"We are doing this together, and everyone is learning from, and supporting each other. It is a shared experience.*" (Participant 7 Group D)

> *"There is an appreciation of the effort to learn and speak to them in their language".* (Participant 5 Group D)

Participants also remarked that the language classes offered left them feeling more valued by not only fellow research participants but also other members of the organisation.

> *"It seems to be the willingness to want to learn Zulu."* (Participant 12 Group D)

> *"People feel more appreciated when you greet or speak to them in their own language."* (Participant 3 Group D)

> *"Being able to greet the majority of our staff in a language they identify with is very gratifying, and I think it makes my peers feel respected, and valued, and they value the effort being made to learn their language*" (Participant 7 Group D)

> *"They appreciate me taking time to learn to communicate with them"* (Participant 5 Group D)

"I think the team is quite effective working together" (Participant 12 Group D)

"Very well. I would however say that we should have been given a project outside of the class for it to be more effective i.e. like a video having a conversation with someone outside the office." (Participant 3 Group D)

"Very effectively, I hear everyone involved using what they've learnt each week to talk to other colleagues." (Participant Group D)

While Participant 12 remarked on some linguistic niceties they learned through the classes, there were other feelings of importance among the other in-depth interviewees of Group D.

"I have learned that Ngi is for one and Siya is for many.
I have heard the girls at work mention "SukaWena" a few times and was not sure of the meaning prior to this class." (Participant 12 Group D)

There was an appreciation of the different mode of communication that the research process offered participants and that it also presented a way to get to know their teacher – who is already a colleague – in a different manner entirely.

"Very often we take simple things like greeting for granted but the different ways of doing it for elder and younger people makes a difference." (Participant 3 Group D)

"I've enjoyed the interaction, and getting to know Sine better. It is also nice to see a junior member of staff stepping up and taking a leadership role. She has done very well!" (Participant 7 Group D)

However, there was a general consensus among all participants engaging in the in-depth interviews that they did not present anything meaningful to be learned outside some parts of the Zulu language. It remains unclear as to why exactly the participants felt this way, with possible reasons being class involvement and dedication, However, this will be expanded upon in the discussion and conclusion section.

My Zulu name is Thandaza. Also they seem to think that Umfundisi means Pastor or Preacher not teacher … ? (Participant 12 Group D)

"I don't think they learned anything from me"(Participant 3 Group D)

"I can't think of anything offhand – sorry!" (Participant 7 Group D)

"I do not find that we share personal information during the lesson"
*(*Participant 5 Group D)

Nonetheless, all Group D participants who took part in the in-depth interviews expressed their feeling that the research process led to all involved relating better to each other through a shared experience.

"All participants are proactively trying to learn and assist each other as we go. They seem to relate remarkably well." (Participant 12 Group D)

"Very well. We realised that we in the same boat with zero knowledge of isiZulu and had to lean on each other to make it work." (Participant 3 Group D)

"Very well, as I say, it is a shared experience and I think it is bringing us all closer together" (Participant 7 Group D)

"Extremely well. Everyone makes the effort to attend class, talk to each other and also practise with each other and other colleagues during the week (between lessons)"
(Participant 5 Group D)

The teacher in Group D – like other teachers who were interviewed in depth – gave a positive impression of classes and remarked that they were involved in an exercise in which she felt respected and valued.

"They were all willing to listen, learn and give me a chance to explain" (Teacher Group D)

*"Yes because I get to share what I know and they appreciate the effort" (*Teacher Group D)

Moreover, the teacher felt the research process was worked on well by the group in unity.

"They working together very well, listen to each other and appreciate the help." (Teacher Group D)

While the teacher did not feel her students had learned anything meaningful apart from the practical intricacies of the Zulu language she imparted, she was taken aback that senior members of the staff wanted to learn an indigenous language.

"It's that they want to learn Zulu to feel the diversity when communicating."
*(*Teacher – Group D)

The teacher was also of the opinion that all research participants related far better to each other as a result of the classes they engaged in

"They realised that one learns everyday of their lives and they all tried to speak Zulu with other people outside the organisation." (Teacher – Group D)

4.6 Findings Summary and Conclusion

This study aimed to examine the relationship between indigenous language classes by juniors for seniors and organisational cohesion in corporate South Africa.

Findings revealed that there is a trend for there to be moderate change in the scales of cohesion, incivility or belonging that were measured among the majority of sample groups and the individual participants of which they comprised during the course of the study.

However, there were several outliers in each group and indeed among the groups themselves. Their dynamic results compared to other participants can be directly linked to the organisational and personal factors governing their overall participation, enthusiasm and diligence in class as well as interpersonal factors among participants and their respective affinity for languages.

Moreover, unlike the majority of learner participants who recorded marginal, little or no change in their measurements of cohesion, incivility and belonging, the results were vastly different for the teachers of isiZulu classes in this study.

The in-depth interviews also painted a picture whereby all who delivered the isiZulu class to their colleagues felt far more varying levels of being valued and appreciated within their organisations, be that within the individual teams they directly work with or the other members of their organisation they interact with but do not engage with for work purposes.
This will be extrapolated upon in the discussion section of this research study.

The overwhelming consensus among participants who did provide responses was that this was an exercise that built camaraderie and fellowship among the research groups in the workplace. The extrapolations on each group are detailed below.

The results of their written tests during the course of the study provide some insight into how research participants' proficiency in isiZulu did or did not affect their overall cohesion as a group. While there have been mixed results among participants, which can be related back to their level of overall involvement and dedication to the course alongside their personal enthusiasm for learning Zulu, the author cannot draw a definitive conclusion on the level of their linguistic capability in relation to the perceived cohesion among participants.

In addition to having studied the individual results of several individual learner participants and teacher participants, the overall measurements of cohesion, incivility and belonging were

investigated. These could only be formed by using the data from participants who attended classes throughout, without missing a questionnaire.

Chapter 5 – Discussion, Conclusions and Recommendations

"If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart." – Nelson Mandela

5.1 Discussion

This study examined the role marginalised indigenous languages can play in manifesting cohesion in the South African corporate sector specifically and in society in general.
The primary research question this study sought to answer was: *Can teaching of marginalised languages among disparate multicultural groups in a corporate setting affect cohesion*

Superficially the research shows only a marginal change in the scales of workplace cohesion, incivility and/or belonging as the results of the sample gathered in the study did not show pronounced and uniform movement in any of these measurements. However, upon closer inspection, the study's results among several outlier learner and teacher participants presented some evidence as to how corporate policies on indigenous language could improve workplace relations.

These findings within the author's research do suggest that the focused use of language in a corporate setting can positively impact cohesion. However, they suggest that building solidarity in such an environment is not a simple process and is impeded by various interpersonal and organisational factors. These constraints are specific to the participants taking part in such language classes, the organisations they belong to as well as the entities in which they take place.

Therefore, the author believes that the study's findings presented a range of instances whereby individualised social mechanisms and group interpersonal processes that alter perceptions of and

approaches to organisational cohesion begin to manifest through these language classes. Specifically, findings suggest that the teaching of indigenous language among disparate groups in a corporate setting can play a role in fostering cohesion within organisations, with a view to building more sustainable, innovative, inclusive and ultimately successful businesses.
This chapter discusses these findings in contrast to the existing literature broadly exploring this phenomenon, while appreciating the South African context in which the role of language in fostering cohesion has been largely overlooked, particularly in the corporate environment.
This will be supplemented by an appraisal of the limitations of the study's findings, followed by the conclusions drawn by the author and proposed recommendations for real-world implementation and further research.

5.1.1 Language and the corporate environment

As shown in the author's literature review, all participants and indeed the organisations to which they belong confirmed that they have never taken part in or hosted a language course intended to foster organisational cohesion, nor had they heard of such in the South African corporate environment. In fact, they broadly confirmed the assertion revealed in the literature review that language has been largely overlooked as a vehicle for cohesion in the South African corporate sector. Moreover, the assertion by Tlaka (2001) that English is the chosen language in the corporate environment along with its usage as a lingua franca as posited by Mufwene (2002) seems to be confirmed by this study. This further lends credence to the belief of Alexander (2006) that members of the South African corporate environment are forced to enhance their English capabilities or suffer professional stagnation.

However, there was a subtle acceptance by the participants and their organisations that, due to the diverse environment in which corporates find themselves in South Africa, there needs to be a resolute persistence in nurturing reconciliation, as found by Horwitz (2002). This supports the theory that using language in such a way could be an innovative means of fostering stability in their organisations.

Moreover, there was an acceptance that despite this effort not necessarily providing explicit and immediate financial benefit, such an exercise, like other Corporate Social Responsibility measures, should be an accepted cost of doing business, as described by Ackers (2009).
But this stopped short of the research participants' grasping the contention by Prah (2007) and Kamwangamalu (2016) that South Africa's development would be stifled were the status of indigenous African languages were not to be improved.

Nonetheless, it is critical that the findings relating to how the entities approached these classes should also be viewed in relation to the existing work environments in which the inquiry took place.

5.1.2 Company Ethos and language class purpose

The strategy of using language to build more cohesive organisation needs to be appraised within the context of entity-specific realities. More specifically, it is important to explore whether the language classes that were implemented within these companies were more or less successful based on the pre-existing organisational philosophy and/or culture. The author did so by examining the *Company Ethos* of each group.

Group A:

This organisation styles itself as an alternative hospitality experience that provides a unique perspective on the inner city of Johannesburg. It is founded on the principle of catering to as diverse an audience as possible:

> *"We pride ourselves on our "something for everyone" approach – which makes our menus, style and music appealing to a wide range of ages, cultures, languages etc both locally and internationally as well as varied types of functions that our make up our clientele."* – Group A Company Ethos

This suggests that the organisation operates on the premise that people are different and diversity is something not only to be embraced but pursued to create and maintain profit.

The expectations of the organisation's employees also include promoting self-development:

> *"Improve your own skills to grow as well as instil purpose and self-fulfilment and personal ambitions."* – Group A Company Ethos

The company furthermore promotes open and free communication:

> *"Maintain a constant line of communication throughout the workplace amongst all team members."* – Group A Company Ethos

The above suggests that the context in which the study took place was already amenable to the research process. As such, the process of having team members sign up to a language class led by an individual junior to them could have been better received than a company with a different ethos.

Group B:

As a pioneer of contemporary South African fast-food cuisine, the organisation bases its success on embracing and harnessing the country's culture and creativity, moving beyond the provision of food and beverages:

> *"Nando's is passionate about nurturing and showcasing Southern African creativity. We love sharing Mzansi's art, design and music talents with the world in a way that makes a positive, meaningful difference"* – Group B Company Ethos

The organisation also places a focus on employee development and nurturing:

> *'Why Nando's?' That's a good question, but also a question with no definitive answer. In fact, if you asked everyone who worked for us, you'd probably get a different answer*

every time. For some it may be the fact that we're the kind of name that's on everyone's lips. For others it may be the fact that we've won awards for being a great place to work and continually invest in our people." – Group B Company Ethos

Although a multinational, operating in several hundred countries across all continents, the organisation aims to remain unpretentious and connected to their roots:

"We've come a long way since then, but we've never forgotten our humble beginnings." – Group B Company Ethos

The above suggests that the organisation likewise provided an ideal setting for the research process to take place. Based on its stated goals and values, the research process should not have been impeded by inter-organisational challenges.

Group C and D:

The organisation styles itself as a unique media and creative management consultancy that constantly tries to pursue alternative methods of communication in marketing and advertising:

"Great Minds Think Different" – Group C and D Company Motto

The organisation's values are also based on inclusion and bringing out the best in all their employees through creative collaboration:

"We are living our philosophy of being Non-Discriminatory, Accountable and Inspired, and that's crucial not only for our clients but also for our staff as a critical part of our forward thinking organisation." – Group C and D mission and vision.

The organisation claims, furthermore, to actively attempt to foster a sense of appreciation for diversity:

"We care about our staff too and host monthly 'Cultural Appreciation' sessions where we learn about a different culture each month." – Group C & D mission and vision.

Based on the above, it would seem that this organisation provided the ideal setting for a study into whether the focused use of language within a corporate setting could foster cohesion among participants. However, both research groups drawn from this entity provided divergent results.

Taking into account the respective ethos of each participating organisation is important because, much like the actions and enthusiasm of the individuals that participate in these classes, the entities where they take place play a huge role in their ultimate success. Organisational dynamics will play an instrumental role in the participant's attitude towards such classes, the overall organisation's approach to the programme and how it is ultimately received by participants.

All organisations involved in this study claim to embrace diversity as part of their guiding principles. However, when viewed in relation to the findings, simply having a commitment to diversity and inclusion written up on your company's website or included in your organisation's founding documents does not translate into this type of environment. Embracing diversity and fostering inclusion within an organisational setting needs to go beyond the verbal commitment of striving towards a goal – it needs to be lived through persistent actions that are made with intent. It seems possible that these results are due to the ethos of each company being aspirational as opposed to practical and applied. In the same way that Alexander (2002) identifies apartheid language policy as having a specific goal in mind and accordingly being successful in entrenching division among races and enforce the subjugation of black people, any policy that seeks to use language and leverage on diversity within an organisation needs to have an expressed goal in order to be successful. Nonetheless, there is abundant room for further progress in determining the exact type of corporate environment such an intervention would be successful in.

5.1.3 Interpersonal biases, Social capital acquisition & Personal participant experience

The results of this study indicate that language can play a role in fostering organisational cohesion among members of an organisation, but that conducting isiZulu language classes by junior employees for their senior colleagues is not a quick fix.

It seems possible that the moderate outcome of these results is due to the classes encountering resistance in the form of individual and group biases as well as specific interpersonal and bureaucratic challenges and/or opportunities within their organisations.

From an individual perspective, all participants in this study brought their own preconceptions formed from their particular worldview to the classes they took part in. This can be seen as a positive in terms of an opportunity to challenge a worldview that is opposed to identifying the benefit of cultural appreciation and multilingualism. However, individuals disinclined to these worldviews could end up being immune to the advantage such classes could offer. Such individuals may need more than indigenous language classes in their workplace to overcome deep-seated prejudices and ignorance acquired during a lifetime. In as much as Toohey and Norton (2011) identify Second Language Acquisition (SLA) as an opportunity to connect with a greater variety of people through reconstructed relationships, they also note that individuals taking part in SLA need to be predisposed to such. Moreover, the fact that all participants in the study were adults that presented mixed results in terms of attained language proficiency lends credence to the assertion by Lenneberg (1967) that learning a language post adolescence will always be a challenge.

Moreover, the language acquired in the process of these lessons may not in of itself have led to increased perceptions of cohesion among participants, as evidenced by the varying levels of recorded language proficiency in relation to the recorded levels of cohesion.

The results of their written tests during the course of the study provide some insight into how research participants' proficiency in isiZulu did or did not affect their overall cohesion as a group. While there were mixed results among participants – which can be related back to their level of overall involvement and dedication to the course alongside their personal enthusiasm for learning isiZulu – the results did not present a definitive correlation between linguistic capability in relation to the perceived cohesion among participants.

For instance, looking at Group B where Participants 3 and 5 were instrumental in putting the project together within their organisation and as such were invested in seeing it to fruition, the results from their anonymous questionnaires and responses to in-depth questions supported the idea that they manifested cohesion due to the classes. Unfortunately, due to work commitments, neither came to class throughout and one did not take part in the test, while the other performed woefully.

However, Participant 7 from Group B presented enhanced levels of cohesion from their anonymous questionnaires, attended the majority of classes and performed well in the basic isiZulu tests. This may have had something to with them being transferred to the company's Durban office in Kwazulu-Natal and as such having a vested interest in coming to class and learning. This lends credence to the assertion by Sotashe (2016) that a language will only be learned if it is practically employable in a valuable setting. However, there are still further questions that remain in determining whether these classes are merely a beginning step on the road to pursuing this process of creating practical value in indigenous languages.

Moreover, while the study did show the possibility for language to be used progressively in order to foster cohesion within an entity, an individual's commitment to and involvement in such programmes is of paramount importance. As evidenced in the findings, measurements of cohesion and linguistic capability are only consistently improved through persistent attendance in class. This supports the idea that without regular presence and enthusiastic involvement in classes participants may not find them of practical linguistic use or as assisting in the manifesting of cohesion.

Group D's Participant 7 was an interesting case study in this regard. They were always conscientious in class, performed well in the test and told of how they found this study to be extremely beneficial in the long-form interview. This suggests that the benefit found in the classes and their effect on cohesion depends on the commitment and experience of the participants. This is not only congruent with the Krashen (1981) standpoint that interactions in the target language will improve SLA outcomes and reinforces Toohey and Norton's (2011) assertion that SLA is invested in order to increase social and cultural capital, but it also suggests that if the individual participant's personal experience of the classes is not of fulfillment and/or

enjoyment it could result in an aversion towards multilingualism as described by Simons, Vazquez and Harris (1993).
Moreover, it draws parallels with Ravazanni's (2016) argument that in order for diversity practices to be meaningful, sustainable and successful in the workplace, organisations need to be clear about the reasons, manage the intended outcome and most importantly place the experience of employees involved in such programmes at the forefront of diversity initiatives.

Apart from the challenges experienced by participants on an individual level, it is evident from these findings that relationships established in the workplace between participants prior to this research project affected the results.

Group D provided an interesting example of this in that their overall collective results from questionnaires showed decreased cohesion and increased incivility. This suggests Group D was dealing with other workplace issues as a collective that affected their perceptions of togetherness and civility among one another.

5.1.4 Learner vs Teacher experience

Unlike the majority of learner participants who recorded marginal, little or no change in their measurements of cohesion, incivility and belonging, the results were vastly different for the teachers of isiZulu classes in this study.

The in-depth interviews painted a picture in which all who delivered the isiZulu class to their colleagues felt far more varying level of being valued and appreciated within their organisations, be that within their individual teams they directly work with or the other members of their organisation they interact with but do not engage with for work purposes. This changes slightly when focusing on the teacher participant results from anonymous questionnaires which did not show a uniformity for increased levels of appreciation and value spoke of in in-depth interviews. Teacher C produced negligible results and Teacher D actually recorded decreased cohesion levels and increased incivility levels – in accordance with the overall collective results from her group. However, Teacher B produced the most pronounced results of all teacher participants.

While not working directly with any of the participants of her class, Teacher B, who is a blue-collar worker in the company's canteen and the only teacher not working directly with any of her learners, recorded among the highest levels of cohesion and lowest levels of incivility and belonging during the course of the study.

This is the case not only for the participants' results within her own group but also in comparison to all remaining participants in the other groups – learners and teachers. Teacher A was also a blue-collar worker, but worked directly with all other participants in the study. There are several possible explanations for this results, but it may suggest that this type of language exercise might be better suited and more effective for participants who are completely divorced from one another from an organisational function and class perspective.

Teacher B's in-depth interview responses expressing that they felt respected and appreciated through conducting of language classes is also consistent with the assertion by Bourdieu (1986) that social capital can be institutionalized through authority. Moreover, Putnam's (2001) suggestion that identify and solidarity is one of the greatest forms of social capital through the reciprocity of mutual aid or even just a sense of empowerment seems to the author congruent on this score.

Despite these promising results, questions remain on how a perception of empowerment felt among the teachers of these classes could counterintuitively lead to greater cohesion than the classes themselves.

5.2 Limitations

Outside of the methodological limitations described in Chapter 3, there were a number of practical concerns that would present further limitations to the research.

As expected, the inter-organisational logistics, timetables and workflow of each company posed a challenge. All classes were run on a weekly basis over a six-week period, but the attendance of

all participants was not uniform, with only some taking part for the full duration of the research programme, while the involvement of others was sporadic.

All groups experienced some sort of attrition based on other workplace commitments or a lack of interest. Hence the actual impact of the learning process on participants that did not take part in all classes could have affected their responses in questionnaires. This too could have resulted in a skewed perception of the responses offered in group discussion as well as the in-depth interviews.

It is also of concern that not all participants replied to the in-depth interviews. Fortuitously, the majority of those that did do so were regular attendants to the classes and their responses, and as such can be analyzed in relation to a full set of responses from questionnaires.

As also mentioned in Chapter 3, the qualitative nature of this study, based on people's own perceptions, gives rise to concerns that participants could bring their own internal and external biases to their involvement. Those already predisposed to multilingualism or with some pre-existing knowledge of isiZulu saw value in the project from the outset. Yet this did not necessarily translate into persistent attendance or conscientiousness in class.

There is also a potential limitation in terms of responses from participants being different in terms of public and personal settings. The individual measurements of cohesion among participants were personally and confidentially delivered while the bulk of the research process was conducted foremost and primarily in an open and public forum. The discrepancies between the results of anonymous questionnaires and answers offered in a public setting suggests this limitation to be justified.

It suggests participants will be far more honest under the cloak of secrecy than when they are easily identifiable for that they are saying. They may have expressed how enjoyable they found the classes in the in-depth interviews, but when it came to be able to express themselves anonymously, the results painted a different picture.

If workers in a corporate setting feel professionally obligated or invested in a project's success, publicly it is supposed they will always support it and give the impression they found it be a success. This could result in a skewed overall perception of the responses offered in questionnaires in comparison to in-depth interviews, ultimately affecting the outcome of the research.

5.3 Conclusion and recommendations

"Unless you understand people, its very hard to motivate them. Any leader needs to put himself in the shoes of the listener." – Alex Ferguson

This concluding section presents a final summary of the study in the context of the findings and discussion and aims to ultimately illustrate how the author arrived at this hypothesis. Policy recommendations are also made, based on these conclusions for the fostering of cohesion in organisations specifically and society generally. A case is made for employing the focused use of indigenous language programmes within a corporate setting among disparate groups, along with suggestions of avenues for future research.

5.3.1 Conclusion

Before embarking on this conclusion, the author must recognise his own bias in believing the promotion of language in any setting – private, public, civil or social – will solve society's ills. As a polyglot of 36 years of age, the author has employed language in his professional and personal life to great effect and satisfaction. As a result, the author embarked on this study with a more or less fixed result in mind – wishing to create the ultimate panacea mechanism to solve the disjointed relations in South Africa's corporate sector with a view to its results permeating into society at large. This presupposition was made with the social context of the country foremost in the author's mind. Colonialism and apartheid degraded, oppressed and humiliated black people, with language playing a key role in this subjugation. Laws were used to racially classify black people and ultimately limit their access to resources like education, relegating them to a second-

class existence not only during colonialism and apartheid, but also in the post-1994 period, despite the democratic government's attempts to undo this legacy. South Africa as such continues to be a divided nation, no longer through legislation but through the disparate socioeconomic existence of its people, with pervasive inequality effectively giving rise to two different realities: that of a first world mainly populated by white and English-speaking black South Africans, and conversely that of a third world, populated mainly by black South Africans unable to speak adequate English to enjoy the fruits of democracy.

Although all research participants superficially exhibited camaraderie through their involvement in the classes, the author initially thought he had failed, and that the focused us of indigenous languages within corporate South Africa did not affect organisational cohesion. The research collected during the course of the study provided a wealth of data that was at times contradictory in forming a hypothesis that would hopefully attempt to answer the research question. Collation of the data from questionnaires seemed to provide little or no change to the levels of cohesion as a group or from an individual participant perspective, or at least did not provide the overwhelming evidence that the author was hoping for.
However, upon closer inspection, the data provided a very nuanced view of how language can positively used to manifest cohesion within the South African private sector. By drawing members of an organisation into an environment where they are learning an indigenous language from a colleague of lower seniority, all participants will form bonds among one another. This would be done by not only being able to converse with their colleague in their language, but also by beginning to appreciate that colleague's abilities outside of those they have become familiar with in a work setting. They start to see that individual not simply as a person they work with that performs a duty as part of their function within an organisation, but also someone to learn from and appreciate. Using the departure point that multilingualism facilitates social cohesion in a multicultural setting, as sketched in the literature review, this study suggests that when learner participants learned isiZulu, they began to understand and tolerate not only their teacher but the speakers of the language more deeply. This will possibly lead to them embracing isiZulu culture and may facilitate more harmonious interactions with native speakers.

For the individual who leads these classes, the results suggest that the exercise could be very empowering, since they are thrust into a position of leadership during the language classes, while

their role within their respective organisation is not one of direct seniority to the people they are teaching.

Furthermore, results suggest that such activities in a corporate environment will lead to not only enhanced relations within an organization, but will also lead participants to using the linguistic, cultural and interpersonal skills they have acquired outside of the workplace.

Pursuant to this, the author believes that this study's findings illustrate that focused language programmes within a corporate setting could provide an avenue for participants in such to begin to engage with other members of South African society across racial and social lines outside of the usual setting and function in which they interact. This could lead to them acquiring and sharing their social capital in such a way that could give rise to opportunities being shared in an environment of trust, tolerance and appreciation of diverse identities.

For a society as unequal as South Africa the author is of the firm belief that this could be revolutionary.

Due to the country's deeply fractured past and subsequent failures by the democratic dispensation, the status of indigenous languages languishes in contemporary South Africa. This has allowed for further dominance by the white population in society and the corporate world in general, not through legislation but through linguistic dominance.

If South Africa does not drastically alter the status of indigenous languages in its society, the country will never be able to reach its full potential.

Just adopting a language as an official medium for communication is not enough, nor is recognizing a language as official in the Constitution. There need to be deliberate strategies to not only develop learning materials that can be used in the teaching of marginalized languages, but to furthermore foster an understanding of the capabilities of such languages and their relevance and importance in contemporary South Africa.

Furthermore, as South Africa is one of the most unequal societies on earth, any attempts to create greater understanding, tolerance and camaraderie among divergent groups should be welcomed. All South Africans – but in particular white South Africans – should begin to examine how the legacy of generations of minority domination has presented the necessity for personal actions, however small, to not only understand our fractured society better but to formulate collaborative solutions to repair such divisions.

Although this may seem artificial or cosmetic at first, it must be celebrated that this initiative can be used as an initial start in bringing about more harmonious interpersonal relations across class and race in the country's corporate sector.

There is much analysis of South Africa's problems, but not as many solutions offered. With the majority of societal debates centered around race and inequality, there needs to be a base level of tolerance for diversity and a wish to reap the benefits of said diversity through collaboration. Corporate South Africa remains largely untransformed and dominated by white males speaking mostly English and Afrikaans, even in instances where organisations are headed by black South Africans.

This study illustrates how the power balances evident in a society as unequal as South Africa's, which are underpinned largely by class and race, can be fundamentally shifted. By facilitating the learning of an indigenous language by a senior colleague through a junior colleague, participants are induced to not only learn more about each other's cultures but are compelled to view individuals of a lower standing in their organisations differently. Whereas before the study commenced, participants may have only regarded their teacher as the individual working in the kitchen, the junior colleague sharing their office or the one serving them coffee and refreshments, this process humanises them. It forces participants to realise that something can be learned from these individuals outside of their professional interactions.

Moreover, they are prompted to foster a sense of camaraderie with one other. This is particularly important in the South African context, with the country's history of separate development and legislated racism. If people of a higher social, economic and/or corporate standing are compelled to see those which society would have them believe are lower than them as equals, the wounds of

the past can begin to be addressed. From a strictly organisational sense, this burgeoning camaraderie would provide the basis for further positive developments, as studies have shown that heterogeneous teams will consistently outperform homogenous ones in terms of increased innovation, enhanced operations and financial performance.

However, this is all largely dependent on a variety of other factors directly or indirectly related to the organisation as well as the participants themselves. It is clear, for instance, that such an intervention will not work in a traditional corporate setting. The organisation that will be best suited to benefit from such an exercise needs to have a uniquely open-minded approach to collegiality and work relations. Moreover, the organisation's approach to such exercises needs to be natural and participation cannot be forced. These classes will likely not work when involvement is forced as an organisational imperative.

All of this has ultimately led the author to his overarching conclusion that the focused use of language within a corporate setting can deliver enhanced cohesion. However, it cannot be identified as the ultimate solution to bringing together people from diverse backgrounds, especially in the country's corporate sector.

In this conclusion, the author draws encouragement in this regard from the late Frederick Van Zyl Slabbert, who used his time as a politician to work towards the peaceful, sustainable, meaningful and ultimately effective transition of South African society into a democracy. Van Zyl Slabbert turned away from a life of relative privilege and succour as a white South African to pursue attempts to bring all South Africans together, regardless of political ideology, religious creed, ethnicity or race, to build a united country with equal rights for all. Facing opposition and ridicule in the process, he persisted with his belief that regardless of the cost or difficulty in doing so, the ultimate prize, a country's people not only co-existing harmoniously but actively working together for the good of society, despite their real and apparent differences, would be an irenic victory worth pursuing at all costs, provided it is done so with an honest appreciation of how South Africa's fractured past will always affect its future.

> *"South Africa's quest for democracy is not as easy as some pretend, nor as futile as others predict. As long as the impact of the past on the present is not ignored when the*

future is negotiated, it is a quest worth pursuing with as much vigour as the extraordinary people of South Africa can muster." (Van Zyl Slabbert, 1992, p.100)

5.3.2 Practical implications

This study contributes to theory and provides a practical example of how the focused use of inclusive language programmes can be employed as a tool to build more cohesive organisations in corporate South Africa by drawing diverse members of an organisation together. It offers a wide range of options in terms of real-world implementation. This may range from the introduction of such courses in the induction of all new staff within an organisation to running languages courses like this for long standing employees. This can be done as part of intra-organisational programs to establish a culture of tolerance and understanding among employees of different backgrounds or even possibly as part of an entity's Corporate Social Investment strategy.

However, there also needs to be flexibility in the approach to offering the classes. Participation cannot be a fait accompli but rather something people sign up for and have the liberty to leave at any stage.

The success of such interventions would also rest largely on the decision makers within organisations perceiving the value in such a programme and embracing its implementation. In other words: There needs to be an appreciation of the potential value of these classes from the management of a company for there to be hope of it being implemented and/or succeeding.

5.3.3 Research limitations

From a methodological perspective, some of the obstacles that the researcher experienced during data collection included bias and absence of unbroken co-operation.

As this was a qualitative study, all participants run the risk of bringing their own internal and external biases to their involvement. Although individual measurements of cohesion among participants were to be measured personally and confidentially, the research process was conducted foremost and primarily in an open and public forum. This could have resulted in a skewed perception of the responses offered in questionnaires and participant observer memoing, ultimately affecting the outcome of the research.

The inter-organisational logistics, timetables and workflow of each company may also pose possible limitations to the research. Although all classes were planned to run on a weekly basis over a defined period, the availability of all participants was not uniform. This resulted in some taking part for the full duration of the research programme, while the involvement of others was sporadic. Hence the actual impact of the learning process on participants that did not take part in all classes could have affected their responses during the research process. This too could have resulted in a skewed perception of the responses offered in questionnaires and participant observer memoing, ultimately influencing the outcome of the research.

5.3.3 Recommendations for further research

The researcher offers his thesis as a departure point for others in the linguistic and organisational cohesion academic community to discuss, debate and unpack. However, he believes the findings and conclusion reached in this study cannot be interpreted in any way as being full proof in the quest for more harmonious relations among disparate groups in the South African private sector. Using the findings associated with Group B, where the teacher participant was a blue-collar worker, the author wonders if such classes would not be more suited to a setting where the practicalities of language usage in the issuing and receiving of instructions and orders will be more greatly appreciated.

Accordingly, he proposes that further research be embarked upon, focusing on the suitability, sustainability and success of this particular linguistic mechanism to bring about harmonious relations in a blue-collar environment.

Moreover, the intra-organisational language programmes that formed the backbone of this study can be seen as an addition to a company's normal business activities, which are not for direct profit and have an expressed aim of uplifting and developing society through cohesion. Consequently, the researcher proposes further research into how they can be implemented as part of an entity's Corporate Social Investment strategy with a view to enhancing its Black Economic Empowerment ratings through skills development and increased understanding of the work environment.

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Appendices

Appendix A – Six week language course

Nickolaus Bauer
BRXNIC001

Basic isiZulu handbook for Inclusive Innovation study

TITLE:
"Indigenous languages and organizational cohesion within corporate South Africa"

ABSTRACT:
Does the implementation of a blue-collar junior led indigenous language programs for seniors in corporate South Africa affect organizational cohesion?

Lesson 1
AN INTRODUCTION TO ISIZULU & GUIDE TO PRONUNCIATION

Lesson 2
GREETINGS, INTRODUCING YOURSELF & TAKING LEAVE

Lesson 3
PRONOUNS, VERBS & BASIC SENTENCES

Lesson 4
QUESTIONS, COMMANDS & NEEDS

Lesson 5
NEGATION & NOUNS

Lesson 6
PAST TENSE, FUTURE TENSE & TIME

All course work based on the Peace Corps South Africa isiZulu manual

LESSON 1: AN INTRODUCTION TO ISIZULU & GUIDE TO PRONUNCIATION

The Zulu Language:

The language isiZulu is widely spoken in all over South Africa. It is one of the Nguni languages, related to Xhosa, SiSwati and Ndebele.
The Nguni language structure is based on a system of noun classes and a system of concords.
In order to help those who are willing to learn Nguni language, lessons have been prepared; and the following lessons are specifically based on Zulu language.
In Zulu all words end in a vowel {**a, e, i, o, u**} and a word written or spoken as e.g***. umfaan*** is incorrect it should be ***umfana***.

Studying Zulu as a second language

*"If you talk to a man in a **language** he understands, that goes to his head. If you talk to him in his **language**, that goes to his heart." – Nelson Rolihlahla Mandela*

Studying a language takes commitment and perseverance. Discuss the following questions among your group:

1. *Why are you learning Zulu?*
2. *What do you hope to get out of your time together?*
3. *What is the importance of the eleven official languages in South African society?*
4. *Am I willing to practice and refine my language skills on my own?*
5. *Who will I be accountable to on my language journey?*

What is your Zulu name?

For the duration of this 6-week course, try immerse yourself in Zulu culture and appreciation. This starts with giving yourself a Zulu name.
Either translate the meaning of your First name ngesiZulu or assume a common Zulu name. Do this now with your classmates.

A guide to basic pronunciation (Begin every lesson with this exercise):

Zulu employs European alphabets. Some of the sounds of Zulu, however, cannot be catered for by alphabet, and another feature is the use of **three main clicks** in Zulu.

C

The "C" in the Zulu language phonetically presents itself as the sound of a car indicator.
Make the sound by removing the front of your tongue from the front of your palette in a downward motion

Practice the following:

CA- CO – CU – CE - CI

Q

The "Q" in the Zulu language phonetically presents itself as the sound of a car indicator.
Make the sound by rapidly moving the front of your tongue from the front of your palette in a backward motion

Practice the following:

QO - QE – QA – QI – QU

X

The "X" in the Zulu language phonetically presents itself as the sound of a car indicator.
Make the sound by pulling air through the back part of your mouth where your molars reside

Practice the following:

XI- XU – XO – XE - XA

LESSON 2: GREETINGS, INTRODUCTIONS & TAKING LEAVE

KEY: *PL. = PLURAL* *SING. = SINGULAR*

Greetings

Good morning / day / evening sir.	Sing. = Sawubona Baba Pl. = Sanibonani Obaba
Good morning / day / evening madam.	Sing. = Sawubona Mama Pl. = Sanibonani Omama
How are you?	Sing. = Unjani? Pl. = Ninjani?
I am fine.	Ngikhona
I am well.	Ngiyaphila
I am well and how are you?	Ngiyaphila, wena unjani?
Thank you.	Ngiyabonga

Introductions

What is your name?	Ungubani igama lakho?
My name is…	Igama lami ngingu….
My last name is...	Isibongo ngu….
Where are you from?	Ubuyaphi?/Uphumaphi?
I am from Johannesburg.	Ngibuya/Ngiphuma eGoli.
His name is Thabo.	Igama lakhe nguThabo.
His last name is Thuto.	Isibongo sakhe nguThuto.

Taking leave

Good-bye (for those leaving)	Sing. = Hamba kahle Plural. = Hambani kahle

Good-bye (for those remaining)	Sing. = Sala kahle Plural. = Salani kahle
See you again	Sizobonana.
Have a good day.	Ube nelanga elimnandi.
Good night.	Ulale kahle.
See you tomorrow.	Ngizokubona kusasa.
See you later.	Ngizokubona emuva kwesikhathi.

Exercise:
Partner with a classmate and form a basic dialogue using the above forms of greetings, introductions and taking leave

Some useful expression: *(Go through the list and use them in your dialogue)*

I am tired	Ngikhathele.
I am sleepy	Ngiyozela./ ngiyazela
I am hungry	Ngilambile.
I am not hungry	Angilambile.
Where are you going?	Uyaphi?
When are you coming?	Uza nini?
Where is your home?	Ikhaya lakho likuphi? / kuphi ekhaya kini?

LESSON 3: PRONOUNS, VERBS & BASIC SENTENCES

Pronouns:

I Me	Ngi- Mina
He/She They	U- Yena
We Us	Si – Thina
You (Sing.) You (Plural.)	U – Wena Ni – Nina
They Them	Ba – Bona

Verbs (Go through the list with the whole class then individually)

To-	Uku-
Able to, be	ukwazi (**depending on the context**)
Advise, remind	ukweluleka /ukukhumbuza
Afraid of, be	ukusaba i…. / ukusaba
Answer	Ukuphendula
Arrive	Ukufika
Ask	Ukubuza
Ask for (polite way)	ukucela
Away, go, travel	Ukuhamba
Be, become	ukuba

Begin	Ukuqala
Believe, agree	ukukholwa / ukuvuma
Boil	Ukubilisa
Borrow	Ukuboleka
Bring	Ukuletha
Burn	Ukushisa
Bury	ukugqiba / ukungcwaba
Buy	Ukuthenga
Call another person	ukubiza omunye umuntu
Carry	Ukuthwala
Climb	Ukugibela
Close	Ukuvala
Come	Ukuza
Come in	Ukungena
Come out (emerge)	Ukuphuma
Cook	Ukupheka
Cry	Ukukhala
Dance	ukugida / ukusina / ukugiya / ukudansa
Delay	Ukulibazisa
Destroy	ukuchitha / ukushabalalisa
Do	Ukwenza
Drink	Ukuphuza
Early, to be	Ekuseni / ukufika ekuseni
Eat	Ukudla
Enter	Ukungena
Explain	Ukuchaza
Feel, Hear, Taste	ukuzwa / ukunambitha
Finish	Ukuqeda
Find	Ukuthola
Fix, prepare	Ukulungisa
Forgive	Ukuxolela
To see	Ukubona
Get up / Wake up	Ukuvuka
Give	Ukunika
Go	ukuya / ukuhamba
Happy, be	Ukujabula
Help	Ukusiza
Hold	Ukubamba
Injure	Ukulimaza
Keep	ukugcina / ukulonda
Kind, be	Ukubanomusa
Know	Ukwazi
Laugh	Ukuhleka
Learn, study	Ukufunda
Listen	Ukulalela
Like, love	Ukuthanda
Live	Ukuhlala

Need	Ukudinga
Open	Ukuvula
Pass	Ukudlula
Pay	ukukhokha
Pick up	Ukucosha
Place, put	Ukubeka
Refuse	Ukwala
Return	Ukubuya
Say	Ukusho
Sell	ukuthengisa
Sick, to be	Ukugula
Sit down	ukuhlala phansi
Sleep	Ukulala
Smoke; pull	ukubhema
Speak	ukukhuluma
Spend the night	Ukuchitha ubusuku.
Stay behind	Ukusala
Take	ukuthatha
Teach	ukufundisa
Tell	Ukutshela
Tired, become	ukukhathala
Try	Ukuzama
Understand	ukuzwisisa / ukuqondisisa
Use	ukusebenzisa
Visit	ukuvakasha
Want	Ukufuna
Wash (clothes)	ukuwasha
Bathe	Ukugeza
Watch	Ukubuka
Work	ukusebenza
Write	Ukubhula

Basic sentences:

Zulu sentences are formed through conjunctivism

ie

I work = NgiSebenza *He plays = uDlala* *You (sing.) laugh = uHleka*

You (Plural) read = Nifunda *We cook = SiPheka* *They try = BaZama*

Exercise:

Form 8 basic Zulu sentences and present them each individually to the class

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

LESSON 4: QUESTIONS, COMMANDS & NEEDS

Questions: ***(Go through the list with the whole class then individually)***

What? - -ni? Where? - -phi? How? - -njani?

Who? - -bani? Why? - -elani? [applied form of verb + -ni]

Useful questions

What is it?	Yini?
Where is it?	Kuphi?
What are you doing?	Wenzani?
How is it?	Yinjani?
Where are you going?	uHambaphi?
How can I help?	Ngizosizanjani?

Why are you crying?	uKhalelani?

Commands: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has commands that are used to express your desires for someone's actions

Useful Commands

Open the door.	Vula umnyango.
Close the door.	Vala umnyango.
Stand.	Sukuma.
Enter inside.	Ngena phakathi.
Come here.	Woza la /lapha.
Keep quiet	Thula / lalela.
Go back.	Buyela
Come to the front.	Woza phambili.
Sit down.	Hlala phansi.
Wait a while.	Linda Kancane.
Listen.	Lalela
Go outside	Hamba phandle
Go away	Suka.

Needs: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has ways of expressing what you need or want at any given time

Useful expressions of need or desire

What do you want?	Ufunani?
I want a candle.	Ngifuna ikhandlela.
What do you need?	Udingani?
I need money.	Ngidinga imali.
Where do you want to go?	Ufuna ukuyaphi / ufuna ukuya kuphi?
I want to go home.	Ngifuna ukuya ekhaya.
What do you want to do now?	Ufuna ukwenzani manje?
I do not know.	Angazi.
How do you feel?	Uzizwa kanjani.
My head still aches.	Ikhanda lami lisebuhlungu.
Why does she need a lot of money?	Kungani adinge imali eningi?
She needs to buy food and clothes.	Udinga ukuthenga ukudla nezingubo.
Do you like coffee?	Uyalithanda ikhofi?
No, I do not like coffee.	Cha, angilithandi ikhofi.
Where are you going tomorrow?	Uyaphi kusasa?
I want to go to the shops in the morning.	Ngifuna ukuya ezitolo ekuseni.

Exercise:
Partner with a classmate and form a basic dialogue using the above forms of questions, commands and needs

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

Some useful expressions: *(Go through the list and use them in your dialogue)*

I do not go to the shop	Angiyi esitolo.
I am learning Zulu; I study Zulu	Ngifunda isiZulu.
I don't take coffee	Angiphuzi ikhofi.
I need some rest	Ngidinga ukuphumula.
I eat; I am eating	Ngiyadla.
He / She is not eating; He / She doesn't eat	Akadli.
She does not study	Akafundi.
I bathe in the morning	Ngigeza ekuseni.
I wake up very early	Ngivuka ekuseni kakhulu.
It's becoming late (nightfall)	Kuba sebusuku. Sekuyahlwa
It's time up	Isikhathi siphelile / isikhathi sihambile.
I am thirsty	Ngomile.
I do not understand	Angiqondi / angizwa / angizwisisi.
Speak slowly	Khuluma kancani.
Excuse me	Uxolo.
Speak quickly	Khuluma ngokushesha.
Do you have a problem(s)?	Unenkinga na? Unenkinga yini?
Yes, I have a problem	Yebo nginenkinga.

No, I don't have a problem	Cha, anginankinga.
Do you have any questions?	Unombuzo?
Ask	Buza.
Greet	Bulisa / Bingelela.
Please	Ngiyacela.
Thank you	Ngiyabonga.
Again	Futhi

LESSON 5: NEGATION & NOUNS

Negation: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has ways of expressing the negative of the positive

Key: The "a" of the positive verb gets moved to the front of the word and replaced by an "i" at the end

Present positive

Ngiyafuna.	Uyafuna.	Uyafuna.	Siyafuna.	Niyafuna.	Bayafuna.
I want.	You want.	She / He wants.	We want.	You want.	They want.

Present positive

Angifuni.	Awufuni.	Akafuni.	Asifuni.	Anifuni.	Abafuni.
I do not want.	You do not want.	She / He does not want.	We do not want.	You do not want.	They do not want.

Exercise:
Negate 3 basic Zulu sentences

1 _____

2 _____

3 _____

Nouns: ***(Go through the list with the whole class then individually)***

Table	Itafula.
Chair	Isitulo / isihlalo
Plate	Ipuleti
Cup	Inkomishi.
Spoon	Isipuni.
Knife	Ummese.
Broom	Umshanelo.
Bed	Umbede.
Blanket	Ingubo.
Clothes	Izingubo.
Pants	Ibhulukwe.
Shoes	Izicathulo.
Pencil	Ipensele.
Book	Incwadi.
Bag	Isikhwama.
Pen	Ipeni.
Window	Ifasitela.
Door	Umnyango.

Exercise:
Form 10 basic Zulu sentences using negation and/or nouns and present them each individually to the class

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

9

10

LESSON 6: PAST TENSE, FUTURE TENSE & TIME

PAST TENSE: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has ways of expressing the past tense

Bengifuna / ngifunile.	Bewufuna / ufunile.	Bekafuna / ufunile.	Besifuna / sifunile.	Benifuna / nifunile.	Bebafuna / bafunile.
I did want / I wanted.	You did want.	She / He did want.	We did want.	You did want.	They did want.

NEGATIVE PAST TENSE: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has ways of expressing the negative past tense

Bengingafuni /angifunanga	Bewungafuni /awufunanga	Bekangafuni /akafunanga	Besingafuni /asifunanga	Beningafuni /anifunanga	Bebangafuni /abafunanga
I did not want.	You did not want.	She / He did not want.	We did not want.	You did not want.	They did not want.

Exercise:

Use past tense and negative past tense in 4 basic Zulu sentences

1

2

3

4

FUTURE TENSE: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has ways of expressing the future tense

Ngizofuna.	Uzofuna.	Uzofuna.	Sizofuna.	Nizofuna.	Bazofuna.
I will want.	You will want.	She / He will want.	We will want.	You will want.	They will want.

NEGATIVE FUTURE TENSE: ***(Go through the list with the whole class then individually)***

Like any other language, Zulu has ways of expressing the future tense negatively

Angizufuna.	Awuzufuna.	Akazufuna.	Asizufuna.	Anizufuna.	Abazufuna.
I will not want.	You will not want.	She / He will not want.	We will not want.	You will not want.	They will not want.

Exercise:

Use future tense and negative future tense in 4 basic Zulu sentences

1

_____

2

_____

3

_____

4

_____

Adverbs of time: ***(Go through the list with the whole class then individually)***

Today.	Nam'hlanje.
Yesterday.	Izolo.
Tomorrow.	Kusasa
The day before yesterday.	Ngaphambi kwayizolo./ kuthangi
Few weeks ago.	Amasonto ambalwa edlule.
This week.	Kulelisonto/kuleliviki.
Last week.	Isonto elidlule.
Next week.	Isonto elizayo.
This year.	Kulonyaka.

Last year.	Ngonyaka odlule.
Next year.	Ngonyaka ozayo.
This month.	Kulenyanga.
At the moment.	Okwamanje.
Later on; earlier on (depending on context).	Emva kweskhathi /ngaphambi kweskhathi.
At night.	Ebusuku.
In the morning.	Ekuseni.
At noon (till sunset).	Ntambama/ekushoneni kwelanga.
Around sunset.	ntambama.
Monday.	UMsombuluko.
Tuesday.	ULwesibili.
Wednesday.	ULwesithathu.
Thursday.	ULwesine.
Friday.	ULwesihlanu.
Saturday.	UMgqibelo
Sunday.	I Sonto.

Exercise:
Partner with a classmate and form a basic dialogue using the above forms of past tense, future tense & time

Appendix B – Group Environment Questionnaire

GROUP ENVIRONMENT QUESIONNAIRE

Title:
"Indigenous languages and organizational cohesion within corporate South Africa"

Abstract:
Does the implementation of a blue-collar worker led indigenous language program for executive in corporate South Africa affect organizational cohesion?

Nickolaus Bauer
BRXNIC001

Informed Consent

You are being asked to participate in a project conducted through University of Cape Town's Graduate School of Business.
The University requires that you give your signed agreement to participate in this project. You must be at least 18 years of age to participate and employed outside the home. Below is an explanation of the purpose of the project, the procedures to be used, and the potential benefits and possible risks of participation.

1. Nature and Purpose of Project: The purpose of this study is to gain information regarding organizational cohesion.

2. Explanation of Procedures: Your participation in this study will involve completing a very brief set of questionnaires at the end of each week

3. Discomfort and Risks: There is minimal to no risk to you as a participant.

4. Benefits: There are no direct individual benefits to you beyond the opportunity to learn firsthand what it is like to participate in a research study and to learn about some of the methods involved in psychological research.

5. Confidentiality: Your responses on all the tasks will be completely anonymous; they will only be numerically coded and not recorded in any way that can be identified with you. Nickolaus Bauer will keep all information related to this study secured and password protected for at least three years after completion of this study, after which all such documents will be destroyed.

6. Refusal/Withdrawal: Your participation in this study should be completely voluntary. Your refusal to participate will involve no penalty. In addition, you have the right to withdraw at any time during the study without penalty or prejudice from the researchers.

You understand also that it is not possible to identify all potential risks in an experimental procedure, and you believe that reasonable safeguards have been taken to minimize both the known and potential but unknown risks.

By signing underneath you are indicating your voluntary consent to participate in this research.

_____ _____

Name Date

The Organizational Cohesion Scale (Ruga and Hackathorn, 2012)

Instructions: Please answer the following questions based on your feelings about your experiences within your organization. Remember, this is just about your current organization, not other organizations you may have been employed at. There are no "right" or "wrong" answers, simply be honest in your responses.

1. I enjoy being a part of the social setting at this organization. Not at All 1 2 3 4 5 6 7 8 Very Much

2. I would miss the fellowship I have with the coworkers around me if I were to quit.

Not at All 1 2 3 4 5 6 7 8 Very Much

3. I feel a sense of cohesion with my coworkers in this organization.

Not at All 1 2 3 4 5 6 7 8 Very Much

4. I feel a sense of unity with the coworkers in this organization.

Not at All 1 2 3 4 5 6 7 8 Very Much

5. I enjoy working as a group with my coworkers in this organization.

Not at All 1 2 3 4 5 6 7 8 Very Much

6. I believe that some of my coworkers in this organization are my best friends.

Not at All 1 2 3 4 5 6 7 8 Very Much

7. Coworkers in this organization comprise one of my most important social groups.

Not at All 1 2 3 4 5 6 7 8 Very Much

8. I am enjoying working with the people in my organization now more than I would enjoy working with other people in a different organization.

Not at All 1 2 3 4 5 6 7 8 Very Much

Workplace Incivility Scale-Revised (Cortina et al., 2013)

During the PAST MONTH were you ever in a situation in which any of **your supervisors or coworkers…**

0—Never
1—Once or twice
2—Once or twice a month (sometimes)
3—Once or twice a week (often)
4—Everyday (many times)

1. Paid little attention to your statements or showed little interest in your opinions.
0 1 2 3 4

2. Doubted your judgment on a matter over which you had responsibility.
0 1 2 3 4

3. Gave you hostile looks, stares, or sneers.
0 1 2 3 4

4. Addressed you in unprofessional terms, either publicly or privately.
0 1 2 3 4

5. Interrupted or "spoke over" you.
0 1 2 3 4

6. Rated you lower than you deserved on an evaluation.
0 1 2 3 4

7. Yelled, shouted, or swore at you.
0 1 2 3 4

8. Made insulting or disrespectful remarks about you.
0 1 2 3 4

9. Ignored you or failed to speak to you (e.g., gave you "the silent treatment").
0 1 2 3 4

10. Accused you of incompetence.
0 1 2 3 4

11. Targeted you with anger outbursts or "temper tantrums."
0 1 2 3 4

12. Made jokes at your expense.
0 1 2 3 4

Need to Belong Scale (Leary, Kelly, Cottrell, & Schreindorfer, 2013)

Respondents indicate the degree to which each statement is true or characteristic of them on a 5-point scale. (R) indicates that the item is reverse-scored.

1—Not at all
2—Slightly
3—
Moderately
4—Very
5—
Extremely

1. If other people don't seem to accept me, I don't let it bother me. (R)
1 2 3 4 5

2. I try hard not to do things that will make other people avoid or reject me.
1 2 3 4 5

3. I seldom worry about whether other people care about me. (R)
1 2 3 4 5

4. I need to feel that there are people I can turn to in times of need.
1 2 3 4 5

5. I want other people to accept me.
1 2 3 4 5

6. I do not like being alone.
1 2 3 4 5

7. Being apart from my friends for long periods of time does not bother me. (R)
1 2 3 4 5

8. I have a strong "need to belong."
1 2 3 4 5

9. It bothers me a great deal when I am not included in other people's plans.
1 2 3 4 5

10. My feelings are easily hurt when I feel that others do not accept me.
1 2 3 4 5

Quality Control Items

1. For Quality Assurance, lease select the
number 3 1. 1
2. 2
3. 3
4. 4
5. 5

2. The year is currently
2017 True / False

3. 3. For Quality Assurance, please
select 2 1. 0
2. 1
3. 2
4. 3
5. 4
6. 5

Basic Demographics Questions

How old are you (in years)? _____

Please specify your employment
level: Senior
Junior

Other:
Are you currently employed outside the home? Yes / No
If yes, how long have you been with your current organization? _____

How often do you work with other colleagues?
Once per week
Twice per week
Three times per
week Four times
per week Five
times per week

How many years are you employed at your organization? (Please select

one)

1-3
4-7
8-10
10+

Debriefing statement

First, I would like to thank you for your help in this study. This study attempted to cohesion in the workplace.

If you have any questions, comments, or concerns about this study, please contact Nickolaus Bauer at BRXnic001@gsb.uct.ac.za or 0828841745

If you would like to receive a report of this research when it is completed, or a summary of findings, please contact Nickolaus Bauer at BRXnic001@gsb.uct.ac.za or 0828841745.

Thank you for your participation.

References

Ruga, K., & Hackathorn, J. (2012). Measuring cohesion: Validating the Generalized Cohesion Scale (GCS).

Cortina L. M., Kabat-Farr, D., Leskinen, E. A., Huerta M., & Magley, V. J. (2013). Selective incivility as modern discrimination in organizations: Evidence and impact. *Journal of Management, 39,* 1579-1605. doi: 10.1177/0149206311418835

Leary, M. R., Kelly, K. M., Cottrell, C. A., & Schreindorfer, L. S. (2013). Construct validity of the Need to Belong Scale: Mapping the nomological network. *Journal of Personality Assessment, 95,* 610-624. doi:10.1080/00223891.2013.819511

Appendix C – Zulu tests

Basic Zulu Test – 50 marks

Name: _____ Date: _____

1) Write the following phrases in Zulu

1. Hello _____
2. How are you? Singular_____Plural _____
3. What is your name? _____
4. Where do you come from? _____
5. Goodbye! Staying _____ Going _____

2) Translate the following phrases from Zulu

Ngikhatele _____ iKati Lileli iZiko _____

Bayakhala _____ Sihamba eKhaya _____

Nithanda ukuPheka _____ Z'Khipani _____

3) Write the following phrases in negative

Namhlanje ngibhema insangu _____

Ngifuna ukudla inyama _____

Sihamba eDholobheni _____

Baphuza utshwala sonke isiKhathi _____

4) Questions – What is the following in Zulu?

What _____ Where _____

How _____ Who _____

Why _____

5) Create five Zulu sentences using what you have learned

_____

_____

_____

_____

Appendix D – Individual email interviews

1. Do you feel respected by your peers during this exercise?
2. If yes/no - how and why?
3. Does your participation in this exercise make you feel valued by your peers?
4. If yes/no - how and why?
5. Overall, how effectively is your team working together on this project?
6. Give one specific example of something personal or meaningful you learned from your teacher you probably would not have learned otherwise
7. Give one specific example of something personal or meaningful your fellow learners learned from you that they probably would not have learned otherwise.
8. How would you say all the participants in this experiment have related to one another since its inception?