

proficiency or that could contribute to the English L2 proficiency of these respondents. An opinion held in the study is that "individual learner differences" have sufficiently been studied from "internal psychological" perspectives. It is believed that a focus on the social dimensions of L2 learning could contribute other insights into the complex process of L2 learning. This focus should, therefore, not be regarded as a limitation – but should rather be seen as contributing another perspective.

A final concern might be the focus of the study on quantitative methods. One should keep Du Plessis' (1991: 381) scepticism about the abuse of empirical findings in mind when one busies oneself with an empirical investigation related to language planning and the attitudes of language learners. Apart from the fact that very few empirical studies about social and language attitudes have been conducted, Du Plessis (1991: 363, 381) argues that findings from these studies are often not reliable or valid, and that generalisation of findings is often impossible. He particularly warns against the presentation of empirical data without integrating findings into the broader language planning discussion (1991: 335). These concerns need to be kept in mind when findings in this thesis are interpreted and discussed.

However, the exploratory nature of the study and its overt aim to function within the framework of the sociology of language, suggested a quantitative rather than a qualitative approach. Furthermore, Alexander (1992: 177) argues that some types of quantitative research should form part of the language planning and policy research. He (1992: 178) highlights attitude surveys as a particular area of research that should be updated so that it can inform future language planning and policy-making. This matter is also expressed in the Langtag (1996: 16-17) report (cf. discussion in §4.3.3.4, Chapter 2). The implementation of a multi-method approach would obviously have enhanced the databases of the study tremendously. However, when one deals with complex constructs (like cultural identity) the feasibility of the project could have been jeopardised if more qualitative approaches were favoured. Future research projects that aim to duplicate this study might involve more qualitative strategies (for example case studies) to explore the quantitative findings of this project. It is, however, beyond the scope of this study to explore that avenue.

Chapter 5

Presentation and discussion of empirical results

1 Introduction

The results from the empirical investigation are presented and discussed under the following rubrics:

- English L2 proficiency,
- Cultural identity "profiles",
- Correlations between English L2 proficiency and aspects of cultural identity, and
- Aspects of cultural identity as contributors to English L2 proficiency.

These results relate to the secondary aims stated in Chapter 1 [§2]. The results are reported separately for Afrikaans and Southern Sotho respondents. This should be acknowledged as an attempt to compare apples with apples. It would be very problematic to compare the findings (particularly those related to the English proficiency scores) for Afrikaans and Southern Sotho respondents, because the conditions under which these learners acquire English as a L2 differ so vastly. Therefore, results are analysed "within" each group. This would at least enable one to compare learners who learn in similar contexts with each other. Comparison of findings across groups would only be attempted by analysing the nature of the cultural identity profiles within groups to establish if similar themes correspond across groups.

It is important to again emphasise that this study does not claim that only aspects of cultural identity correlate with English L2 proficiency or that aspects of cultural identity are the sole contributors to English L2 proficiency. Psychological variables, for example those identified by Dreyer (1992) and Van der Walt (1997), have already been shown to correlate with English L2 proficiency and to predict the English L2 proficiency of South African learners. It is, therefore, expected that selected variables from this study would correlate with and would contribute to the English L2 proficiency of participants in this study. The ultimate aim of this study is to relate

findings of this chapter to a proposal that can improve acquisition planning⁶⁹ for English as a L2 in multilingual South Africa, presented in the next chapter.

2 English L2 proficiency

In this section, the respondents' English L2 proficiency, as measured by the "Proficiency test English second language advanced level" (Van der Schyff, 1991), and the respondents' self-reported perceptions of their English proficiency are summarised. These measures afford one an objective and a subjective perspective on the respondents' English L2 proficiency. Respondents' English L2 proficiency is expressed in terms of a stanine that relates as follows to raw scores achieved out of 40. This information is presented in Table 5.1.

Table 5.1: English L2 proficiency

Raw score out of 40	Stanine	Description
36-40	9	Very good
33-35	8	Good
28-32	7	Above average
23-27	6	High average
18-22	5	Average
14-17	4	Low average
11-13	3	Below average
8-10	2	Poor
0-7	1	Very poor

(Raw scores, stanines and descriptions of English L2 proficiency as used in the "Proficiency test English second language advanced level" (Van der Schyff, 1991: 20)).

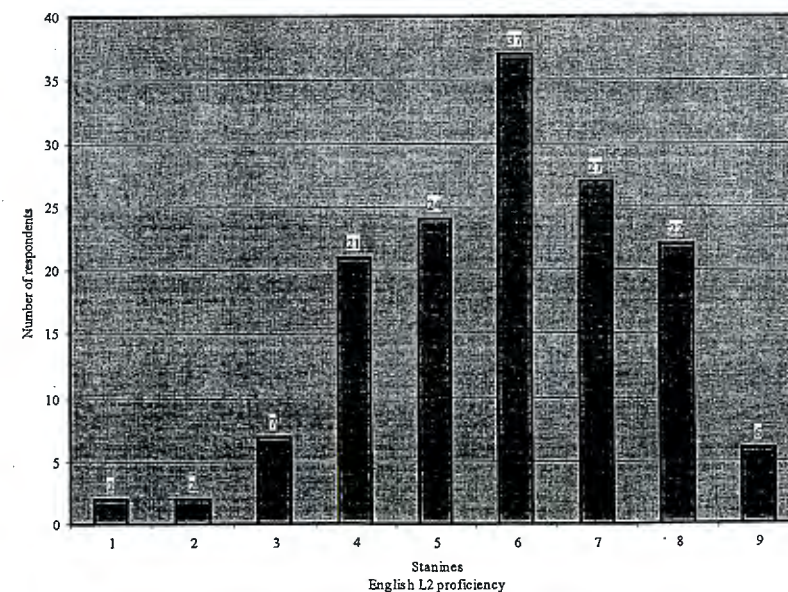
The scale (Question 16, Section A) on which the respondents had to indicate their perception of their English proficiency had five points: very poor (1), poor (2), OK (average) (3), successful (4), and very successful (5). Respondents had to report their perception of their English proficiency for the following skills: speaking, writing, reading and understanding English. For the purpose of calculation and summary, scores for very poor and poor are grouped together under the category "poor" and scores for successful and very successful are grouped together under the category "successful". The category "OK" is renamed as "average".

⁶⁹ "Improvement of acquisition planning" refers to improvements on the unintentional acquisition planning efforts for English as a L2 that formed part of language in education policies in the past (Schuring, 1992: 252) and improvement of the current, deliberate, acquisition planning context for English as a L2 in South Africa of which the Langtag (1996) process is one example.

2.1 English L2 proficiency of the Afrikaans respondents

Afrikaans⁷⁰ respondents that participated in this study achieved relatively high English L2 proficiency scores. The mean stanine for the Afrikaans group is 5,89 ($n = 148$; $SD^{71} = 1,69$) and it can be described as close to "high average" in terms of the "Proficiency test English second language advanced level" (Van der Schyff, 1991: 20). A bar graph [cf. Figure 1] of these results indicated that the English L2 proficiency scores achieved by Afrikaans respondents display a relatively normal distribution.⁷²

Figure 1: English L2 proficiency of the Afrikaans respondents



⁷⁰ Readers are reminded that these findings pertain to white Afrikaans speakers of English as a L2 exclusively, because no coloured Afrikaans speakers participated in the study.

⁷¹ Standard deviation.

⁷² If one ignores the 4 respondents that achieved stanines of 1 and 2, the curve is almost symmetrical around the vertical axis and the stanines cluster around the centre. The mean (6,01), median (6,16) and mode (6) almost have the same value. The slight deviations that occur from the symmetrical pattern are normal because a sample of observations is involved and not an infinite number of observations (Best & Kahn, 1989: 234). Results for the complete group indicated that the mean (5,89), median (6) and mode (6) also had very similar values.

2.2 Self-reported perceptions of English proficiency by Afrikaans respondents

Results indicated that the perceptions of Afrikaans respondents ($n = 146$) about their English L2 proficiency concurred with the English L2 proficiency scores they achieved for this test (cf. Table 5.2).

Table 5.2: Self-reported English proficiency of Afrikaans respondents

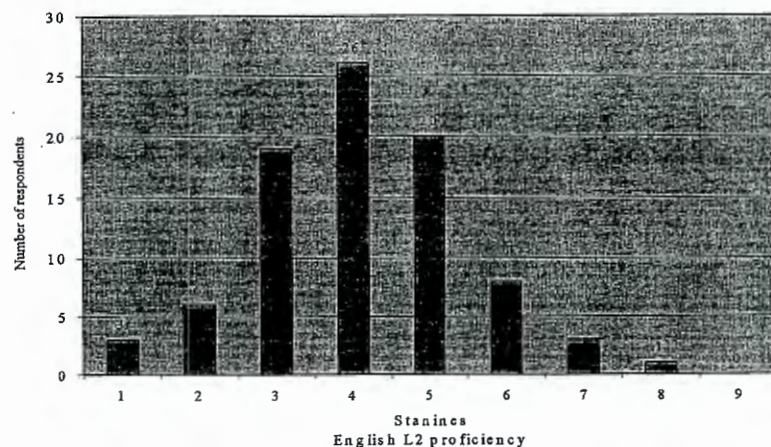
	Poor	Average	Successful	TOTAL
Speaking English	4 (2,74 %) ⁷³	54 (36,99%)	88 (60,27%)	146 (100%)
Writing English	8 (5,48%)	70 (47,95%)	68 (46,57%)	146 (100%)
Reading English	8 (5,48%)	33 (22,60%)	105 (71,92%)	146 (100%)
Understanding English	2 (1,37%)	19 (13,01%)	125 (85,62%)	146 (100%)

The majority of the Afrikaans respondents perceived themselves to be successful at speaking, reading and understanding English. The largest group of Afrikaans respondents perceived their English writing skills as average.

2.3 English L2 proficiency of the Southern Sotho respondents

The Southern Sotho respondents that participated in this study achieved relatively low English L2 scores. The mean for the Southern Sotho group was 4,10 ($n = 86$; $SD = 1,39$) which can be described as "low average" in terms of this test.

Figure 2: English L2 proficiency of Southern Sotho respondents



⁷³ The convention used throughout this thesis is to first report numbers followed by percentages between brackets.

The above bar graph [cf. Figure 2] of these results indicated that the stanines achieved for this group also displayed a relatively normal distribution.⁷⁴

2.4 Self-reported perceptions of English proficiency by Southern Sotho respondents

Results indicated that there is a discrepancy between the perceptions of Southern Sotho respondents ($n = 86$) about their English L2 proficiency and their proficiency as measured by the test used in this study. The majority of the Southern Sotho respondents regarded themselves as successful at speaking, writing, reading and understanding English (cf. Table 5.3). Southern Sotho respondents are, therefore, very confident about their English reading skills.

Table 5.3: Self-reported English proficiency of Southern Sotho respondents

	Poor	Average	Successful	TOTAL
Speaking English	5 (5,81%)	32 (37,21%)	49 (56,98%)	86 (100%)
Writing English	1 (1,16%)	26 (30,23%)	59 (68,7%)	86 (100%)
Reading English	0 (0%)	10 (11,63%)	76 (88,37%)	86 (100%)
Understanding English	0 (0%)	28 (32,56%)	58 (67,44%)	86 (100%)

2.5 Discussion

The following trends in the results need to be discussed: Southern Sotho respondents, in general, achieved low scores on the English L2 proficiency test, and Southern Sotho respondents had an inflated perception of their English L2 proficiency.

Firstly, in general, the proficiency of the Southern Sotho respondents was lower than that of the Afrikaans respondents [cf. Figures 1 & 2; compare stanine scores]. This finding is particularly alarming when one considers that all the Southern Sotho respondents in this study are taught and examined in English at tertiary level. The Afrikaans respondents are taught and examined in their L1. This finding might be interpreted in the theoretical framework established by Cummins and discussed in §4.3.2 in Chapter 2. The high degree of cognitive academic language proficiency

⁷⁴ If one ignores the 1 respondent that achieved a stanine of 8, the curve is almost symmetrical around the vertical axis and the stanines cluster around the centre. The mean (4,1), median (4,28) and mode (4) almost have the same value. The slight deviations that occur from the symmetrical pattern are normal because a sample of observations is involved and not an infinite number of observations (Best & Kahn, 1989: 234). Results for the complete group indicated that the mean (4,10), median (4) and mode (4) also had very similar values.

required from the Afrikaans respondents who are taught and examined in Afrikaans seems to be associated with higher scores on the English L2 proficiency test.

Another interpretation might be to conclude that the relative socio-economic status of the parents of respondents is associated with their English proficiency. If one considers post-matric qualifications of parents as an indicator of socio-economic status, it is clear that the majority of the Southern Sotho respondents fall in a lower socio-economic class than the Afrikaans respondents [cf. Table 4.5]. Several studies have proven that high socio-economic status has an influence on language and academic achievement in general (also discussed in Ellis, 1994: 205-206; Lemmer, 1995: 92). South Africa's history of racial discrimination is still very clear if one considers the overlap between post-school qualifications (one indicator of relative socio-economic status) and race as reported in Chapter 4 [cf. Table 4.5]. Schools initially intended to serve black learners in South Africa are generally regarded as presenting poor quality educational opportunities (Brynard, 2000: 34; Jacobson, 2000b: 19; Titlestad, 1998: 34). This lack of quality education probably results in impoverished input to Southern Sotho learners who attend schools initially intended to serve black pupils. The historical disadvantage of roughly 70 years of low quality education (for example, reflected by teachers who are less well-trained and less proficient in English) intended for black learners is also made visible by the English proficiency scores of the Southern Sotho participants in this study. The higher proficiency of the Afrikaans learners probably is the result of superior English tuition and the general historical advantage of Afrikaans learners in the past 70 years in South Africa. The relative socio-economic status of the parents of the Afrikaans and Southern Sotho participants in this study reflects this outside factor that definitely contributes to an explanation of the English L2 proficiency results of participants.

This finding has important implications for acquisition planning for English as a L2 in South Africa. It again emphasises that language planning is directly related to social planning. This observation had been made previously by other researchers as well (Ndebele, 1987: 4-11; Alexander, 1989: 9; Alexander, 1992: 175; Alexander, 1995: 38, 40; De Klerk, 1995b: 33; Heugh, 1995b: 51). Improved socio-economic status for Southern Sotho parents will contribute to improvement of English proficiency levels (among other academic gains) in general. Lemmer (1995: 92) presents a similar

argument. Ultimately, this implication should act as a warning to language planners that language change (for example, improved L2 proficiency) takes time, because it is embedded into broader social changes.

Secondly, the self-reported perceptions of English proficiency indicate that Southern Sotho respondents have an inflated perception of their proficiency. Although they achieved fairly low scores on the English L2 proficiency test, the majority of the Southern Sotho respondents were of the opinion that they were very proficient in English. This result does not reveal much about the Afrikaans respondents other than that they might have a more realistic perception of their English proficiency. In terms of the "Proficiency test English second language advanced level" (Van der Schyff, 1991), the Afrikaans respondents' perceptions of a "successful" English L2 user⁷⁵ relates better to that of the assumption of a "good" English user made by the test. The finding that Afrikaans respondents perceive their English writing skills as "average" indicates an important interaction between their L1 and their L2. They are able to come to this perception, because they can compare their writing skills in Afrikaans with those in English. If their L1 played no role in their educational context, they would not have been able to make this comparison.

The finding that the less proficient Southern Sotho respondents believe that they are proficient is more interesting. They clearly foresee a different "successful" English L2 user than that assumed by the proficiency test. An interpretation of this perception might have a socio-economic base. Compared to their parents (and probably other people in their community), they are very proficient in English.

Another possible interpretation is based on the multilingual nature of the Southern Sotho respondents. The majority of the Southern Sotho respondents report to speak and understand more than three languages [cf. Table 4.5]. If one considers findings from Section F of the questionnaire concerned with language use, it is clear that the Southern Sotho respondents mainly use (and prefer to use) English for reading and writing purposes [cf. Tables 5.29 & 5.30]. Black parents report that their children

⁷⁵ This might also be related to a finding that English teachers in Afrikaans schools are reportedly more proficient than English teachers in schools initially intended for black learners in South Africa. The different English L2 role models presented by these teachers might have an influence on the perceptions of English L2 proficiency of Afrikaans and Southern Sotho learners.

cannot read and write the L1s (for example, Brynard, 2000: 35). When the Southern Sotho respondents, therefore, rate their abilities to read and write in English, they do so against the background knowledge that they seldom use any other language to perform these tasks. It might be that, in comparison to, for example, their writing skills in Southern Sotho (which they do not often use), it is easy to perceive their English proficiency as successful. The findings from this study, however, indicate that they probably did not achieve literacy-related (academic) language proficiency skills in English.

Another interpretation might be that the inflated perception of English proficiency of the Southern Sotho respondents is a result of volunteer bias (cf. discussion in footnote 51, Chapter 4). In other words, only those randomly selected students who believed that they were proficient in English participated in the study and this is reflected in their self-reported perceptions. For three reasons, volunteer bias is not regarded as influencing the Southern Sotho respondents' perceptions. First of all (as argued at §2, Chapter 4) the researcher was quite aware that students have busy schedules (academically and socially) and that not many students might be available to spend about 2 hours to participate in a research project. The fact that only 69 of the randomly selected 300 students reported to participate in the study is, therefore, regarded mainly as a manifestation of availability and not an active decision to volunteer to participate in the study. Secondly, the invitation to students emphasised an interest in their **attitudes** towards social and language matters. No mention was made of the exact detail of the formal qualification (a qualification in English) of the researcher either. The English L2 proficiency test was presented as one way in which "language matters" would be studied, although it was mentioned as an added benefit of participation. Thirdly, quite the opposite could be argued if one considers that students who worried about their English L2 proficiency would be the ones who volunteer to participate, because they would get an indication of their English proficiency as a result of participation. It is, therefore, highly unlikely that only the randomly selected students who believed that they were proficient in English would participate.

How do these findings help the language (and other) teachers of these learners? This information is probably of little help to the English L2 teacher other than an

acknowledgement that Southern Sotho students will at least use "poor" English confidently. The confidence experienced by these learners is unlikely to have an effect on their English proficiency.

Teachers across the curriculum might be able to use this information more effectively. They might assume that while Southern Sotho students use English confidently, they probably do not know the "language" of "Accountancy" or "Engineering" or "Graphic design" so well. By insisting on a focus on the "language" (or professional jargon) while teaching their subjects, general English proficiency might improve as well. Specifically at the Vaal Triangle Technikon, a language policy across the curriculum (as suggested by e.g. Corson, 1990) might assist language teachers and students with the general improvement of English proficiency. Every lecturer at this institution should see her/himself as a language teacher. Students should be assisted to master technical vocabulary, various writing genres required by the profession, techniques to use textbooks and language skills for tests and examinations (Barkhuizen, 1995; Lemmer, 1993: 163-168) in the context of their subjects.

At least two implications for acquisition planning are obvious at this stage. The inflated positive perception of English proficiency by Southern Sotho learners could influence their willingness to participate in supplemental exercises to improve English L2 proficiency. If they do not believe that they have a "problem" with English, they will receive these well-intended opportunities as patronising and unnecessary. Acquisition planning for English as a L2 can only be improved in this context by adopting a "language across the curriculum" approach. All teachers of these students should be made aware that it is their responsibility to teach English skills related to their subject matter. English supplemental teaching should, therefore, rather be mainstreamed.

Secondly, these findings indicate that literacy-related (academic) language proficiency in the L1 is related (among other things) to literacy-related (academic) language proficiency skills in the L2. This viewpoint was also proposed by De Klerk (1995c: 56), Robb (1995: 26) and is similar to findings expressed by researchers involved with the Molteno Project (Walters, 1988: 9; Walters, 1996: 217). Perceptions of especially black parents at this stage indicate that it would probably not be wise to

formally introduce a more prominent role for the L1 in primary and even high school education. Other researcher also discuss this phenomenon (Alexander, 1995: 80; De Klerk, 1995a: 10; De Klerk, 1995b: 28; Heugh, 1995b: 43, 49; Heugh, 1995c: 85, 88; Luckett, 1995: 74; Robb, 1995: 15; Sarinjeive, 1999: 133, 136; Young, 1995: 68).

A more informed approach to multilingualism might be the key to the answer in this regard. If all teachers could be sensitised to at least acknowledge that the learners in their classrooms use many languages and that this could be a resource that could enhance teaching and learning in general, including English L2 proficiency, opportunities to use the L1 could be planned more regularly.. The use of group work should be encouraged. No attempt should be made to separate learners into groups where all learners use the same L1⁷⁶. This would smack of "language apartheid" and would not enhance learning. From personal experience at tertiary level, I have observed that learners seem to group themselves into groups where they understand the L1's of their fellow learners. The aim would be to devise activities that would require of learners to conceptualise the outcomes aimed at in a lesson. Teachers do not even have to mention that they may use the L1. From my experience, this happens very naturally, even in the English / Communication classroom. The opportunity to work at an activity in smaller groups would afford learners the opportunity to conceptualise in languages other than English, before they share their understanding in English with the whole class. Both these language activities should occur: conceptualisation in languages other than English in the small group, as well as a report back to the bigger group in English. This is a very useful strategy in the multilingual South African context.

3 Cultural identity profiles

The aim of this section is to come to an understanding of the cultural identity profiles of respondents. The results are reported separately for each L1 (Afrikaans and

⁷⁶ This suggestion is discussed against the background knowledge that multilingualism at both levels (individual and societal) is an important characteristic of the typical South African classroom. The distribution of L1s of the total student body of Technikon students in 1998 (Vanderbijlpark campus) provides an indication of the extent of multilingualism in classrooms at this tertiary institution [cf. Table 4.4]. The suggestion discussed here is utilised by some lecturers at this institution to attempt to use multilingualism positively to enhance the learning of their students.

Southern Sotho) group⁷⁷. Brief descriptive notes about the analysis process precede the report of results for Afrikaans respondents (because their data are reported first) for each section.

3.1 Results for the Afrikaans respondents

This section reports on the cultural identity profiles of the Afrikaans respondents that participated in this study. These profiles present the general cultural identity profiles of the Afrikaans participants in this study.

3.1.1 Self-ascribed cultural identity

The main aim of this analysis is to categorise the respondents' self-ascriptions⁷⁸ of their cultural identities (cf. Appendix C for responses and codes). Respondents ascribed a particular cultural identity to themselves in question 11 and described the attributes of this cultural identity in question 12 (of Section A). Results of question 12 are not reported separately, but these responses are used to clarify categorisation of respondents' answers to question 11. The following procedure for categorisation was used:

- Respondents' answers⁷⁹ to Questions 11 and 12 (Section A) were typed.
- The researcher read the ascriptions once to get an overview of the themes used by respondents to ascribe their cultural identity.
- The researcher read the ascriptions a second time and categorised each ascription in terms of the main theme used by the respondent. Responses to question 12 were used to help clarify the category indicated by the respondents' answers to question 11. A code was assigned to each ascription based on themes identified during the first reading.

⁷⁷ See the discussion in §1, Chapter 5 for a full explanation of this strategy.

⁷⁸ According to Helms (1993: 5), **ascribed identity** refers to an individual's deliberate affiliation or commitment to a particular group (e.g. a racial group).

⁷⁹ Responses are not edited. Southern Sotho responses are translated into English.

- About four months later, the researcher read respondents' answers to questions 11 and 12 for a third time and assigned codes to each ascription according to the main themes.
- Results from these two classification events were compared.

This is standard procedure in ethnographic research and has been adapted specifically for ethnolinguistic research by Fishman (1997a: 8). He adapted this method in his attempt to classify expressions of ethnolinguistic consciousness. Table 5.4 presents the main themes (and definitions) used by respondents to ascribe their cultural identity:

Table 5.4: Codes, categories and definitions of themes respondents used to ascribe cultural identity

Code	Category	Definition
E	Ethnic	The characteristic stress of an ethnic label is that of common origin (descent, kinship, shared history), common customs (traditions, beliefs, practices, culture) and a perception of filiation (Wardhaugh, 1987: 145; Bornman, 1995: 49; Fishman, 1997a: 32). Examples of ethnic labels used by respondents are: African, ⁸⁰ Afrikaans, ⁸¹ and Southern Sotho.
N	Nation	A nation label reflects an emphasis on the territorial boundaries of the state and subjection to the government of the state (Kotzé & Van Wyk, 1986: 101). An example of this label is South African.
R	Race	This label refers to biological descent or physical attributes (skin colour) only. ⁸² Examples of this label are black and white.
L	Language	A "language" label is applied to responses that used language as marker of the cultural identity. Examples of this label are Afrikaans or Southern Sotho speaking.
No gr	No group	A few respondents indicated that they are of the opinion that they do not belong to any group. The label "no group" is used to refer to these responses. An example is the answer of respondent 193 (Appendix C).
X	No response	This label refers to two categories: some respondents did not provide an answer to question 11 and/or question 12; and the researcher could not interpret the answers of some respondents sensibly. Examples of an open response are that of respondent 224 and an example of a nonsensical response is that of respondent 50 (Appendix C).

⁸⁰ "African" can also be regarded as a "nation" label. If respondents emphasised the pan-African notion, "African" is a "nation" label. The respondents' answers to question 12 were used to determine whether "African" was assigned an ethnic or nation label. None of the respondents who used the "African" label used it with reference to the pan-African notion. See, for example, answers by respondents 28 and 38 in Appendix C.

⁸¹ Afrikaans respondents that described their cultural identity with typical ethnic components often selected the label "South African". "South African" is first of all considered as a "nation" label. If respondents' answers to question 12, however, entailed ethnic components, it was coded as an "ethnic" label. Readers are reminded that these cultural identity profiles refer to the experiences of white Afrikaans speakers only.

⁸² Researchers like Adams (1996: 9, 16) contest this definition and regard race as a cultural construct. The scope and focus of this thesis does not allow a more nuanced discussion of this very important concept. Answers to questions 11 and 12 did not allow further exploration of this criticism.

Table 5.5 presents the results of the categorisation process for Afrikaans respondents' cultural identities (second reading).⁸³

Table 5.5: Categories of self-ascribed cultural identity of Afrikaans respondents

Category	Number of respondents
Ethnic	92 (62,16%)
Nation	34 (22,97%)
Race	11 (7,43%)
Language	9 (6,08%)
No group	1 (0,68%)
No response	1 (0,68%)
TOTAL	148

The majority of the Afrikaans respondents (62,16%) used an ethnic label to ascribe cultural identity. This is similar to Bornman's (1995: 261) findings. If one considers respondents' answers to questions 11 and 12 (Section A), it is clear that the ethnic label for Afrikaans respondents comprises of a race, language, religion and customs component. An example of a typical ethnic label is that of respondent 182 (Appendix C): "I am an Afrikaans-speaking Afrikaner. [Typical characteristics of this group are that they are] white, speak Afrikaans [and are] Christians".

3.1.2 Phenotypes of culture

In question 13 (Section A), respondents ($\bar{n} = 147$) had to indicate the relative importance of 21 phenotypes of culture for their cultural identity on a scale of 1 to 5, where 1 meant "not important at all" and 5 meant "very important". Brown (1988: 66) states that: "The *mean* is probably the single most commonly reported indicator of central tendency". If one wants to determine which phenotypes of culture are the most salient for the cultural identities of the Afrikaans respondents, reporting the mean and standard deviation⁸⁴ (SD) are most appropriate. A mean of 4 on this scale, therefore, indicates that the particular phenotype of culture is important for the entire

⁸³ Three categories showed minor variation during the second classification process. The "race" count was 15 at the first reading (vs. 11 at the second reading); the "language" count was 9 at the first reading (vs. 8 at the second reading); and the "ethnic" count was 87 at the first reading (vs. 92 at the second reading). These minor variations are easy to explain if one takes note that the ethnic label for Afrikaans respondents includes a racial and language component. At the second reading (as a result of clearer definitions for categories), 5 race ascriptions and 1 language ascription were recoded as ethnic labels.

⁸⁴ The SD provides "a sort of average of the differences of all scores from the mean" (Brown, 1988: 69). The SDs reported for the most salient phenotypes of culture (the 4 items with means above 4) were relatively small and indicated that the means for 3 of these 4 items are above 4.

group. Results for Afrikaans respondents are presented in Table 5.6. Frequency results of these and all other answers are presented in Appendix D (Afrikaans respondents) and E (Southern Sotho respondents).

The instruction in question 13 reminded respondents to think about their cultural identity as indicated in question 11 (Section A). This instruction was repeated at the beginning of all new sections to ensure that respondents' answers were directed at their ascribed cultural identity throughout the study.

Table 5.6: Importance of phenotypes of culture for Afrikaans respondents

Phenotype of culture	Mean	SD
Specific language (A13.1)	4,41	0,86
Specific festivals / holy days (A13.14)	4,38	0,88
Specific religion (A13.7)	4,22	1,15
Specific values (A13.10)	4,21	0,90
Specific history / background (A13.4)	4,06	1,14
Specific anthem / song (A13.13)	3,88	1,26
Specific country / region (A13.3)	3,78	1,09
Specific ideals or aspirations (A13.20)	3,60	0,97
Specific flag (A13.11)	3,59	1,41
To know more languages (A13.21)	3,45	1,28
Specific descent, origin, kinship (A13.5)	3,44	1,18
Specific status in South Africa (A13.16)	3,43	1,22
Specific rites and traditions (A13.9)	3,40	1,27
Specific physical characteristics (A13.2)	3,36	1,09
Specific ideology (A13.19)	3,34	0,90
Specific songs, music, dances (A13.17)	3,20	1,26
To know more about other cultures (A13.15)	2,99	1,18
To accommodate many cultures (A13.6)	2,97	1,12
To know many languages (A13.12)	2,89	1,26
Specific political party (A13.8)	2,69	1,30
Specific uniforms (A13.18)	2,43	1,28

Afrikaans respondents clearly regard a specific language, festivals or holy days, religion, specific values and a specific history or background as very important to their cultural identity. Bornman's (1995: 270) study reported similar findings: the two most prominent phenotypes of culture for Afrikaans respondents in her study were religion and a specific language. These results [cf. Table 5.6] correspond with results that indicate that Afrikaans respondents, in general, use an ethnic label containing a racial, language, religion and customs component to categorise their cultural identity [§ 3.1.1 & Table 5.5].

3.1.3 One group that respondents identified with the most

In question 14 (Section A), respondents were asked to select the one group that they identify with the most from a list. Table 5.7 displays the groups favoured by Afrikaans respondents (n = 148):

Table 5.7: The one group that Afrikaans respondents identify with the most

Description of one group respondents identify with the most	Frequency
Afrikaans-speaking whites (A14.8)	50 (33,8%)
South African Whites (A14.22)	30 (20,3%)
South Africans (A14.4)	23 (15,5%)
Afrikaners (A14.7)	16 (10,8%)
Whites (A14.6)	13 (8,8%)
None/ Do not identify with a group (A14.1)	3 (1,9%)
Do not know (A14.2)	3 (1,9%)
Africans (A14.3)	2 (1,4%)
English-speaking whites (A14.9)	2 (1,4%)
Other White group (e.g. Portuguese) (A14.21)	2 (1,4%)
Blacks (A14.5)	1 (0,7%)
Southern Sothos (A14.15)	1 (0,7%)
South African Blacks (A14.23)	1 (0,7%)
No response	1 (0,7%)
TOTAL	148 (100%)

In Bornman's (1995: 264) study, Afrikaans respondents identified the most with South Africans, Afrikaans-speaking whites and South African Whites. Results from this study [cf. Table 5.7] are similar, although identification with South Africans is a less favoured option by Afrikaans respondents who participated in this study. Four out of the first five options selected by the majority of respondents contain a combination of language, race and/or ethnic components. These results correspond with the labels respondents chose when they described their cultural identity in question 11 (Section A) [cf. Table 5.5].

3.1.4 Identification with several groups

In question 15 (Section A), respondents were given the opportunity to indicate how strongly they identify with several groups on a scale of 1 to 5, where 1 meant "not at all" and 5 meant "to a great extent". A mean of 4 is a clear indication of a central tendency among Afrikaans respondents. Results for Afrikaans respondents are reported in Table 5.8:

Table 5.8: Extent to which Afrikaans respondents identify with several groups

Group	Mean	SD
Afrikaans-speaking whites (A15.6)	4,76	0,58
Whites (A15.4)	4,69	0,57
Afrikaners (A15.5)	4,52	0,78
South Africans (A15.2)	4,42	0,75
English-speaking whites (A15.7)	3,93	0,92
Africans (A15.1)	2,95	1,26
Coloureds (A15.8)	2,33	1,09
Blacks (A15.3)	2,03	1,16
Indians (A15.9)	1,88	1,06

From these means it is clear that respondents identify with Afrikaans-speaking whites, Whites, Afrikaners and South Africans. In Bornman's (1995: 265) study, Afrikaans respondents identified with Afrikaners, Afrikaans-speaking whites, South Africans and English-speaking whites. The most prominent groups Afrikaans respondents in this study [cf. Table 5.8] identified with include a combination of a language, ethnic and/or race label (similar to Bornman's findings). South Africans might be regarded as a more inclusive label; however, in the context of the Afrikaans respondents, they often gave it an ethnic content [cf. respondents 83, 85, 101 in Appendix C].

3.1.5 Most prominent values

At Section B, respondents were given the opportunity to indicate how strongly they identify with socio-cultural values on a scale of 1 to 4, where 1 meant "of little or no importance" and 4 meant "very important". Seven socio-cultural value scales (5 items per scale) were included in Section B of the questionnaire. The aim of the scale is to afford a testee an opportunity to "determine more clearly which values you consider more important" (Langley *et al.*, 1992: 5). A mean of 3 is regarded as a clear indication of a central tendency among Afrikaans respondents. Results for Afrikaans respondents ($n = 148$) are reported in Table 5.9:

Table 5.9: Most important values for Afrikaans respondents

Values	Mean	SD
Social relationships (B6, 13, 20, 27, 34)	3,35	0,47
Spirituality (B7, 14, 21, 28, 35)	3,28	0,53
Cultural identity (B3, 10, 17, 24, 31)	3,17	0,56
Autonomy (B2, 9, 16, 23, 30)	3,05	0,58
An own lifestyle (B4, 11, 18, 25, 32)	3,05	0,59
Social interaction (B5, 12, 19, 26, 33)	3,00	0,56
Authority (B1, 8, 15, 22, 29)	2,53	0,65

From these results it is clear that the Afrikaans respondents value social relationships, spirituality and cultural identity the most. The emphasis on spirituality again corresponds with the finding that the majority of the Afrikaans respondents select an ethnic label (including a religious component) when they ascribe cultural identity [cf. Table 5.5].

3.1.6 Ethnic identification

The ethnic identification scale (Scale C) consists of three sections. The first section (ethnic identity) presents a score that provides an indication of respondents' relative strength of ethnic identification (in other words, their commitment to their ethnic identity). The second section (exploration) presents a score that indicates how much effort respondents expended to explore their ethnic identity. The last section (ambivalence vs. protection) presents a score that indicates whether respondents experience ambivalence towards their ethnic identity or a protective disposition towards their ethnic identity (Bornman, 1995: 234).

At Section C, respondents were given the opportunity to indicate how strongly they identify with statements about their ethnic group on a scale of 1 to 5, where 1 meant "strongly disagree" and 5 meant "agree strongly". Results for Afrikaans respondents are presented in Table 5.10:

Table 5.10: Ethnic identification of Afrikaans respondents

	Ethnic identity	Exploration	Ambivalence vs. protection
n	146	146	115
Items	C1, 2, 4, 5, 6, 7, 13, 16, 17, 19	C9, 10, 11, 12, 15, 18	C3, 8, 14, 20
Mean	3,86	3,43	3,84
SD	0,57	0,62	1,16

The results indicated that Afrikaans respondents identified positively with their ethnic group and experienced little ambivalence to their ethnic group membership. These two findings are similar to that of Bornman (1995: 275) where Afrikaans respondents achieved the highest results (higher than English and Black South Africans) for ethnic identification and protection of the ethnic group. Unlike Bornman's finding, however, the Afrikaans respondents in this study [cf. Table 5.10] expended only some

effort to explore the ethnic group membership, but this tendency was not as prominent as the other two components.

3.1.7 Racial identity attitudes

There are two types of perspectives on racial identity: a "type" and a "stage" perspective (Helms, 1993: 6). The black and white racial identity scales developed by Helms and others offer a "stage" perspective on racial identity. In other words, racial identity is described as a "developmental process wherein a person potentially ... moves from one level of identity to another" (Helms, 1993: 6). The developmental stages for white racial identity are discussed at §4.2.4 [Chapter 4]

At Section D, respondents were given the opportunity to indicate how strongly they identify with statements about their racial group on a scale of 1 to 5, where 1 meant "disagree strongly" and 5 meant "agree strongly". Table 5.11 presents the mean scores for each stage of white racial identification as achieved by the Afrikaans respondents ($n = 148$):

Table 5.11: White racial identity attitudes of Afrikaans respondents

	Contact	Disintegration	Reintegration	Pseudo independence	Autonomy
Items	D1, 6, 11, 16, 21, 26, 31, 36, 41, 46	D2, 7, 12, 17, 22, 27, 32, 37, 42, 47	D3, 8, 13, 18, 23, 28, 33, 38, 43, 48	D4, 10, 19, 20, 24, 29, 30, 39, 44, 49	D5, 9, 14, 15, 25, 34, 35, 40, 45, 50
Mean	2,74	3,17	3,40	3,09	3,14
SD	0,61	0,48	0,78	0,66	0,48

The highest mean indicated that Afrikaans respondents were at the reintegration stage of racial identity development. This would imply active and passive endorsement of experiences of white superiority and black inferiority. The second highest mean was that achieved for disintegration. This would imply confusion and self-disorientation with respect to one's own Whiteness as well as an ambivalent awareness of the implications of race for members of other racial groups. Means for autonomy were third highest. During this stage racial humanism is expressed from a positive white (non-racist) orientation. The two most prominent stages of racial development (reintegration and disintegration), however, indicated that the Afrikaans respondents should be regarded as at the early stages of racial identity development.

3.1.8 Attitudes towards in- and out-groups

At Section E, respondents had the opportunity to indicate their attitudes towards in- and out-groups. For Afrikaans respondents, responses about Blacks/Africans are interpreted as expressing attitudes towards the out-group and responses towards Whites/Westerners are interpreted as expressing attitudes towards the in-group. Respondents' answers to these semantic differential scale items were recoded so that 1 indicated a negative attitude and 5 a positive attitude. Higher means, therefore, indicate a more positive evaluation of the in- or the out-group (Bornman, 1995: 223).

Table 5.12 presents results for Afrikaans respondents' ($\bar{n} = 148$) attitudes towards the in-group:

Table 5.12: Attitudes towards the in-group by Afrikaans respondents

Variable	Mean	SD
Unhygienic vs. hygienic (E13)	3,97	1,02
Worthless vs. valuable (E6)	3,79	0,84
Unreliable vs. reliable (E2)	3,66	0,80
Foolish vs. wise (E5)	3,66	0,95
Unfriendly vs. friendly (E11)	3,66	0,99
Disloyal vs. loyal (E15)	3,66	0,91
Bad vs. good (E8)	3,65	0,86
Unpleasant vs. pleasant (E10)	3,64	0,97
Unfair vs. fair (E1)	3,61	2,66
Lazy vs. hard-working (E9)	3,57	0,96
Dishonest vs. honest (E3)	3,53	0,80
Boring vs. interesting (E4)	3,51	0,94
Cowardly vs. brave (E12)	3,42	0,83
Cruel vs. kind (E7)	3,40	0,88
Ungrateful vs. grateful (E14)	3,34	0,98

The Afrikaans respondents' rating of the in-group was very positive. No means lower than 3 were obtained and the average mean was 3,61. The Afrikaans respondents regarded themselves as hygienic, valuable, reliable, wise, friendly, loyal, good, pleasant and fair (all means > the average means).

Table 5.13 presents results for Afrikaans respondents' ($\bar{n} = 148$) attitudes towards the out-group:

Table 5.13: Attitudes towards the out-group by Afrikaans respondents

Variable	Mean	SD
Unfriendly vs. friendly (E26)	3,30	1,02
Boring vs. interesting (E19)	3,18	1,05
Worthless vs. valuable (E21)	3,10	1,08
Disloyal vs. loyal (E30)	3,01	1,13
Bad vs. good (E23)	2,97	0,91
Lazy vs. hard-working (E24)	2,94	1,26
Cowardly vs. brave (E27)	2,91	1,07
Ungrateful vs. grateful (E29)	2,86	1,23
Unpleasant vs. pleasant (E25)	2,80	1,01
Unfair vs. fair (E16)	2,65	0,98
Dishonest vs. honest (E18)	2,59	1,04
Foolish vs. wise (E20)	2,59	1,06
Unhygienic vs. hygienic (E28)	2,46	1,18
Unreliable vs. reliable (E17)	2,41	1,04
Cruel vs. kind (E22)	2,19	0,99

If one only considers the four highest means (above 3), one can infer that Afrikaans respondents regarded the out-group as friendly, interesting, valuable and loyal. The means for the out-group were, generally, lower than the means for the in-group. The average mean for the out-group was 2,79. In general then, the Afrikaans respondents that participated in this study regarded the in-group more positively than the out-group. This is akin to findings by Bornman (1995: 273) for Afrikaans respondents.

3.1.9 Language use and language preference patterns

These questions in Section F (Appendix A) attempted to measure the respondents' language use and preference⁸⁵ patterns for three broad contexts in which language functions:

- entertainment (watching television and listening to the radio),
- family (talking to friends and family), and
- education (writing a letter, assignment and notes; reading a book and newspaper; and thinking) [cf. Section F, Appendix A].

Respondents were given three options at each activity. In other words, they could indicate the 1, 2 or 3 languages they use when they, for example, write a letter. The

⁸⁵ Language preference patterns have to be interpreted with great caution. Cf. discussion at §3.3.3, Chapter 2 for more detail.

general trend among the Afrikaans respondents ($n = 148$) was to indicate two languages per activity: 97,6% of the respondents indicated a first choice at language use; 64,7% indicated a second choice and only 4,12% indicated a third choice. Therefore, only first and second choices for language use are reported in Table 5.14. Only language choices selected more than 10% of the time are reported. Smaller choices (those selected by fewer than 10% of the respondents) are grouped together under the following labels: other African languages and other European languages.

Table 5.14: Language use patterns for Afrikaans respondents

Activities	Languages					TOTAL
	Afrikaans	English	Other African	Other European	No response	
Watch television	66 (45,2%) ⁸⁶ 73 (52,1%) ⁸⁷	79 (54,1%) 63 (45%)	- 1 (0,7%)	1 (0,7%) 3 (2,1%)	2 (1,4%) 8 (5,4%)	146 (98,6%) 140 (94,6%)
Listen to the radio	50 (35%) 66 (55,9%)	93 (65%) 48 (40,7%)	- 1 (0,8%)	- 3 (2,5%)	5 (3,4%) 30 (20,3%)	143 (96,6%) 118 (79,7%)
Talk to friends	122 (90,4%) 11 (11%)	13 (9,6%) 86 (86%)	- 1 (1%)	- 2 (2%)	13 (8,8%) 48 (48%)	135 (91,2%) 100 (67,6%)
Talk to family	145 (99,3%) -	- 48 (94,1%)	1 (0,7%) 1 (2%)	- 2 (4%)	2 (1,4%) 97 (65,5%)	146 (98,6%) 51 (34,5%)
Write a letter	132 (90,4%) 10 (11,9%)	14 (9,6%) 70 (83,3%)	- 1 (1,2%)	- 3 (3,6%)	2 (1,4%) 64 (43,2%)	146 (98,6%) 84 (56,8%)
Read a book	83 (57,2%) 45 (38,8%)	60 (41,4%) 67 (57,8%)	- -	2 (1,4%) 4 (3,4%)	3 (2%) 32 (21,6%)	145 (98%) 116 (78,4%)
Write an assignment	133 (91,1%) 8 (7,9%)	13 (8,9%) 90 (89,1%)	- -	- 3 (3%)	2 (1,4%) 47 (31,8%)	146 (98,6%) 101 (68,2%)
Write notes	141 (96,6%) 2 (3,6%)	5 (3,4%) 50 (96,2%)	- -	- -	2 (1,4%) 96 (64,9%)	146 (98,6%) 52 (35,1%)
Read a newspaper	113 (77,4%) 30 (24,4%)	32 (21,9%) 89 (72,4%)	- -	1 (0,7%) 4 (3,3%)	2 (1,4%) 25 (16,9%)	146 (98,6%) 123 (83,1%)
Think	135 (92,5%) 7 (9,7%)	11 (7,5%) 63 (87,5%)	- -	- 2 (2,8%)	2 (1,4%) 76 (51,4%)	146 (98,6%) 72 (48,6%)

Language use patterns for Afrikaans respondents in the entertainment context clearly indicated the dominance of English, followed closely by Afrikaans. The same pattern was repeated in the context of communication with family and friends, but Afrikaans dominated this context, followed closely by English. In the education context, Afrikaans dominated reading, writing and thinking activities. English was a close second choice in the reading domain.

⁸⁶ The convention used throughout the thesis for tables that refer to Section F, is that the first option will be reported in line 1.

⁸⁷ The convention used throughout the thesis for tables that refer to Section F, is that the second option will be reported in line 2.

What one can infer from the language use patterns of Afrikaans respondents is that Afrikaans dominated all domains, except entertainment, where English dominated and Afrikaans was a close second choice. These results also indicated that Afrikaans functions fully in all these domains and that these Afrikaans respondents use it in all domains. The bilingual⁸⁸ nature of the Afrikaans respondents is clearly evident after an analysis of these results.

Language preference results indicated a similar trend to that of language use (cf. Table 5.15). Again, Afrikaans respondents ($n = 148$) mainly indicated two language preference choices: 97,7% indicated a first language preference choice; 59,5% a second choice and only 4,4% indicated a third choice. Only the first two choices and only those choices selected by more than 10% of respondents are reported in Table 5.15:

Table 5.15: Language preference patterns for Afrikaans respondents

Activities	Languages					TOTAL
	Afrikaans	English	Other African	Other European	No response	
Watch television	76 (52,8%)	65 (45,1%)	-	3 (2,1%)	4 (2,7%)	144 (97,3%)
	49 (38,9%)	71 (56,3%)	-	6 (4,8%)	22 (14,9%)	126 (85,1%)
Listen to the radio	66 (45,8%)	76 (52,8%)	-	2 (0,7%)	4 (2,7%)	144 (97,3%)
	50 (43,9%)	58 (50,9%)	1 (0,9%)	5 (4,4%)	34 (23%)	114 (77%)
Talk to friends	121 (87,1%)	17 (12,2%)	-	1 (0,7%)	9 (6,1%)	139 (93,9%)
	12 (12,9%)	80 (86%)	-	1 (1,1%)	55 (37,2%)	93 (62,8%)
Talk to family	143 (97,9%)	2 (1,4%)	-	1 (0,7%)	2 (1,4%)	146 (98,6%)
	3 (5,3%)	51 (89,5%)	-	3 (5,3%)	91 (61,5%)	57 (38,5%)
Write a letter	128 (87,8%)	16 (11%)	-	2 (1,4%)	2 (1,4%)	146 (98,6%)
	11 (14,5%)	61 (80,3%)	-	4 (5,2%)	72 (48,6%)	76 (51,4%)
Read a book	89 (61%)	56 (38,4%)	-	1 (0,7%)	2 (1,4%)	146 (98,6%)
	35 (37,6%)	54 (58,1%)	-	4 (4,3%)	55 (37,2%)	93 (62,8%)
Write an assignment	136 (93,2%)	9 (6,2%)	-	1 (0,7%)	2 (1,4%)	146 (98,6%)
	5 (6,3%)	72 (90%)	-	3 (3,8%)	68 (45,9%)	80 (54,1%)
Write notes	141 (96,6%)	4 (2,7%)	-	1 (0,7%)	2 (1,4%)	146 (98,6%)
	3 (5,7%)	48 (90,6%)	1 (1,9%)	1 (1,9%)	95 (64,2%)	53 (35,8%)
Read a newspaper	107 (73,8%)	37 (25,5%)	-	1 (0,7%)	3 (2%)	145 (98%)
	28 (27,7%)	69 (68,3%)	1 (1%)	3 (3%)	47 (31,8%)	101 (68,2%)

When Afrikaans respondents receive an opportunity to indicate a language preference, it seems that the dominance of English in the entertainment domain is challenged.

⁸⁸ In this thesis, bilingualism is defined akin to the way Heugh *et al.* (1995: vii) define it: "to describe proficiency in two languages respectively". Various levels of proficiency are taken into account as well as the different contexts in which these languages are used. For some of the Afrikaans respondents who participated in this study, this might imply that they are equally proficient in Afrikaans and English, in some contexts. For others, it might imply that they display some proficiency in English, only in some contexts.

Not only did the largest group of the respondents (52,8%) indicate that they would prefer to watch television in Afrikaans (first choice), but the percentages for Afrikaans and English were much closer than those reported for language use. It, therefore, seems as if Afrikaans respondents would prefer to watch and listen to more Afrikaans entertainment. In the family domain, Afrikaans still dominates with English in the second position of preference. In the education domain, all the first choices indicated a preference for Afrikaans with English following closely.

In general, Afrikaans respondents would prefer to use Afrikaans in even more domains. This links with previous results that, for example, indicated that Afrikaans respondents regarded language as a very important marker of their cultural identity [cf. Table 5.6].

3.1.10 Ethnolinguistic vitality

Ethnolinguistic vitality of the in-group is measured by obtaining scores for five different factors (Bornman, 1995: 235-242). Institutional support refers to the respondents' perceptions of institutional support for the language of the in-group. This is one of the most important indicators of ethnolinguistic vitality. The second factor concerns perceptions about the status and power of the in-group in the region. The third factor relates to pride in the in-group and maintenance of the identity of the in-group. The fourth factor concerns the use and official recognition of the symbols of the in-group. The last factor concerns perceptions of threat towards the in-group.

At the questions in Section G, respondents' perceptions of their ethnolinguistic vitality were expressed on a scale of 1 to 5, where 1 expressed a negative perception and 5 expressed a positive perception. Results for Afrikaans respondents ($\bar{n} = 148$) are reported in Table 5.16:

Table 5.16: Perceptions of ethnolinguistic vitality for Afrikaans respondents

Variables	Mean	SD
Maintenance of identity (Items G13, G15, G16, G18, G23, G24)	3,56	0,91
Maintenance of symbols (G19, G21)	3,38	1,05
Institutional support (Items G3, G4, G5, G9, G11, G12, G17, G20)	3,24	0,89
Status and power (Items G1, G2, G6, G7, G8, G10, G14)	3,23	0,83
Perceptions of threat to the cultural identity (G22)	2,98	0,98

From these results it is clear that Afrikaans respondents have a strong commitment to maintain the identity and use of symbols of the in-group. They feel relatively less secure about institutional support for the language of the in-group and the relative status and power of the in-group in the region. Finally, they do perceive a threat to the identity of the in-group.

3.1.11 Advice to South Africans about languages to learn

These questions (cf. Section G, questions 25-27, Appendix A) were included to offer another perspective on respondents' perception of language use in South Africa. Results in Table 5.17 show that the majority (54,7%) of the Afrikaans respondents (n = 148) believe that South Africans should learn at least two languages in addition to their mother tongue.

Table 5.17: Number of languages Afrikaans respondents would advise South Africans to learn

Number of languages	Number of responses
No language other than the home language	0 (0%)
One language other than the home language	41 (27,7%)
Two languages other than the home language	81 (54,7%)
Three languages other than the home language	12 (8,1%)
More than three languages other than the home language	14 (9,5%)
No response	0 (0%)
TOTAL	148 (100%)

Results in Table 5.18 show that two of the most popular reasons Afrikaans respondents gave for learning more languages refer to national and international communication. Reasons three and four indicate a realisation that South Africa is multilingual and multicultural and that learning more languages would be one way of

building some form of national understanding among South Africans. Although Afrikaans respondents display a clear bilingual trend (in Afrikaans and English) [cf. Table 5.14], their responses to these questions indicate a shift towards at least trilingualism.

Table 5.18: Reasons for South Africans to learn x number of languages given by Afrikaans respondents

Reason	Number of Afrikaans responses
To communicate with others in South Africa	69 (29,6%)
To communicate globally / internationally	50 (21,5%)
South Africa is multicultural and multilingual	42 (18%)
To understand others better; to build relationships; we live in a democracy	33 (14,2%)
For business / job opportunities	21 (9%)
Response incomprehensible	7 (3%)
To keep in touch with my roots / culture	3 (1,3%)
To learn more languages is a sign of being educated	3 (1,3%)
One should learn only one language and English	2 (0,9%)
Not everyone understands English	1 (0,4%)
One should learn only one language	1 (0,4%)
To identify with other people	1 (0,4%)
TOTAL NUMBER OF RESPONSES	233⁸⁹ (100%)

If one considers the particular languages that Afrikaans South Africans would advise other South Africans to learn in addition to the L1, this slight move towards trilingualism is made more visible [cf. Table 5.19]. Obviously, they would first advise South Africans to learn English: 80,1% of the Afrikaans respondents selected English as the first language one should learn after one acquired the L1. The most popular second and third options are Southern Sotho: the largest groups of the respondents (33,6% and 21,2%) regard Southern Sotho as the second and third most important language to learn. The largest group of respondents (25%) regards German as the most important fourth language to learn. It is clear that Afrikaans respondents regard it as more important to learn another South African language as third language, rather than a European language. It does not hold good news for teachers of foreign languages, but it certainly is a positive indication that among Afrikaans learners, the status of African languages might be improving. This is a very tentative finding,

⁸⁹ This total refers to the total number of responses, not respondents. Respondents generally gave more than one reason.

because this trend is not mirrored by, for example, language preference patterns as reported in Table 5.15.

Table 5.19: Languages Afrikaans respondents would advise South Africans to learn

Language	First option (n = 131)	Second option (n = 109)	Third option (n = 85)	Fourth option (n = 64)
Afrikaans	14 (10,6%)	15 (13,8%)	6 (7,0%)	-
Dutch	4 (3,1%)	-	4 (4,7%)	1 (1,6%)
English	105 (80,1%)	15 (13,8%)	-	1 (1,6%)
French	-	8 (7,5%)	11 (12,9%)	9 (14,1%)
German	-	6 (5,7%)	16 (18,8%)	16 (25%)
Italian	-	2 (1,8%)	2 (2,4%)	3 (4,7%)
Ndebele	-	-	1 (1,2%)	2 (3,1%)
Northern Sotho	2 (1,5%)	12 (10,9%)	6 (7,0%)	10 (15,5%)
Portuguese	1 (0,8%)	1 (0,9%)	1 (1,2%)	1 (1,6%)
Shona	-	-	1 (1,2%)	-
Southern Sotho	1 (0,8%)	37 (33,6%)	18 (21,2%)	2 (3,1%)
Spanish	1 (0,8%)	-	2 (2,4%)	1 (1,6%)
Swati	-	-	1 (1,2%)	1 (1,6%)
Tsonga / Shangaan	-	-	-	2 (3,1%)
Tswana	-	4 (3,7%)	3 (3,5%)	-
Venda	-	-	-	1 (1,6%)
Xhosa	-	4 (3,7%)	5 (5,9%)	4 (6,3%)
Zulu	3 (2,3%)	5 (4,6%)	6 (7,0%)	7 (10,8%)
Other	-	-	2 (2,4%)	3 (4,7%)
TOTAL	131	109	85	64

3.1.12 Discussion

The aim of this section is to provide a coherent cultural identity profile for Afrikaans respondents based on the findings of the previous sections. Secondly, tentative implications for acquisition planning for English as a L2 for Afrikaans respondents are explored.

The main theme that Afrikaans respondents use when they ascribe their **cultural identity** is that of an ethnic label. This label contains a language, race, religion and customs component. The most important **phenotypes** of culture for Afrikaans respondents are language, religion, values and a shared history. This result corresponds with the analysis of ascriptions of cultural identity. The most popular choices for the **one group** that Afrikaans respondents identify with all contain a language, religion and ethnic component, akin to the previous two findings. This trend is confirmed when they have an opportunity to indicate identification with **several groups**. The two most important **values** for Afrikaans respondents are social

relations (to attach value to pleasant, friendly contact with people with whom one associates at work or in another sphere) and spirituality (to live according to religious principles). Afrikaans respondents display a very positive **ethnic identification** with the in-group, and they are involved with activities of the in-group and do not experience ambivalence towards their in-group membership. This finding is related to the findings for attitudes towards the in-group reported in Table 5.12. The most prominent stage of **racial identity** development displayed by the Afrikaans respondents is that of reintegration. This implies an active or passive endurance of white superiority over black inferiority. The second most prominent stage is that of disintegration. This is an earlier stage of development than reintegration and it is characterised by confusion and disorientation towards one's whiteness and ambivalent feelings about the implication of racial identity for other groups.

Language use patterns indicate that Afrikaans dominates the family and education spheres and that Afrikaans and English are important languages in the entertainment sphere. **Language preference** patterns indicate that Afrikaans respondents prefer to exclusively use Afrikaans in the family sphere and that they would prefer an increased use of Afrikaans in the education sphere. Although English is also a preferred language in the entertainment sphere, Afrikaans respondents would prefer an increased role for Afrikaans in the entertainment sphere. Concerning **ethnolinguistic vitality**, Afrikaans respondents feel strongly about the maintenance of their in-group identity and symbols of the in-group. They believe that their language does not have so much institutional support and they also perceive the relative status and power of the in-group as diminishing. They also experience threat to the in-group and the language of the in-group. If Afrikaans respondents have to give **advice** to other South Africans about **learning extra languages**, they would advise them to learn at least two languages in addition to the L1. The reasons they give for this choice are related to national and international communication and a perception that South Africa is a multilingual and multicultural country. They also emphasise that knowing more languages will help South Africans to better understand each other. The two languages they favour for learning after the L1 are English and Southern Sotho.

From these profiles three main conclusions are possible. Firstly, language (Afrikaans) is regarded as a very important aspect of the cultural identity of Afrikaans-speaking

South Africans. Secondly, they harbour positive attitudes towards their cultural identity in general. Thirdly, their cultural identity can be described as “bilingual” (they have some proficiency in both Afrikaans and English in different domains) and it is clear that Afrikaans and English play an important role in the lives of these respondents.

These findings have at least two implications for acquisition planning for English as a L2 for Afrikaans-speaking South Africans. First of all, it must be noted that Afrikaans South Africans have a lot of contact with English and that they very often display some proficiency in Afrikaans and English. This “natural” bilingualism would definitely have a positive influence on the English proficiency of these respondents. Secondly, it is important to realise that the L1 (Afrikaans) is regarded as an important component of their cultural identity. The L1 is also used exclusively in many domains, including as language of teaching and learning for all subjects until grade 12. High levels of literacy-related (academic) language proficiency in the L1 can, therefore, be assumed. Maintenance and respect for the L1 would, therefore, probably result in more positive learning experiences of English (the L2).

3.2 Results for the Southern Sotho respondents

The results for Southern Sotho respondents are now presented. Introductory discussions about scales are only offered at the black racial identity scale, because this scale differs from the white racial identity scale already discussed. All other scales are the same as those discussed for Afrikaans respondents.

3.2.1 Self-ascribed cultural identity

Although the majority of the Southern Sotho respondents ($n = 86$) also use an ethnic label when they ascribe cultural identity (akin to findings by Bornman, 1995: 261), the content of this label is different from that of the Afrikaans respondents. The results of questions 11 and 12 (Section A), are reported in Table 5.20:

Table 5.20: Categories of self-ascribed cultural identity of Southern Sotho respondents

Self-ascribed cultural identity	Number of respondents
Ethnic	73 (84,9%)
Nation	6 (7,0%)
Race	3 (3,4%)
Do not belong to a group	2 (2,3%)
Response not clear / no response	2 (2,4%)
TOTAL	86 (100%)

The main themes used by Southern Sotho respondents to describe their cultural identity include customs or traditions and “personality” characteristics. Customs and traditions include:

- respect and maintenance of culture and roots [for example, respondents 13, 21, 62, 64, 198, 206, 222];
- particular clothes and accessories [for example, respondents 3, 24, 52, 58];
- eating rituals [for example, respondent 5];⁹⁰
- child rearing practices [for example, respondent 7];
- specific gender roles [for example, respondents 45, 52];
- skill with language and communication [for example, respondents 24, 33, 35, 48, 58, 206]; and
- particular music, dances, art [for example, respondents 35, 48, 66, 68, 235].

“Personality” characteristics include:

- the skill to build relationships with other people – peace-loving is the most prominent [for example, respondents 1, 6, 11, 13, 31, 62, 195]; and
- a perception that Southern Sotho people are intelligent [for example, respondents 34, 198].

3.2.2 Phenotypes of culture

In question 13 (Section A), respondents ($\bar{n} = 84$) had to indicate the relative importance of 21 phenotypes of culture for their cultural identity on a scale of 1 to 5,

⁹⁰ The habit of not eating left-over food is still an issue with Mokoena today. A colleague (a Mokoena) confirmed this.

where 1 meant “not important at all” and 5 meant “very important”. A mean⁹¹ of 4 would indicate that respondents perceived the phenotype to be important to their cultural identity. Results from question 13 (Section A) indicate that the three most prominent phenotypes of culture identified by Southern Sotho respondents are a specific history or background, a specific language and specific rites and traditions [cf. Table 5.21]. In Bornman’s (1995: 270) study, black people in general favoured a specific language, a specific anthem and specific rites and traditions.

Table 5.21: Importance of phenotypes of culture for Southern Sotho respondents

Phenotype of culture	Mean	SD
Specific history / background (A13.4)	4,22	1,12
Specific language (A13.1)	4,15	1,23
Specific rites and traditions (A13.9)	4,13	1,16
Specific songs, music, dances (A13.17)	3,95	1,26
Specific anthem / song (A13.13)	3,94	1,34
To know more languages (A13.21)	3,94	1,29
To know many languages (A13.12)	3,84	1,28
Specific descent, origin, kinship (A13.5)	3,79	1,21
Specific values (A13.10)	3,77	1,33
Specific country / region (A13.3)	3,73	1,32
Specific ideals or aspirations (A13.20)	3,70	0,99
Specific status in South Africa (A13.16)	3,69	1,51
Specific uniforms (A13.18)	3,57	1,49
Specific physical characteristics (A13.2)	3,52	1,31
Specific festivals / holy days (A13.14)	3,50	1,52
To know more about other cultures (A13.15)	3,44	1,31
Specific religion (A13.7)	3,41	1,48
Specific ideology (A13.19)	3,33	1,07
To accommodate many cultures (A13.6)	3,00	1,49
Specific flag (A13.11)	2,89	1,54
Specific political party (A13.8)	2,48	1,29

The importance of these particular components of culture has already emerged in the respondents’ ascription of cultural identity. “To know more languages” and “to know many languages” both achieved means greater than 3,5. The emphasis on language has a very specific meaning for the cultural identity of the Southern Sotho respondents. It might first of all refer to the cultural belief that Southern Sotho people are creative language users [§3.2.1, Chapter 5], and secondly, to the notion that it is quite natural to be multilingual [as displayed in Table 4.5].

⁹¹ Reminder: frequency results for these and all other answers by Southern Sotho respondents are presented in Appendix F

3.2.3 One group that respondents identified with the most

In question 14 (Section A), respondents were asked to select the one group that they identify with the most from a list. Table 5.22 displays the groups favoured by Southern Sotho respondents (n = 84):

Table 5.22: The one group that Southern Sotho respondents identify with the most

Description of one group respondents identify with the most	Frequency
South Africans	21 (25%)
Blacks	18 (21,4%)
Southern Sothos	14 (16,7%)
Africans	8 (9,5%)
Tswanas	5 (5,95%)
Zulus	3 (3,57%)
South African Blacks	3 (3,57%)
Other	3 (3,57%)
Coloureds	2 (2,38%)
Indians	2 (2,38%)
English-speaking whites	1 (1,19%)
Shangaans / Tsongas	1 (1,19%)
Swazis	1 (1,19%)
Xhosas	1 (1,19%)
None/ Do not identify with a group	1 (1,19%)
Total	84 (100%)

The three most prominent groups that the Southern Sotho respondents identify with the most are South Africans, Blacks and Southern Sothos. It is clear that race is a very important criterion. The majority of the groups elected are black. Bornman (1995: 263) found that the majority of the Southern Sotho respondents identified with the more inclusive group, South Africans. This is also true for findings of this study.

3.2.4 Identification with several groups

In question 15 (Section A), respondents were given the opportunity to indicate how strongly they identify with several groups on a scale of 1 to 5, where 1 meant “not at all” and 5 meant “to a great extent”. A mean of 4 is a clear indication of a central tendency among Southern Sotho respondents. Results for Southern Sotho respondents are reported in Table 5.23:

Table 5.23: Extent to which Southern Sotho respondents identify with several groups

Group	Mean	SD
South Africans (A15.2)	4,48	0,85
Blacks (A15.3)	4,60	0,85
Africans (A15.1)	3,86	1,32
English-speaking whites (A15.7)	3,65	1,23
Whites (A15.4)	3,36	1,21
Coloureds (A15.8)	3,17	1,26
Indians (A15.9)	2,73	1,31
Afrikaans-speaking whites (A15.6)	2,52	1,27
Afrikaners (A15.5)	2,35	1,20

The most important group that Southern Sotho respondents identified with when they had the opportunity to indicate identification with several groups in South Africa, was South Africans. In contrast to the Afrikaans respondents, this label had a very inclusive character for these respondents (cf. responses of respondents 11 and 44 in Appendix C, for example). The second and third most popular choices included a race (Blacks) and ethnic (African) label. These findings are similar to those obtained by Bornman (1995: 266).

3.2.5 Most prominent values

At Section B, respondents were given the opportunity to indicate how strongly they identify with socio-cultural values on a scale of 1 to 4, where 1 meant "of little or no importance" and 4 meant "very important". Seven socio-cultural value scales (5 items per scale) were included in Section B of the questionnaire. A mean of 3 is regarded as a clear indication of a central tendency among Southern Sotho respondents. Results for Southern Sotho respondents ($n = 86$) are reported in Table 5.24:

Table 5.24: Most important values for Southern Sotho respondents

Values	Mean	SD
Spirituality (B7, 14, 21, 28, 35)	3,38	1,28
Social interaction (B5, 12, 19, 26, 33)	3,12	1,27
Cultural identity (B3, 10, 17, 24, 31)	2,87	1,07
Authority (B1, 8, 15, 22, 29)	2,78	1,2
An own lifestyle (B4, 11, 18, 25, 32)	2,78	0,96
Social relationships (B6, 13, 20, 27, 34)	2,77	0,96
Autonomy (B2, 9, 16, 23, 30)	2,73	1,02

The most prominent values for the Southern Sotho respondents are spirituality, social interaction and cultural identity. Again, these values correspond with values selected by respondents to describe their cultural identity [§3.2.1, Chapter 5].

3.2.6 Ethnic identification

At Section C, respondents were given the opportunity to indicate how strongly they identify with statements about their ethnic group on a scale of 1 to 5, where 1 meant "strongly disagree" and 5 meant "agree strongly". Results for Southern Sotho respondents are presented in Table 5.25:

Table 5.25: Ethnic identification of Southern Sotho respondents

	Ethnic identity	Exploration	Ambivalence vs. protection
n	80	82	79
Items	C1, 2, 4, 5, 6, 7, 13, 16, 17, 19	C9, 10, 11, 12, 15, 18	C3, 8, 14, 20
Mean	3,95	3,47	3,81
SD	0,58	0,74	1,33

According to results on the ethnic identification scale, the Southern Sotho group holds very positive attitudes towards the in-group ethnic identity and they experience little ambivalence towards their ethnic identification. They conducted some exploration of their membership as part of this ethnic group and participated in events linked to the ethnic group, although this is a less prominent component of their ethnic identification. Bornman (1995: 274) found that Afrikaans respondents identified the strongest with the in-group and black respondents had the lowest scores for in-group identification. In this study, identification of Southern Sotho respondents with the in-group was slightly stronger than identification of Afrikaans respondents with their ethnic group.

3.2.7 Racial identity attitudes

At Section D, respondents were given the opportunity to indicate how strongly they identify with statements about their racial group on a scale of 1 to 5, where 1 meant "disagree strongly" and 5 meant "agree strongly". The developmental stages for black racial identity are discussed at §4.2.4 [Chapter 4]. Table 5.26 presents the mean scores for each stage of black racial identification as achieved by the Southern Sotho respondents:

Table 5.26: Black racial identity attitudes of Southern Sotho respondents

	Pre-encounter	Encounter	Immersion	Emersion	Internalisation
n	86	86	86	81	86
Items	D4, 8, 9, 12, 17, 21, 24, 25, 29, 31, 32, 35, 38, 40, 41, 42, 46, 47	D3, 19, 23, 28, 43, 44	D11, 14, 15, 18, 26, 27, 33, 34, 36, 39	D5, 20	D1, 2, 6, 7, 10, 13, 16, 22, 30, 37, 45, 48, 49, 50
Means	2,44	2,92	2,97	3,91	3,95
SD	0,41	0,58	0,46	0,72	0,43

Two findings should be highlighted. First of all, the highest mean was achieved for the final stage, internalisation. Secondly, other means increased from the lowest stage to the highest stage.

3.2.8 Attitudes towards in- and out-groups

At Section E, respondents had the opportunity to indicate their attitudes towards in- and out-groups. For Southern Sotho respondents, responses about Blacks/Africans are interpreted as expressing attitudes towards the in-group and responses towards Whites/Westerners are interpreted as expressing attitudes towards the out-group. Respondents' answers to these semantic differential scale items were recoded so that 1 indicated a negative attitude and 5 a positive attitude. Higher means, therefore, indicate a more positive evaluation of the in- or the out-group (Bornman, 1995: 223).

Table 5.27 presents results for Southern Sotho respondents' attitudes ($\bar{n} = 84$) towards the in-group:

Table 5.27: Attitudes towards the in-group by Southern Sotho respondents

Variable	Mean	SD
Cowardly vs. brave (E12)	4,35	0,99
Boring vs. interesting (E4)	4,21	1,03
Lazy vs. hard-working (E9)	4,21	1,10
Unfriendly vs. friendly (E11)	4,13	1,15
Unpleasant vs. pleasant (E10)	3,99	0,97
Ungrateful vs. grateful (E14)	3,98	1,09
Bad vs. good (E8)	3,84	1,03
Worthless vs. valuable (E6)	3,83	1,23
Foolish vs. wise (E5)	3,75	1,12
Disloyal vs. loyal (E15)	3,67	1,17
Cruel vs. kind (E7)	3,63	1,20
Unfair vs. fair (E1)	3,53	1,23
Unhygienic vs. hygienic (E13)	3,49	1,22
Dishonest vs. honest (E3)	3,46	1,10
Unreliable vs. reliable (E2)	3,38	1,19

The Southern Sotho respondents regard the in-group very positively. If one considers the means above the average mean (3,83), they regard themselves as brave, interesting, hard-working, friendly, pleasant, grateful, good and valuable. The average mean obtained for the in-group for Southern Sotho respondents was higher than the average mean obtained for Afrikaans respondents towards the in-group. This is akin to findings in Bornman (1995: 273, 274) that Black respondents had the most positive attitude towards the in-group.

Southern Sotho respondents' ($\bar{n} = 85$) attitudes towards the out-group are reported in Table 5.28:

Table 5.28: Attitudes towards the out-group by Southern Sotho respondents

Variable	Mean	SD
Worthless vs. valuable (E21)	3,76	1,14
Foolish vs. wise (E20)	3,74	1,15
Unhygienic vs. hygienic (E28)	3,60	1,30
Bad vs. good (E23)	3,51	1,22
Unreliable vs. reliable (E17)	3,47	1,24
Ungrateful vs. grateful (E29)	3,40	1,28
Boring vs. interesting (E19)	3,35	1,19
Unpleasant vs. pleasant (E25)	3,35	1,26
Unfriendly vs. friendly (E26)	3,27	1,29
Dishonest vs. honest (E18)	3,26	1,14
Disloyal vs. loyal (E30)	3,20	1,23
Cowardly vs. brave (E27)	3,15	1,37
Cruel vs. kind (E22)	3,00	1,24
Lazy vs. hard-working (E24)	2,95	1,55
Unfair vs. fair (E16)	2,94	1,39

The Southern Sotho respondents regard the out-group as valuable, wise, hygienic and good. In general, the out-group was regarded slightly less favourably by the Southern Sotho respondents than the in-group (an average mean of 3,33 was achieved). However, the average mean achieved for the out-group was almost exactly the same as the average mean obtained for the in-group by Afrikaans respondents. The lowest mean obtained for the out-group was for unfair vs. fair.

3.2.9 Language use and language preference patterns

It is very clear that the Southern Sotho respondents have a more complex linguistic repertoire than the Afrikaans respondents do. For both language use and language preference patterns, they report bigger percentages of third choices: 98,59% of the

Southern Sotho respondents report a first option for the activities included for language use; 56,63% report a second option and 30,58% report a third option [cf. Table 5.29]. A similar trend is visible when one analyses the language preference patterns: 98,96% report a first option, 58% report a second option and 30,88% report a third option [cf. Table 5.30].

However, respondents' choices for a third option are so diverse, that no clear pattern is visible. It seems that Tswana, Zulu and Afrikaans are more popular third choices, but due to the selection of other languages as well as the mentioned three, the responses are fragmented into small, meaningless scores. Therefore, only first and second choices for language use and language preference are reported for Southern Sotho respondents. Language use patterns for Southern Sotho respondents (n = 86) are reported in Table 5.29:

Table 5.29: Language use patterns for Southern Sotho respondents

Activity	Language					
	English	Southern Sotho	Zulu	Other African ⁹²	No response	TOTAL
Watch television	55 (64,7%) ⁹³ 25 (31,3%)	28 (32,9%) 44 (55%)	- -	2 (2,4%) 11 (13,9%)	1 (1,2%) 6 (7%)	85 (98,8%) 80 (93%)
Listen to the radio	42 (50%) 29 (39,2%)	37 (44%) 32 (43,2%)	- -	5 (6%) 13 (17,7%)	2 (2,3%) 12 (14%)	84 (97,7%) 74 (86%)
Talk to friends	40 (48,8%) 29 (38,2%)	38 (46,3%) 33 (43,4%)	- 9 (11,8%)	4 (4,8%) 5 (6,5%)	4 (4,7%) 10 (11,6%)	82 (95,3%) 76 (88,4%)
Talk to family	15 (17,4%) 26 (63,4%)	66 (76,7%) 11 (26,4%)	- -	5 (5,9%) 4 (9,7%)	- 45 (52,3%)	86 (100%) 41 (47,7%)
Write a letter	66 (77,6%) 11 (22,9%)	17 (20%) 34 (70,8%)	- -	2 (2,4%) 3 (6,3%)	2 (1,2%) 38 (44,2%)	85 (98,8%) 48 (55,8%)
Read a book	61 (71,8%) 18 (32,7%)	23 (27,1%) 30 (54,5%)	- -	1 (1,2%) 7 (12,7%)	1 (1,2%) 31 (36%)	85 (98,8%) 55 (64%)
Write an assignment	82 (95,3%) 3 (23,1%)	3 (3,5%) 8 (61,5%)	- -	1 (1,2%) 2 (15,4%)	- 73 (84,9%)	86 (100%) 13 (15,1%)
Write notes	81 (94,2%) 4 (36,4%)	4 (4,7%) 7 (63,6%)	- -	1 (1,2%) -	- 75 (87,2%)	86 (100%) 11 (12,8%)
Read a newspaper	74 (87,1%) 8 (25%)	9 (10,6%) 21 (65,6%)	- -	2 (2,4%) 3 (9,3%)	1 (1,2%) 54 (62,8%)	85 (98,8%) 32 (37,2%)
Think	31 (36%) 25 (43,9%)	49 (58,3%) 28 (49,1%)	- -	4 (4,8%) 4 (7%)	2 (2,3%) 29 (33,7%)	84 (97,7%) 57 (66,3%)

⁹² Afrikaans is included in the category "Other African language". A reminder: this category includes African languages that did not receive more than 10% support.

⁹³ First options are reported in the first row and second options reported in the second row.

An analysis of language use patterns show that English dominates at least the entertainment and education spheres for Southern Sotho respondents. English is the dominant language used to watch television with Southern Sotho as second option. Language use for listening to the radio is slightly different with Southern Sotho a much closer second option (English, therefore, not as dominant).

English dominates the sphere of communication with friends, but Southern Sotho is dominant as language used when communicating with family. The dominance of English in the education sphere is uncontested. The majority of the respondents use English to write and read. Southern Sotho, however, is the language most of the respondents use to think. The very low counts for Zulu and other African languages indicated that Southern Sotho and English are the languages used most by these respondents.

Language preference patterns for Southern Sotho respondents (n = 86) are reported in Table 5.30:

Table 5.30 Language preference patterns for Southern Sotho respondents

Activity	Language						
	English	Southern Sotho	Tswana	Other African	Other European	No response	Total
Watch television	48 (55,8%) 25 (32,1%)	28 (32,6%) 35 (44,9%)	- -	9 (10,5%) 16 (20,6%)	1 (1,2%) 2 (2,6%)	- 8 (9,3%)	86 (100%) 78 (90,7%)
Listen to the radio	49 (59%) 24 (34,3%)	29 (34,9%) 33 (47,1%)	- 7 (10%)	4 (4,8%) 5 (7,1%)	1 (1,2%) 1 (1,4%)	3 (3,5%) 16 (18,6%)	83 (96,5%) 70 (81,4%)
Talk to friends	49 (59,3%) 22 (33,3%)	25 (29,8%) 32 (48,5%)	- -	10 (12%) 12 (18,1%)	- -	2 (2,3%) 20 (23,3%)	84 (97,7%) 66 (76,7%)
Talk to family	22 (25,6%) 25 (51%)	55 (64%) 13 (26,5%)	- 6 (12,2%)	9 (10,6%) 5 (10,1%)	- -	- 37 (43%)	86 (100%) 49 (57%)
Write a letter	58 (69%) 12 (25%)	20 (23,8%) 22 (45,8%)	- -	6 (7,2%) 13 (27,1%)	- 1 (2,1%)	2 (2,3%) 38 (44,2%)	84 (97,7%) 48 (55,8%)
Read a book	64 (75,3%) 14 (26,9%)	15 (17,6%) 28 (53,8%)	- -	6 (7,2%) 8 (15,3%)	- 2 (3,8%)	1 (1,2%) 34 (39,5%)	85 (98,8%) 52 (60,5%)
Write an assignment	71 (82,6%) 10 (37%)	9 (10,5%) 14 (51,9%)	- -	6 (7%) 2 (7,4%)	- 1 (3,7%)	- 59 (68,6%)	86 (100%) 27 (31,4%)
Write notes	74 (86%) 8 (34,8%)	7 (8,1%) 11 (47,8%)	- -	4 (4,6%) 3 (13%)	1 (1,2%) 1 (4,3%)	- 63 (73,3%)	86 (100%) 23 (26,7%)
Read a newspaper	68 (79,1%) 11 (30,6%)	13 (15,1%) 17 (47,2%)	- -	4 (4,7%) 7 (19,4%)	1 (1,2%) 1 (2,8%)	- 50 (58,1%)	86 (100%) 36 (41,9%)

Before the language preference patterns for Southern Sotho respondents are analysed, it is important to again remind oneself that for these respondents, the "preference" to use a language other than English for writing (for example), is severely influenced by the dominance of English in this sphere of their lives. Language preference patterns are related to exercising a language choice and, as argued in Chapter 2 [§3.3.3], one should keep in mind that for many reasons, Southern Sotho speakers are not "free" to choose when to use which language. For example, if we argue that English dominates business and education in South Africa [cf. the discussion at §1.1 in Chapter 2], and that Southern Sotho corpus planning has probably not been advanced to the level where it can be used in the context of, for example, Higher Education, one should not be surprised that the Southern Sotho respondents do not prefer to use Southern Sotho in these contexts.

Although the margins for dominance is slightly lower than for self-reported language use, English still dominates the education sphere as language of preference among the Southern Sotho respondents. It is very clear that Southern Sotho respondents hardly imagine a situation where they would write an assignment or make notes to study in Southern Sotho.

3.2.10 Ethnolinguistic vitality

In questions 1 to 24 in Section G, respondents' perceptions of their ethnolinguistic vitality were expressed on a scale of 1 to 5, where 1 expressed a negative perception and 5 expressed a positive perception. Results for Southern Sotho respondents ($n = 86$) are reported in Table 5.31:

Table 5.31: Perceptions of ethnolinguistic vitality for Southern Sotho respondents

Variables	Mean	SD
Maintenance of identity (Items G13, G15, G16, G18, G23, G24)	3,76	1,12
Status and power (Items G1, G2, G6, G7, G8, G10, G14)	3,64	1,16
Institutional support (Items G3, G4, G5, G9, G11, G12, G17, G20)	2,83	1,28
Maintenance of symbols (G19, G21)	2,81	1,38
Perceptions of threat to the cultural identity (G22)	2,07	1,20

The Southern Sotho respondents have very positive attitudes towards the maintenance of the in-group identity and experience the in-group to have high status and power in the region. However, they also feel that the language of the in-group does not receive institutional support and that the symbols of the in-group are not used in the region. A possible explanation of the threat they also experience towards the cultural identity of the in-group, is that it might be related to their relative socio-economic position and the lack of official support for their L1.

Scores obtained by Southern Sotho on this scale are similar to that obtained by Black people in Bornman's (1995: 279) study. From these findings it is clear that Southern Sotho respondents feel positive about maintaining the identity of the in-group and they perceive the in-group as having high status and power in the region.

3.2.11 Advice to South Africans about languages to learn

These questions (Section G, questions 25-27, Appendix A) were included to offer another perspective on respondents' perception of language use in South Africa. Results in Table 5.32 show that the majority (77,9%) of the Southern Sotho respondents ($n = 85$) believe that South Africans should learn at least two additional languages to their L1. The multilingual nature of the Southern Sotho cultural identity is again made visible in respondents' answers to these questions.

Table 5.32: Number of languages Southern Sotho respondents would advise South Africans to learn

Number of languages	Number of responses
No language other than the home language	2 (2,3)
One language other than the home language	4 (4,7)
Two languages other than the home language	7 (8,14)
Three languages other than the home language	5 (5,8)
More than three languages other than the home language	67 (77,9)
TOTAL	85 (100)

An analysis of their reasons for this response indicates that the majority of the respondents would advise South Africans to learn more than three languages in addition to the L1 so that they can communicate with other South Africans and because South Africa is a multicultural and multilingual country [cf. Table 5.33]. These could be regarded as instrumental reasons for learning additional languages.

Table 5.33: Reasons for South Africans to learn x number of languages given by Southern Sotho respondents

Reason	Number of Southern Sotho responses
To communicate with others in South Africa	49 (34,8%)
South Africa is multicultural and multilingual	49 (34,8%)
To understand others better; to build relationships; we live in a democracy	21 (14,9%)
To communicate globally / internationally	11 (7,8%)
For business / job opportunities	5 (3,5%)
Not everyone understands English	4 (2,8%)
To keep in touch with my roots / culture	1 (0,7%)
One should learn only one language and English	1 (0,7%)
TOTAL NUMBER OF RESPONSES	141

Results reported in Table 5.34 indicate that the respondents would advise South Africans to first learn English after they have learnt the L1. As second options, the Southern Sotho respondents would advise other South Africans to learn Afrikaans, Southern Sotho or Zulu. These languages (Zulu, Afrikaans and Southern Sotho) also make up the third options and Afrikaans, Xhosa and Zulu make up the fourth options.

Table 5.34: Languages Southern Sotho respondents would advise South Africans to learn

Language	First option (n = 74)	Second option (n = 68)	Third option (n = 68)	Fourth option (n = 58)
Afrikaans	2 (2,7%)	21 (30,9%)	10 (14,7%)	10 (17,24%)
Dutch	1 (1,4%)	3 (4,4%)	1 (1,5%)	1 (1,72%)
English	57 (77%)	4 (5,9%)	3 (4,4%)	3 (5,17%)
French	2 (2,7%)	3 (4,4%)	3 (4,4%)	2 (3,44%)
German	-	2 (2,9%)	2 (2,9%)	2 (3,44%)
Hebrew	-	-	-	2 (3,44%)
Italian	1 (1,4%)	-	1 (1,5%)	2 (3,44%)
Ndebele	2 (2,7%)	-	-	1 (1,72%)
Northern Sotho	-	1 (1,5%)	1 (1,5%)	4 (6,9%)
Portuguese	-	2 (2,9%)	1 (1,5%)	1 (1,72%)
Shona	-	-	-	1 (1,72%)
Southern Sotho	5 (6,7%)	17 (25%)	9 (13,2%)	4 (6,9%)
Spanish	-	-	-	1 (1,72%)
Swati	-	-	-	1 (1,72%)
Tsonga / Shangaan	-	-	3 (4,4%)	1 (1,72%)
Tswana	1 (1,4%)	2 (2,9%)	6 (8,8%)	5 (8,62%)
Venda	-	-	3 (4,4%)	2 (3,44%)
Xhosa	1 (1,4%)	2 (2,9%)	2 (2,9%)	7 (12,06%)
Zulu	2 (2,7%)	11 (16,2%)	22 (32,4%)	7 (12,06%)
Other	-	-	1 (1,5%)	1 (1,72%)
TOTAL	74	68	68	58

If one considers the context of the reasons for learning more languages given by the Southern Sotho respondents [cf. Table 5.33], one gets support for the idea that South Africans do not learn English as a L2 for integrative purposes. The main motivation for learning more languages is to be able to communicate with other South Africans. It is clear that the Southern Sotho respondents regard English as the main vehicle to satisfy the need to be able to communicate with other South Africans. The emphasis on indigenous languages (Afrikaans, Southern Sotho, Zulu and Xhosa) as other languages to learn also supports the idea that language learning, in the minds of these respondents, is related to a desire to communicate with other South Africans.

3.2.12 Discussion

It is clear that the Southern Sotho respondents also select an ethnic label when they ascribe **cultural identity**. Different components (than those for Afrikaans respondents) form part of the ethnic label used by Southern Sotho respondents. The components of the ethnic label for Southern Sotho respondents have a strong emphasis on traditional customs and values and to a lesser extent a focus on the "personality" characteristics of the group. Language and communication in general seem to play a particular role in the cultural identity of the Southern Sotho group. On the one hand, respondents regard the ability of Southern Sotho people to communicate with others as a very typical skill of Southern Sotho cultural identity. This links with the "personality" characteristics they ascribe to the Southern Sotho cultural identity such as "peace-loving". On the other hand, they believe that the Southern Sotho cultural identity entails the ability to have a unique, "clever" way with words. This links the ascription of "intelligence" or "brilliance" to the Southern Sotho cultural identity.

The three most prominent **phenotypes** of culture relate to the ethnic label and to language. A specific history and traditions are regarded as important elements of the cultural identity as well as a specific language. It is argued that the emphasis on a specific language relates to the ability to use language in a unique way and to be excellent at communicating with others as well as the language, Southern Sotho. The most prominent group that these respondents identify with, however, is South Africans, which can be regarded as a more inclusive group. Two of the most

prominent **groups** the Southern Sotho respondents identify with entail a racial component (Blacks and Southern Sothos). This trend is also present when Southern Sotho respondents had an opportunity to identify with **several groups**.

The **values** spirituality, social interaction and cultural identity are the most prominent for Southern Sotho respondents. The finding that spirituality (to live according to religious principles) is the most prominent value relates to a respect for rites and traditions. Social interaction (to give attention to other people and converse with them as part of one's work) relates to the ascription of extraordinary communication skills and the ability to build relationships with people that the Southern Sotho respondents ascribe to Southern Sotho cultural identity. The positive validation of the in-group is reflected in the emphasis on the value cultural identity (to have the freedom to conduct her/himself in public and private life according to the habits of the in-group).

Related to **ethnic identification**, the in-group is regarded very positively and Southern Sotho respondents have explored and participated in activities related to the in-group. The highest mean on the **racial identity** scale was achieved for the final stage of racial identity development, internalisation. This implies that the majority of the Southern Sotho respondents are secure about their blackness and satisfied to be part of this racial group. Attitudes towards the **in-group** are positive and respondents regard members of the in-group as brave, interesting, hard-working and friendly. Although the out-group is regarded less favourably, out-group members are thought to be valuable, wise, hygienic and good. In the context of the history of South Africa, the labels valuable, wise and good are an indication that these Southern Sotho respondents have overcome (or never experienced) possible anti-white sentiments.

From the **language use** patterns of the Southern Sotho respondents, it is very clear that they have a much more complex linguistic repertoire than the Afrikaans respondents have. They offer more language options. An analysis of the language use results indicates that these respondents live in a clear diglossic language situation. Southern Sotho dominates the private life (talking with family) and English dominates the education sphere and the entertainment sphere to some extent (English dominates TV, but Southern Sotho is more prominent for radio). This pattern is not really

challenged when one analyses the **language preference** results. The same diglossic trend prevails, although the margins for English dominance are slightly smaller (in favour of Southern Sotho) with regard to the education sphere. Southern Sotho respondents feel positive about their **ethnolinguistic vitality**. They are positive about maintenance of their identity and the status and power of their group in the region. However, they feel less optimistic about institutional support for the language of the in-group and the maintenance of in-group symbols in the region. They also experience some feelings of threat to the in-group position in the region.

Southern Sotho respondents' answers to questions about **language learning** are revealing. These results reconfirm that the linguistic repertoire of the Southern Sotho respondents is complex (multilingual). The majority of these respondents believe that South Africans should learn more than three languages in addition to the L1. According to these respondents, South Africans should be multilingual so that they can communicate with others in South Africa, because South Africa is multilingual and so that South Africans can understand each other better. The languages they perceive as vehicles for these desired language activities are English, Southern Sotho, Afrikaans, Zulu and to a lesser extent, Xhosa. For these Southern Sotho learners of English as a L2, learning English is regarded as a way in which one can communicate more effectively with different peoples in South Africa. Integrating with an English group in South Africa or elsewhere is not mentioned at all. Quite the contrary, for the Southern Sotho learners, the emphasis is on communication nationally and not internationally.

From these findings, three general conclusions about Southern Sotho cultural identity are possible. First of all, these respondents emphasise the traditional aspects of their cultural identity with an emphasis on customs and habits. They also ascribe certain "personality" characteristics to being Southern Sotho. Southern Sotho people are peace-loving and effective builders of relationships. Secondly, in this context, communication plays an important role in Southern Sotho cultural identity. This implies an emphasis on reaching out to understand others and maintaining an amiable relationship with others. An emphasis on a specific language does not seem to be so important. Language as a vehicle to establish relationships is more important. Thirdly, the linguistic repertoire of the Southern Sotho respondents is complex and,

therefore, multilingual. It is also diglossic: some domains are dominated by English (e.g. education) and some domains are used exclusively in the private life (e.g. the use of Southern Sotho as language to communicate with family).

These findings have two implications for acquisition planning for English as a L2. First of all, the multilingual nature of Southern Sotho cultural identity implies a very specific way of perceiving language, which could influence language learning. The emphasis on language learning seems to be on broadening communication possibilities with other South Africans. In this regard, the acquisition of conversational language proficiency in English could be regarded as satisfactory to Southern Sotho learners of English as a L2. Secondly, the diglossic context in which the Southern Sotho learners function impairs an understanding of literacy-related (academic) language proficiency. These respondents do not achieve literacy-related (academic) language proficiency in the L1 because of educational language arrangements. They, therefore, have little L1 literacy-related (academic) language proficiency experience and are unlikely to understand these demands very well. Coupled with this lack of knowledge about literacy-related (academic) language proficiency skills in general, their language learning motivation has always been to achieve conversational language proficiency so that they could communicate with others. It would be very difficult to convince these learners that their English L2 proficiency is not sufficient.

Exploring a better understanding of functional multilingualism⁹⁴ might provide the answer. If multilingual learners and their teachers could understand that languages are used in different contexts and that these contexts demand different types of language proficiency, English L2 teachers might be able to influence Southern Sotho learners' language learning strategy for English as a L2 and their perceptions of adequate proficiency in their L2.

⁹⁴ Functional multilingualism refers to multilingual situations in which more than one language is used in formal domains (reflecting high status). It does not refer to diglossic situations where some languages are continuously used in certain domains only (Verhoef, 1998: 37; Langtag, 1996: 16).

3.2.13 Conclusion

The cultural identity profiles discussed in §3.1 and §3.2 report results within groups. In other words, these profiles should be regarded as a general, descriptive cultural identity profile for Afrikaans and Southern Sotho participants in this study. Three issues need to be addressed in conclusion of a discussion of these general, descriptive cultural identity profiles. First of all, one should realise that the differences in the cultural identity profiles of the Afrikaans and Southern Sotho respondents imply that a positive use of cultural identity profiles to enhance English L2 learning would probably result in different approaches. A discussion of the cultural identity profiles of the Afrikaans and Southern Sotho respondents, secondly, have definite implications for the usefulness of, for example, Giles' Intergroup social model for L2 learning in the South African context. Thirdly, the multilingual linguistic repertoires of the Southern Sotho respondents might have certain implications if interpreted in the framework of Cummins' (1984: 136-142; 1995:51-70) distinction between two types of language proficiency.

First of all, then, an analysis of the cultural identity profiles of Afrikaans and Southern Sotho participants clearly indicate that, using the cultural identity profiles of the Afrikaans and Southern Sotho learners to enhance English L2 learning, would require different approaches. The emphasis on a specific language (Afrikaans) as an important marker of cultural identity would imply that L1 maintenance needs attention in the English L2 learning context for Afrikaans learners. Afrikaans learners' English proficiency would be enhanced if they feel that their L1 is not threatened. The multilingual linguistic repertoires of the Southern Sotho respondents and the emphasis on communication with others would have different implications for the effective use of cultural identity to enhance English L2 learning for these respondents. Southern Sotho learners and their language teachers would have to be sensitised to understand that one uses different languages in different contexts and that language proficiency demands for these contexts might be very different. This issue is discussed in more detail below. Although Afrikaans and Southern Sotho respondents use the same components to describe their cultural

identities, the content of these components is very different and would, therefore, imply the use of a different approach.

Secondly, a more important implication of the cultural identity profiles of Afrikaans and Southern Sotho respondents for English L2 learning is related to Giles' Intergroup model. Giles argues that if the following propositions are true, the L2 learner is most likely to achieve high L2 proficiency: native-like L2 proficiency is possible ...

(1) when in-group identification is weak or the L1 does not function as a salient dimension of ethnic group membership, (2) when inter-ethnic comparisons are quiescent, (3) when perceived in-group vitality is low, (4) when perceived in-group boundaries are soft and open, and (5) when the learners identify strongly with other groups and so develop adequate group identity and intra-group status (Ellis, 1994: 234).

An analysis of the cultural identity profiles shows that none of these propositions is true for the Afrikaans and Southern Sotho respondents who participated in this study. In-group identification (and vitality) is strong and the L1 features as a salient marker of group membership in both groups. Although both groups declare that it is important to learn English as a L2, not one of the groups strongly identify with English-speaking South Africans. Yet, some of these respondents (particularly Afrikaans respondents) achieved high English L2 proficiency levels. In order to investigate more carefully what the possible role of cultural identity is in achieving high English L2 proficiency, correlations and multiple regressions need to be conducted within groups to determine which aspects of cultural identity contribute to English L2 proficiency for the Afrikaans and the Southern Sotho respondents. These statistical analyses would be presented in §4.1 and §4.2 in the rest of Chapter 5. In all fairness, one should state that Giles' model was designed for typical transitional bilingual situations where immigrant minorities have to learn the dominant L1 of their new mother country. However, the results from this study show that these types of models are not useful or valid in the multilingual South African context.

In conclusion, it is important to consider the linguistic repertoires (one component of their cultural identity profiles) of Afrikaans and Southern Sotho participants, in the context of Cummins' (1984: 136-142; 1995:51-70) distinction between two types of

language proficiency: conversational and academic⁹⁵. The language use and preference patterns of Southern Sotho⁹⁶ respondents provide evidence that these respondents primarily read and write in English, their L2. These findings are corroborated by reports from black parents (for example, Brynard, 2000: 34; Jacobson, 2000b:19) and findings about reading in the L1 resulting from the Molteno Project (Walters, 1988:9).

Considering the educational system in practice for Southern Sotho learners, it would, therefore, be possible to infer that Southern Sotho respondents probably do not achieve literacy-related academic language proficiency in the L1 or the L2. One could further infer that the emphasis of Southern Sotho respondents on the communicative / conversational motivation to learn more languages so that they could communicate with different people in South Africa subsequently aggravates an understanding that languages are used at different levels in different contexts. The multilingual nature of the Southern Sotho respondents should, therefore, be kept in mind when acquisition planning for English as a L2 is conducted. One could argue that it might not be very useful to impart information about different types of language proficiency to Southern Sotho learners of English as a L2, but that this information could be more useful to the English L2 teachers of these learners.

4 The relationship between cultural identity and English L2 proficiency

Results from two statistical processes are reported in this section. Pearson Product Moment correlations were conducted to determine the direction and strength of relationship between the dependent variable, English L2 proficiency, and the different independent variables, aspects of cultural identity.

⁹⁵ Readers are reminded that Cummins' theory is criticised by some. Edelsky (1991: 66, 58-72), for example, criticises the fundamental distinction between types of language proficiency, as well as the premises of Cummins' theoretical framework (cf. §4.3.2 and footnote 34, in Chapter 2 for a more detailed discussion).

⁹⁶ From the self-reported perceptions of their English proficiency [cf. Table 5.2], one could infer that Afrikaans respondents probably have an intuitive understanding that languages are used at different levels in different contexts. They, for example, have a clear idea that their writings skills in English are not necessarily very proficient. It is argued that this perception is enhanced by the fact that they could compare their writing skills in English with their more proficiency writing skills in Afrikaans. Owing to the nature of the Southern Sotho respondents' educational context and linguistic repertoire, they are not able to make similar comparisons. Findings from Afrikaans respondents would, therefore, not be included in the rest of this discussion.

A stepwise multiple regression analysis was conducted: the English L2 proficiency scores were regarded as criterion measures and the different aspects of cultural identity were regarded as the predictor variables. The aim of the stepwise multiple regressions analysis was to determine which aspects of cultural identity could be regarded as predictors of English L2 proficiency of Afrikaans and Southern Sotho respondents.

In the ensuing discussion, results from Pearson Product Moment correlations and stepwise multiple regression analyses are reported for each scale. The results are ordered per scale to enhance interpretation. The aim is to report and discuss results pertaining to a specific scale consecutively. This approach could result in the presentation of a very "fragmented" description of the results. Therefore, a "composite" multiple regression analysis including all cultural identity variables is presented at the end of the discussion for Afrikaans and Southern Sotho respondents.

4.1 Results for the Afrikaans respondents

4.1.1 Biographical data

The results indicated that there was a statistically as well as a practically significant (medium effect) correlation between the highest qualifications of both parents and the English L2 proficiency (cf. Table 5.35) of Afrikaans respondents ($\bar{n} = 143$).

Table 5.35 Pearson Product-Moment correlations between biographical data and English L2 proficiency of Afrikaans respondents

Biographical items	English L2 proficiency			
	r	/r/	p	r
Highest educational qualification of mother (A7)	0,329	0,329	**	++
Highest educational qualification of father (A6)	0,315	0,315	**	++
Number of languages used (A5)	-0,079	0,079		
Age (A3)	0,025	0,025		

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $r = 0,1^+$
 medium effect size $r = 0,3^{++}$
 large effect size $r = 0,5^{+++}$

Four biographical items (A3, A5, A6 & A7) were entered into the stepwise multiple regression analysis. The results from this multiple regressions analysis showed that one indicator of socio-economic status contributed 10% to the total variance achieved

by Afrikaans respondents on the English proficiency test. The result was statistically significant, but not practically significant (cf. Table 5.36)

Table 5.36 Biographical data as predictors of English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Highest qualification mother (A7)	0,327	0,107	0,107	15,7555	**	

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $d = 0,2^+$
 medium effect size $d = 0,5^{++}$
 large effect size $d = 0,8^{+++}$

Both these findings support arguments that socio-economic status (particularly those of women in society) might contribute to general academic achievement (including English proficiency). This is a finding similar to that of Gonzalez (1990: 325) who found the socio-economic status was the main predictor of academic achievement in his study. Level of education is seen by many researchers as one indicator of socio-economic status (Edwards, 1989: 26; Edwards, 1994: 200; Ellis, 1994: 204-206). Furthermore, several studies have proven that high socio-economic status has an influence on language and academic achievement in general (also discussed in Ellis, 1994: 205-206; Lemmer, 1995: 92).

4.1.2 Phenotypes of culture

Eight phenotypes of culture showed a statistically significant correlation with English proficiency. Only one of these results indicated a medium effect size (specific physical characteristics). The finding that the relative importance of specific physical characteristics showed a negative correlation with English proficiency was interesting. The Afrikaans respondents in general included a race component within the ethnic label that they used to ascribe cultural identity. This result indicated that there was a correlation between regarding physical characteristics as a less important component of the cultural identity and higher English proficiency. This finding indicates that respondents who did not regard a physical component (such as race) as such an important part of their cultural identities achieved better scores on the English proficiency test (cf. Table 5.37).

Table 5.37: Pearson Product-Moment correlations between phenotypes of culture and English L2 proficiency of Afrikaans respondents

Phenotypes	English L2 proficiency			
	r	/r/	p	r
Specific physical characteristics (A13.2)	-0,331	0,331	**	++
Specific political party (A13.8)	-0,255	0,255	**	+
Specific uniforms (A13.18)	-0,239	0,239	**	+
Specific flag (A13.11)	-0,225	0,225	**	+
Specific rites and traditions (A13.9)	-0,214	0,214	**	+
Specific anthem or song (A13.13)	-0,202	0,202	*	+
Understand many languages (A13.12)	-0,185	0,185	*	+
Know more than one language (A13.21)	-0,165	0,165	*	+
Specific ideals / aspirations (A13.20)	0,152	0,152		+
Specific history (A13.4)	0,151	0,151		+
Specific country or region (A13.3)	-0,145	0,145		+
Know more about other cultures (A13.15)	0,136	0,136		+
Specific festivals, holy days (A13.14)	-0,124	0,124		+
Specific status or position in SA (A13.16)	-0,114	0,114		+
Specific ideology (A13.19)	0,100	0,100		+
Specific values (A13.10)	0,054	0,054		
Accommodate many cultures (A13.6)	-0,046	0,046		
Specific religion (A13.7)	-0,44	0,044		
Specific language (A13.1)	0,042	0,042		
Specific descent, origin, kinship (A13.5)	0,040	0,040		
Specific song/music/dance (A13.17)	-0,009	0,009		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1*

r = 0,3**

r = 0,5***

The other statistically significant correlations suggest that there is a relationship between the respondents' English L2 proficiency and their not regarding the following as important parts of their cultural identity:

- a particular political party,
- a specific uniform,
- a specific flag,
- specific rites and traditions,
- a specific anthem or song
- the understanding of many languages, and
- the knowing of many languages

These phenotypes of culture that correlated with English proficiency suggest that more fixed or rigid symbols of the group (such as uniforms, flags and anthems), more "traditional" phenotypes of culture (such as specific rites and traditions) and knowing

more languages were not regarded as important elements of cultural identity by the more proficient respondents.

The multiple regression results (cf. Table 5.38) indicated that five phenotypes of culture contributed 28% to the total variance on the English proficiency test. These variables were all statistically significant. The cumulative R^2 was practically significant at the small effect size.

A brief explanation of the interpretation of Beta (β) scores is in order. A multiple regression model refers to a probabilistic model that includes more than one independent variable. Such a multiple regression model is built in such a way that the effects of multiple independent variables on a dependent variable are incorporated in order to make accurate predictions. The general form of such a model is:

$$(1) \quad y = \beta_0 + \beta_1 x_1 + \beta_2 x_2 + \dots + \beta_k x_k + \varepsilon$$

where y refers to the dependent variable and the independent values are $x_1, x_2, \dots, x_k$. The dependent variable, y, is thus written as a function of the independent variables. The random error term, ε , is added to make the model probabilistic rather than deterministic, and does not concern us directly in the interpretation of such models. Of crucial importance is the value of any coefficient β_i , which determines the contribution of the independent variable x_i , with β_0 as the y-intercept (McClave & Sincich, 2000:578).

The β_1 -value is the slope of a line that expresses the amount of increase (or decrease) in the deterministic component of the dependent variable y for every 1-unit increase in x in a simple linear regression model of the form:

$$(2) \quad y = \beta_0 + \beta_1 x + \varepsilon \text{ (McClave \& Sincich, 2000:508)}$$

The β_1 -value for an independent variable (e.g. x_1) in a multiple regression model represents the same type of effect, but with one additional assumption, namely that the remaining independent variables (e.g. x_2, x_3) in the model are held fixed (McClave & Sincich, 2000:581).

In practical terms, then, the β -value for a given independent variable (any cultural identity-variable in this study) indicates the increase (if $\beta > 0$) or decrease (if $\beta < 0$) in the dependent variable (English L2-proficiency) for every 1 unit of increase in the independent variable concerned if all other variables remain fixed.

In the interpretation of results in Table 5.38, it is, therefore, important to keep in mind that the following items achieved negative β -scores: A13.2 (-0,338), A13.21 (-0,255) and A13.11 (-0,160). This implies that in the context of this "fit" of the data, these variables contributed negatively, but their inclusion still resulted in the best possible "fit" between the variables entered into the stepwise multiple regression.

Table 5.38: Phenotypes of cultural identity as predictors of English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Specific physical characteristics (A13.2)	0,346	0,119	0,119	17,762	**	
Specific ideals / aspirations (A 13.20)	0,423	0,179	0,060	9,485	**	
Know more about other cultures (A13.15)	0,453	0,205	0,026	4,246	*	
Know more languages (A13.21)	0,507	0,257	0,051	8,829	**	
Specific flag (A13.11)	0,529	0,280	0,023	4,087	*	

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$d = 0,2^+$

$d = 0,5^{++}$

$d = 0,8^{+++}$

Afrikaans respondents who did not value specific physical characteristics, who did not value specific ideals / aspirations and to know more about other cultures, who did not value knowledge of more languages and a specific flag achieved higher English L2 proficiency scores.

4.1.3 Identification with several groups

Identification with one group (Africans) correlated statistically significantly with English proficiency (cf. Table 5.39). This result also displayed a medium practical significance. Afrikaans respondents who did not identify with Africans achieved higher English proficiency (negative correlation). Three other results showed a small practical significance: identification with a specific black group (also a negative correlation), Afrikaans-speaking whites and English-speaking whites.

Table 5.39 Pearson Product-Moment correlations between identification with several groups and English L2 proficiency of Afrikaans respondents

Groups to identify with	English L2 proficiency			
	r	/r/	p	r
Africans (A15.1)	-0,313	0,313	**	++
Specific black ethnic group (A15.10)	-0,155	0,155		+
Afrikaans-speaking whites (A15.6)	0,122	0,122		+
English-speaking whites (A15.7)	0,111	0,111		+
Blacks (A15.3)	-0,077	0,077		
Whites (A15.4)	0,075	0,075		
South Africans (A15.2)	-0,039	0,039		
Indians (A15.9)	0,037	0,037		
Afrikaners (A15.5)	-0,034	0,034		
Specific white ethnic group (A15.11)	0,019	0,019		
Coloureds (A15.8)	-0,007	0,007		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

The multiple regression results (cf. Table 5.40) indicated that identification with Africans explained 27% of the total variance in English L2 proficiency for Afrikaans respondents. This result was statistically significant. The cumulative R^2 was practically significant at the small effect size. A negative β (-0,523) was obtained. This indicates that this variable had a negative contribution to the model or "fit".

Table 5.40: Identification with several groups as predictors of English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Identification with Africans (A15.1)	0,523	0,273	0,273	17,293	**	+

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$d = 0,2^+$

$d = 0,5^{++}$

$d = 0,8^{+++}$

This result seems to contradict the finding in Table 5.37 that English proficiency correlated with not regarding physical characteristics as an important part of the cultural identity for Afrikaans respondents. This result might relate to findings reported in Table 5.11 that indicate that the majority of the Afrikaans respondents progressed to the third stage (reintegration) of racial identity development only. Their negative identification with Africans and specific black groups in South Africa, therefore, display feelings experienced at the reintegration stage of racial identity: feelings of white superiority over black inferiority. This finding might, therefore, say

more about the Afrikaans group's total disposition or lack of racial identity sophistication than it might say for English L2 proficiency.

4.1.4 Values

Seven value scales were included in Section B. The Pearson Product Moment results for each scale are reported first, followed by a composite stepwise multiple regression analysis that took all seven scales into account.

4.1.4.1 Authority

None of the items on the Authority scale correlated statistically or practically with English proficiency (cf. Table 5.41). This finding seems to suggest that embracing or devaluing authority did not correlate with English proficiency for the Afrikaans respondents.

Table 5.41: Pearson Product-Moment correlations between the Authority scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Authority 2 (B8)	0,089	0,089		
Authority 1 (B1)	0,079	0,079		
Authority 4 (B22)	0,059	0,059		
Authority 5 (B29)	0,006	0,006		
Authority 3 (B15)	-0,003	0,003		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

4.1.4.2 Autonomy

One of the items of the Autonomy scale correlated statistically significantly with English proficiency and this item and two others displayed a small effect size (cf. Table 5.42). At item B9 respondents had to indicate how important it is to them now or in the future to make their own decisions at work. At items B2 and B30, respondents had to indicate how important it is to them now or in the future to act on their own and to set their own working hours. It, therefore, seems as if an autonomous disposition correlates with higher English proficiency.

Table 5.42: Pearson Product-Moment correlations between the Autonomy scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Autonomy 2 (B9)	0,228	0,228	**	+
Autonomy 1 (B2)	0,128	0,128		+
Autonomy 5 (B30)	0,114	0,114		+
Autonomy 3 (B16)	0,069	0,069		
Autonomy 4 (B23)	0,062	0,062		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

4.1.4.3 Cultural identity

None of the items on the Cultural Identity scale displayed a statistically significant correlation with English proficiency (cf. Table 5.43). Two items showed a small effect size. Item B31 referred to the relative importance to fit in while being true to one's cultural values and item B24 referred to the relative importance to feel accepted by members of the own language group. Afrikaans respondents who achieved better English L2 proficiency scores are of the opinion that is important to them to fit in while being true to their cultural values, but they do not find it important (negative correlation) to feel accepted by members of their own language group. The latter finding might relate to the findings discussed in Tables 5.14 and 5.17 that indicated that these respondents are fairly bilingual in Afrikaans and English. They also identify positively with Afrikaans-speaking and English-speaking whites [cf. Table 5.39]. Although their L1, therefore, is an important element of their cultural identity, the more proficient respondents probable do not limit their cultural identity to the own language group.

Table 5.43: Pearson Product-Moment correlations between the Cultural Identity scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Cultural identity 5 (B31)	0,161	0,161		+
Cultural identity 4 (B24)	-0,132	0,132		+
Cultural identity 2 (B10)	0,035	0,035		
Cultural identity 3 (B17)	0,032	0,032		
Cultural identity 1 (B3)	-0,026	0,026		

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size
 medium effect size
 large effect size

$r = 0,1^+$
 $r = 0,3^{++}$
 $r = 0,5^{+++}$

4.1.4.4 Own lifestyle

Three items of the Own Lifestyle scale showed a statistically significant correlation with English proficiency (cf. Table 5.44). One of these items had a medium effect size and two showed a small effect size. The three statistically significant items referred to the relative importance for respondents to:

- live according to their own ideas (B4);
- develop their own lifestyle (B32); and
- live their lives in their way (B11).

The compilers of the Values Scale conducted a factor analysis to determine a principal component structure for the items of the Values Scale. The results from this factor analysis indicated that the values Autonomy and Own Lifestyle can be grouped under one component that can be referred to as Autonomous Lifestyle (Langley *et al.*, 1992: 16). If one interprets correlation data from the Autonomy scale and the Own Lifestyle scale, it is clear that these two values (or the single component Autonomous Lifestyle) correlated with the English proficiency achieved by the Afrikaans respondents.

Table 5.44: Pearson Product-Moment correlations between the Own Lifestyle scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Own lifestyle 1 (B4)	0,331	0,331	**	++
Own lifestyle 5 (B32)	0,243	0,243	**	+
Own lifestyle 2 (B11)	0,177	0,177	*	+
Own lifestyle 3 (B18)	0,096	0,096		
Own lifestyle 4 (B25)	-0,048	0,048		

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size
 medium effect size
 large effect size

$r = 0,1^+$
 $r = 0,3^{++}$
 $r = 0,5^{+++}$

4.1.4.5 Social interaction

Four items of the Social Interaction scale correlated statistically significantly with English proficiency (cf. Table 5.45). These items also displayed a small effect size. These items referred to the relative importance for respondents to:

- be with other people while I work (B19);
- talk to people (B26);
- do things with other people (B5); and
- work in a group rather than by myself (B12).

It is important to take note that these correlations are negative. In other words, respondents who achieved higher English proficiency scores did not find it important to: be with other people while they work, talk to people, do things with other people and work in a group rather than by themselves. This finding might again correspond with the findings for the value autonomy and an own lifestyle. The Afrikaans respondents who achieved higher results for English proficiency do not value social interaction, but rather focus on autonomy and an own lifestyle. This finding might also be linked to personality items and learning styles.

Table 5.45: Pearson Product-Moment correlations between the Social Interaction scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Social interaction 3 (B19)	-0,281	0,281	**	+
Social interaction 4 (B26)	-0,206	0,206	*	+
Social interaction 1 (B5)	-0,196	0,196	*	+
Social interaction 2 (B12)	-0,188	0,188	*	+
Social interaction 5 (B33)	-0,056	0,056		

Statistical significance

$p < 0,05^*$
 $p < 0,01^{**}$

Practical significance

small effect size
 medium effect size
 large effect size

$r = 0,1^+$
 $r = 0,3^{++}$
 $r = 0,5^{+++}$

4.1.4.6 Social relations

One item of the Social Relations scale correlated statistically significantly with English proficiency and all five items on this scale displayed a small effect size (cf. Table 5.46). Again, the correlation (like all correlations for this scale) is negative. In other words, the relative importance to be with friends (B6) is negatively correlated with English proficiency. This value is related to that of social interaction in that they could both be regarded as part of another component, Social Needs (Langley *et al.*,

1992: 16). Again, it is clear that English proficiency is correlated with a more autonomous disposition, the opposite to a disposition that values social interaction and relations.

Table 5.46 Pearson Product-Moment correlations between the Social Relations scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Social relations 1 (B6)	-0,168	0,168	*	+
Social relations 2 (B13)	-0,152	0,152		+
Social relations 5 (B34)	-0,108	0,108		+
Social relations 3 (B20)	-0,103	0,103		+
Social relations 4 (B27)	-0,103	0,103		+

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

4.1.4.7 Spirituality

One item on the Spirituality scale displayed a statistically significant correlation with English proficiency and it showed a small effect size (cf. Table 5.47). English proficiency correlated negatively with the value to help to make the world a better place (B7). This value could be seen as expressing the opposite of valuing social interaction and social relations, because the value Spirituality grouped with the component "Humanism and religions" after a factor analysis of the Values Scale (Langley *et al.*, 1992: 16). Therefore, the negative correlations between English proficiency and social interaction and relations seem to mirror the negative correlation of three items from the Spirituality scale.

Table 5.47: Pearson Product-Moment correlations between the Spirituality scale and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Spirituality 1 (B7)	-0,186	0,186	*	+
Spirituality 4 (B28)	-0,099	0,099		
Spirituality 5 (B35)	0,086	0,086		
Spirituality 3 (B21)	-0,085	0,085		
Spirituality 2 (B14)	0,050	0,050		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

4.1.4.8 Values Scales as predictors of English proficiency

Results from the stepwise multiple regression analysis indicated that five items of the Values Scale contributed 30% to the variance of English proficiency (cf. Table 5.48). All results were statistically significant and the cumulative R² displayed a small effect size. In one's interpretation of this model it is important to keep in mind that β 's for Social Interaction 3 (-0,301) and Social Relations 1 (-0,186) were negative. These variables, therefore, contributed negatively in the model or "fit" of the data.

Table 5.48 Socio-cultural values as predictors of the English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Own lifestyle 1 (B4)	0,336	0,113	0,113	17,317	**	
Social interaction 3 (B19)	0,450	0,203	0,090	15,216	**	
Autonomy 2 (B9)	0,501	0,251	0,048	8,649	**	
Cultural identity 5 (B31)	0,528	0,278	0,027	5,019	*	
Social relations 1 (B6)	0,554	0,307	0,029	5,508	*	+

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺

d = 0,5⁺⁺

d = 0,8⁺⁺⁺

A possible interpretation of this model (keeping interaction with other variables in mind) could be that respondents who:

- lived according to their own ideas
- did not need to be with other people while they worked
- valued making their own decisions at work (now or in future)
- wanted to fit in while being true to their cultural values and
- did not need to be with friends

achieved higher English proficiency scores.

A more nuanced interpretation would probably be to take note that a more autonomous lifestyle (this also entails less attention to or need for social interaction and social relations), combined with a positive appreciation of cultural identity would possibly create conditions in which better English L2 proficiency could be achieved by Afrikaans learners.

4.1.5 Ethnic identification

Four ethnic identity items correlated statistically significantly with English proficiency. Ten of these items displayed a small effect size (cf. Table 5.49). These correlations indicated that respondents who displayed the following attitudes towards ethnic identification achieved better English L2 proficiency. These respondents:

- did not regard commitment to the culture of their own ethnic or cultural group as a major source of security in their lives,
- did not regard loyalty towards their own ethnic or cultural group as particularly important, and
- are not upset when people speak negatively about their ethnic or cultural group, but
- did not want to belong to any other ethnic or cultural group.

In summary, Afrikaans respondents who are satisfied with the ethnic group they belong to, but who do not regard it as a major issue in their lives achieved better English proficiency scores.

Table 5.49: Pearson Product-Moment correlations between the ethnic identity items and the English L2 proficiency of Afrikaans respondents

Ethnic identity items	English L2 proficiency			
	r	/r/	p	r
Commitment to the culture of my own ethnic or cultural group is a major source of security in my life (C7)	-0,249	0,249	**	+
Loyalty towards my own ethnic or cultural group is particularly important to me (C1)	-0,238	0,238	**	+
I do not want to belong to any other ethnic or cultural group (C4)	0,215	0,215	**	+
It upsets me when other people speak negatively about my own ethnic or cultural group (C2)	-0,166	0,166	*	+
Preserving the identity of my own ethnic or cultural group is not very important to me (C3)	-0,162	0,162		+
I have spent time trying to find out more about my own ethnic or cultural group, such as its history, traditions, and customs (C9)	0,160	0,160		+
I have a lot of pride in my ethnic or cultural group and its accomplishments (C16)	-0,139	0,139		+
I have a strong sense of belonging to my own ethnic or cultural group (C17)	-0,127	0,127		+
I am happy that I am a member of the ethnic or cultural group that I belong to (C13)	-0,114	0,114		+
Protecting the customs of my own ethnic or cultural group is unnecessary (C8)	-0,108	0,108		+
I understand pretty well what my ethnic or cultural group membership means to me, in terms of how to relate to my own group and to other groups (C15)	0,097	0,097		
I have a clear sense of my ethnic or cultural background and what it means to me (C11)	0,095	0,095		
I am active in organisations or social groups that include mostly members of my own ethnic or cultural group (C10)	0,090	0,090		
I am not very clear about the role of ethnicity or cultural identity in my life (C14)	-0,044	0,044		
I think a lot about how my life is affected by my ethnic or cultural group membership (C12)	-0,037	0,037		
I participate in cultural practices of my own group, such as special food, music, or customs (C18)	-0,034	0,034		
I respect a person who takes pride in the special qualities of his or her ethnic or cultural group (C6)	-0,027	0,027		
I sometimes feel uncomfortable about my cultural or ethnic background (C20)	-0,021	0,021		
I feel a strong attachment towards my own ethnic or cultural group (C19)	-0,019	0,019		
I would be willing to take action if the identity of my own ethnic or cultural group is threatened (C5)	0,014	0,014		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size r = 0,1⁺

medium effect size r = 0,3⁺⁺

large effect size r = 0,5⁺⁺⁺

Results from the multiple regression analysis indicated that seven items of the ethnic identity scale contributed 34% to the total variance of English proficiency (cf. Table

5.50). All these results were statistically significant. The cumulative R^2 displayed a medium effect size.

Table 5.50 Ethnic identification as predictor of English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R^2	R^2 -change	F-change	p	d
Commitment to the culture of my own ethnic or cultural group is a major source of security in my life (C7)	0,263	0,069	0,069	10,454	**	
I have spent time trying to find out more about my own ethnic or cultural group, such as its history, traditions, and customs (C9)	0,391	0,153	0,084	13,876	**	
I do not want to belong to any other ethnic or cultural group (C4)	0,470	0,221	0,068	12,182	**	
Protecting the customs of my own ethnic or cultural group is unnecessary (C8)	0,512	0,262	0,041	7,670	**	
Loyalty towards my own ethnic or cultural group is particularly important to me (C1)	0,553	0,305	0,043	8,487	**	
Preserving the identity of my own ethnic or cultural group is not very important to me (C3)	0,570	0,325	0,026	4,047	*	
I understand pretty well what my ethnic or cultural group membership means to me, in terms of how to relate to my own group and to other groups (C15)	0,589	0,347	0,022	4,477	*	++

Statistical significance

$p < 0,05^*$
 $p < 0,01^{**}$

Practical significance

small effect size $d = 0,2^+$
 medium effect size $d = 0,5^{++}$
 large effect size $d = 0,8^{+++}$

Before one interprets these results, it is important to keep in mind that negative β 's had been obtained for the following items: C7 (-0,476), C8 (-0,185), C1 (-0,273) and C3 (-0,174). These results, therefore, contributed negatively to the model or "fit" of the data. The results, therefore, suggest that the following attitudes were related to English proficiency:

- Commitment to the culture of my own ethnic or cultural group was not a major source of security in my life.
- I had spent time to find out more about my own ethnic or cultural group (history, customs, and traditions).
- I did not want to belong to any other ethnic or cultural group.

- Protecting the customs of my own ethnic or cultural group was necessary.
- Loyalty to my own ethnic group was not particularly important to me.
- It was important to preserve the identity of my ethnic or cultural group.
- I understood pretty well what my ethnic or cultural group membership meant to me, in terms of how to relate to my own group and to other groups.

One could summarise these results by stating that a positive interest in and commitment to the ethnic or cultural group without it becoming a major source of security in a person's life, seemed to be related to English proficiency levels. This would be the typical stance of a person who is comfortable with her/his membership of a particular group and willing to act on its behalf, but who finds the main sources of security elsewhere (e.g. the individual position).

4.1.6 Racial identification

Sixteen of the racial identity items correlated statistically significantly with English proficiency. Only one of these items displayed a medium effect size and twenty-seven other items displayed a small effect size (cf. Table 5.51).

Table 5.51: Pearson Product-Moment correlations between the racial identity items and the English L2 proficiency of Afrikaans respondents

Racial identity items	English L2 proficiency			
	r	/r/	p	r
It is possible for Blacks and Whites to have meaningful social relationships with each other. (D24)	0,316	0,316	**	++
I think White people should become more involved in socializing with Blacks. (D46)	0,278	0,278	**	+
I believe that White people look and express themselves better than Blacks. (D48)	-0,260	0,260	**	+
A Black person who tries to get close to you is usually after something. (D13)	-0,256	0,256	**	+
I have come to believe that Black people and White people are very different. (D22)	-0,240	0,240	**	+
I believe that Blacks are inferior to Whites. (D38)	-0,237	0,237	**	+
I value the relationships that I have with my Black friends. (D50)	0,227	0,227	**	+
I was raised to believe that people are people regardless of their race. (D36)	0,224	0,224	**	+
Blacks and Whites have much to learn from each other. (D20)	0,220	0,220	**	+
White people have bent over backwards trying to make up for their ancestors' mistreatment of Blacks, now it is time to stop. (D23)	0,213	0,213	**	+
I wish I had a Black friend. (D11)	0,200	0,200	*	+
I do not understand what Blacks want from Whites. (D2)	-0,189	0,189	*	+
Nowadays, I got out of my way to avoid associating with Blacks. (D37)	-0,188	0,188	*	+
When I am the only White in a group of Blacks, I feel anxious. (D43)	0,186	0,186	*	+
I feel depressed after I have been around Black people. (D7)	-0,179	0,179	*	+
In my family, we never talked about racial issues. (D31)	-0,164	0,164	*	+
I think it is exciting to discover the little ways in which Black people and White people are different. (D16)	0,160	0,160		+

I am not embarrassed to admit that I am White. (D45)	0,159	0,159		+
Blacks and Whites differ from each other in some ways, but neither race is superior. (D44)	0,152	0,152		+
There is nothing that I want to learn from Blacks. (D8)	-0,150	0,150		+
I do not feel that I have the social skills to interact with Black people effectively. (D12)	-0,143	0,143		+
I feel hostile when I am around Blacks. (D33)	-0,132	0,132		+
I feel comfortable talking to Blacks. (D49)	0,131	0,131		+
I feel as comfortable around Blacks as I do around Whites. (D4)	0,126	0,126		+
I involve myself in causes regardless of the race of the people involved in them. (D5)	0,124	0,124		+
I'd rather socialize with Whites only. (D18)	-0,116	0,116		+
I enjoy watching the different ways that Blacks and Whites approach life. (D10)	0,105	0,105		+
I get angry when I think about how Whites have been treated by Blacks. (D3)	-0,100	0,100		+
I think I understand Black people's values. (D34)	0,095	0,095		
Sometimes I'm not sure what I think or feel about Black people. (D42)	0,084	0,084		
I am comfortable wherever I am. (D30)	-0,082	0,082		
Blacks and Whites can have successful intimate relationships. (D35)	0,080	0,080		
I seek out new experiences even if I know a large number of Blacks will be involved in them. (D9)	0,072	0,072		
I don't understand why Black people blame all White people for their social misfortunes. (D47)	0,072	0,072		
For most of my life, I did not think about racial issues. (D21)	0,064	0,064		
I used to believe in racial integration, but now I have my doubts. (D17)	0,063	0,063		
I think that it's okay for Black people and White people to date each other as long as they don't marry each other. (D41)	0,056	0,056		
When I must interact with a Black person, I usually let him or her make the first move. (D32)	0,031	0,031		
I am curious to learn in what ways Black people and White people differ from each other. (D26)	-0,029	0,029		
I hardly think about what race I am. (D1)	0,024	0,024		
When a Black person holds an opinion with which I disagree, I am not afraid to express my viewpoint. (D14)	0,019	0,019		
I believe I know a lot about Black people's customs. (D39)	0,011	0,011		
I am knowledgeable about which values Blacks and Whites share. (D29)	-0,010	0,010		
There are some valuable things that White people can learn from Blacks that they can't learn from other Whites. (D40)	0,009	0,009		
I understand that White women and men must end racism in this country, because White people created it. (D25)	0,009	0,009		
I limit myself to White activities. (D27)	0,006	0,006		
In many ways Blacks and Whites are similar, but they are also different in some important ways. (D19)	0,003	0,003		
I find myself watching Black people to see what they are like. (D6)	-0,002	0,002		
Sometimes jokes based on Black people's experiences are funny. (D15)	0,002	0,002		
Society may have been unjust to Blacks, but it has also been unjust to Whites. (D28)	0,001	0,001		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

These results indicated that the following attitudes correlated with better English proficiency:

- It is possible for Blacks and Whites to have meaningful social relationships with each other.
- I think White people should become more involved in socializing with Blacks.
- I do not believe that White people look and express themselves better than Blacks.
- A Black person who tries to get close to you is NOT after something.
- I have come to believe that Black people and White people are NOT very different.
- I do NOT believe that Blacks are inferior to Whites.
- I value the relationships that I have with my Black friends.
- I was raised to believe that people are people regardless of their race.
- Blacks and Whites have much to learn from each other.
- White people have bent over backwards trying to make up for their ancestors' mistreatment of Blacks, now it is time to stop.
- I wish I had a Black friend.
- I do understand what Blacks want from Whites.
- Nowadays, I do NOT go out of my way to avoid associating with Blacks.
- When I am the only White in a group of Blacks, I feel anxious.
- I do NOT feel depressed after I have been around Black people.
- In my family, we talked about racial issues.

Results from the multiple regression analysis indicated that seven items contributed 33% to explain variance in English proficiency scores (cf. Table 5.52). All these results were statistically significant. None of the individual R^2 's was practically significant. The cumulative R^2 displayed a small effect size. The following items obtained negative β -scores: D 48 (-0,275), D31 (-0,209), and D26 (-0,320) and, therefore, contributed negatively to the model or "fit".

Table 5.52: Racial identification as predictor of the English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
I believe that White people look and express themselves better than Blacks. (D48)	0,313	0,098	0,098	13,473	**	
White people have bent over backwards trying to make up for their ancestors' mistreatment of Blacks, now it is time to stop. (D23)	0,396	0,157	0,059	8,537	**	
I value the relationships that I have with my Black friends. (D50)	0,439	0,192	0,036	5,405	*	
In my family, we never talked about racial issues. (D31)	0,481	0,231	0,039	6,165	*	
I am curious to learn in what ways Black people and White people differ from each other. (D26)	0,513	0,263	0,032	5,208	*	
I think it is exciting to discover the little ways in which Black people and White people are different. (D16)	0,553	0,306	0,042	7,246	**	
When I am the only White in a group of Blacks, I feel anxious. (D43)	0,575	0,331	0,025	4,391	*	+

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺d = 0,5⁺⁺d = 0,8⁺⁺⁺

The following racial identity attitudes, therefore, predict English proficiency:

- I do NOT believe that White people look and express themselves better than Blacks.
- White people have bent over backwards trying to make up for their ancestors' mistreatment of Blacks, now it is time to stop.
- I value the relationships that I have with my Black friends.
- In my family, we talked about racial issues.
- I am NOT curious to learn in what ways Black people and White people differ from each other.
- I think it is exciting to discover the little ways in which Black people and White people are different.⁹⁷
- When I am the only White in a group of Blacks, I feel anxious.

⁹⁷ Regarded superficially, it seems that this attitude is contradicted by the previous one. This is not the case. To be **curious** about something implies an active interest in something. From the results reported in Table 52 and the results reported in Table 11 [§ 3.1.7, Chapter 5], it is clear that the Afrikaans respondents do not have an active interest in black racial identity. Therefore, it is understandable that **accidental** discoveries that relate to Black and White people would be experienced more plausible than results motivated by curiosity.

One could summarise these results by arguing that a positive yet more laissez-faire attitude towards black people combined with information about racial identity from within the family context seems to be related to higher levels of English proficiency.

4.1.7 Attitudes towards the in-group

Results indicated that one item correlated statistically significantly with English proficiency: the attitude that Whites in general are ungrateful. This finding showed a small effect size (cf. Table 5.53).

Table 5.53: Pearson Product-Moment correlations between attitudes towards the in-group and the English L2 proficiency of Afrikaans respondents

Whites/Westerners in general are ...	English L2 proficiency			
	r	/r/	p	r
grateful vs. ungrateful (E29)	-0,254	0,254	**	+
valuable vs. worthless (E21)	0,139	0,139		+
reliable vs. unreliable (E17)	0,100	0,100		+
friendly vs. unfriendly (E26)	-0,081	0,081		
fair vs. unfair (E16)	0,063	0,063		
hard-working vs. lazy (E24)	0,052	0,052		
hygienic vs. unhygienic (E28)	0,047	0,047		
honest vs. dishonest (E18)	0,028	0,028		
interesting vs. boring (E19)	0,026	0,026		
kind vs. cruel (E22)	-0,026	0,026		
brave vs. cowardly (E27)	-0,023	0,023		
loyal vs. disloyal (E30)	-0,022	0,022		
wise vs. foolish (E20)	0,017	0,017		
pleasant vs. unpleasant (E25)	-0,017	0,017		
bad vs. good (E23)	0,014	0,014		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺r = 0,3⁺⁺r = 0,5⁺⁺⁺

Results from the multiple regression analysis indicated that 10% of the variance in English proficiency could be predicted by the following two attitudes: Whites are ungrateful and valuable (cf. Table 5.54). These results were statistically significant. One finding displayed a negative β -score: E29 (-0,312) and, therefore, contributed negatively to the model or "fit". None of the R²s was practically significant.

Table 5.54: Attitudes towards the in-group as predictors of the English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Whites/Westerners in general are grateful vs. ungrateful (E29)	0,242	0,059	0,059	8,981	*	
Whites/Westerners in general are valuable vs. worthless (E21)	0,329	0,108	0,050	7,986	*	

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺d = 0,5⁺⁺d = 0,8⁺⁺⁺

These findings, therefore, seem to suggest that Afrikaans respondents who regarded the in-group as ungrateful, but valuable, achieved higher English L2 proficiency.

4.1.8 Attitudes towards the out-group

The results indicated a statistically significant correlation between five items that relate to attitudes towards the out-group and English L2 proficiency. These correlations revealed a small effect size (cf. Table 5.55).

Table 5.55: Pearson Product-Moment correlations between attitudes towards the out-group and the English L2 proficiency of Afrikaans respondents

Blacks/Africans in general are ...	English L2 proficiency			
	r	/r/	p	r
friendly vs. unfriendly (E11)	0,246	0,246	**	+
kind vs. cruel (E7)	0,229	0,229	**	+
interesting vs. boring (E4)	0,209	0,209	*	+
good vs. bad (E8)	0,198	0,198	*	+
grateful vs. ungrateful (E14)	0,187	0,187	*	+
pleasant vs. unpleasant (E10)	0,133	0,133		+
loyal vs. disloyal (E15)	0,116	0,116		+
reliable vs. unreliable (E2)	0,109	0,109		+
valuable vs. worthless (E6)	0,095	0,095		
brave vs. cowardly (E12)	0,092	0,092		
fair vs. unfair (E1)	0,059	0,059		
honest vs. dishonest (E3)	0,050	0,050		
hygienic vs. unhygienic (E13)	-0,049	0,049		
wise vs. foolish (E5)	-0,045	0,045		
hard-working vs. lazy (E9)	-0,009	0,009		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺r = 0,3⁺⁺r = 0,5⁺⁺⁺

Afrikaans respondents who believed that Blacks or Africans in general were friendly, kind, interesting, good and grateful achieved better English L2 results.

Results from the multiple regression analysis indicated that three attitudes towards the out-group contributed to 11% of the variance on the English proficiency scores (cf. Table 5.56). All the results were statistically significant. None of the R²s was practically significant. One finding displayed a negative β -score: E5 (-0,185) and, therefore, contributed negatively to the model or "fit" of the data.

Table 5.56: Attitudes towards the out-group as predictors of the English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Blacks/Africans in general are friendly vs. unfriendly (E11)	0,239	0,057	0,057	8,447	*	
Blacks/Africans in general are kind vs. cruel (E7)	0,301	0,090	0,034	5,121	**	
Blacks/Africans in general are wise vs. foolish (E5)	0,346	0,119	0,029	4,544	**	

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺d = 0,5⁺⁺d = 0,8⁺⁺⁺

These findings, therefore, suggest that Afrikaans respondents who regarded Blacks or Africans as friendly, kind and foolish obtained better English proficiency scores.

4.1.9 Ethnolinguistic vitality

The result indicated a statistically significant correlation between eight items related to ethnolinguistic vitality and English L2 proficiency. One of these correlations revealed a medium effect size and the others revealed a small effect size (cf. Table 5.57).

Table 5.57: Pearson Product-Moment correlations between the ethnolinguistic vitality items and the English L2 proficiency of Afrikaans respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
How highly is your home language regarded internationally? (G3)	-0,315	0,315	**	++
To what extent do you think it is important to speak more than one language in South Africa? (G24)	0,277	0,277	**	+
How highly is your cultural group regarded in the Vaal Triangle region? (G7)	0,241	0,241	**	+
To what extent is your home language a medium of instruction at schools in the Vaal Triangle region? (G9)	0,229	0,229	**	+
To what extent is your home language used on radio and television? (G6)	-0,212	0,212	**	+
To what extent does your cultural group represent a numeric minority or majority in the Vaal Triangle region? (G8)	-0,187	0,187	*	+

To what extent are the symbols of your cultural group (e.g. flag, anthem, songs etc.) recognised officially in the Vaal Triangle region? (G19)	-0,179	0,179	*	+
To what extent is the culture and identity of your cultural group threatened in the Vaal Triangle region? (G22)	-0,170	0,170	*	+
How much control does your cultural group have over economic and business matters in the Vaal Triangle region? (G5)	0,137	0,137		+
Estimate the percentage of the total population of your cultural group (as indicated in question 11 of Section A) in the Vaal Triangle region (G1)	-0,134	0,134		+
How highly is your home language (as indicated in question 4 of Section A) regarded in the Vaal Triangle region? (G2)	0,118	0,118		+
To what extent is your home language a medium of instruction at this Technikon / school? (G20)	0,102	0,102		+
To what extent is your cultural group allowed to use their symbols (e.g. flag, anthem, songs, cultural weapons etc.) in public in the Vaal Triangle region? (G21)	0,102	0,102		+
To what extent is your home language used in business in the Vaal Triangle region? (G11)	0,088	0,088		
To what extent will the numbers of your cultural group increase or decrease in the Vaal Triangle region in the future? (G14)	-0,064	0,064		
How strong and active is your cultural group in the Vaal Triangle region? (G13)	0,037	0,037		
How often is your home language used in government services (e.g. registration offices, courts of law etc.) in the Vaal Triangle region? (G4)	0,035	0,035		
How well is your cultural group represented in the cultural life (e.g. plays, concerts, music performances) of the Vaal Triangle region? (G12)	0,035	0,035		
How wealthy will your cultural group be in the Vaal Triangle region in the future? (G15)	-0,029	0,029		
To what extent is the language of your group protected in the Vaal Triangle region? (G23)	0,027	0,027		
To what extent will your cultural group remain a distinctive group in the Vaal Triangle region in the future? (G18)	0,012	0,012		
How proud are members of your cultural group in the Vaal Triangle region of their culture and history? (G16)	-0,009	0,009		
To what extent are newspapers, magazines and books published in your home language? (G17)	0,008	0,008		
How much political power does your group have in the Vaal Triangle region? (G10)	-0,004	0,004		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1*

r = 0,3**

r = 0,5***

Those respondents who felt that:

- Their home language is not regarded highly internationally.
- It is important to speak more than one language in South Africa.
- Their cultural group is regarded highly in the Vaal Triangle region.
- Their L1 is used as medium of instruction in schools in the Vaal Triangle.
- Their L1 is not used on radio and television.
- Their cultural group represents a numeric minority in the Vaal Triangle region.

- Symbols of their cultural group are not recognised officially in the Vaal Triangle region.
- The culture and identity of their cultural group is threatened in the Vaal Triangle region.

obtained better English proficiency scores.

Results from the multiple regression analysis indicated that four ethnolinguistic attitudes contributed 31% to the variance on the English L2 proficiency scores (cf. Table 5.58). All these results were statistically significant. The cumulative R^2 displayed a medium effect size. Two β -scores obtained displayed negative scores: G3 (-0,292) and G8 (-0,239) and these variables, therefore, contributed negatively to the model or "fit" of the data.

Table 5.58: Ethnolinguistic vitality as predictor of the English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
To what extent is your home language a medium of instruction at schools in the Vaal Triangle region? (G9)	0,324	0,105	0,105	13,330	**	
How highly is your home language regarded internationally? (G3)	0,426	0,182	0,077	10,618	**	
To what extent do you think it is important to speak more than one language in South Africa? (G24)	0,506	0,256	0,075	11,253	**	
To what extent does your cultural group represent a numeric minority or majority in the Vaal Triangle region? (G8)	0,560	0,313	0,057	9,169	*	++

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺d = 0,5⁺⁺d = 0,8⁺⁺⁺

The results suggested that Afrikaans respondents who believed that:

- Their L1 was used as medium of instruction in the Vaal Triangle region.
- Their L1 was not regarded highly internationally.
- It was important to speak more than one language in South Africa.
- Their cultural group represented a numeric minority in the Vaal Triangle region.

obtained better English proficiency scores. One could summarise this finding by arguing that:

- a healthy combination of positive ethnolinguistic vitality (the L1 is used as medium of instruction),

- combined with a more realistic acknowledgement that the L1 is not an international language, that it was important to speak more than one language (in South Africa and for international reasons), and that the cultural group is not a numeric majority in the Vaal Triangle region,

predicted English proficiency effectively for Afrikaans respondents.

4.1.10 Aspects of cultural identity as predictors of English L2 proficiency

Previous results already established that aspects of cultural identity can be regarded as significant predictors of the English L2 proficiency of the Afrikaans respondents. One could criticise the approach used (conducting a multiple regression analysis for individual scales, one at a time), stating that it presented a “fragmented” view of the predictive power of aspects of cultural identity on English L2 proficiency, because all aspects were not considered simultaneously.

However, McClave and Sincich (2000:598) note that a large value of R^2 computed from a sample does not necessarily mean that the model provides a good fit for the entire population. One instance they identify where the value of R^2 can be misleading is where the number of data points (cases) and the number of parameters (independent variables) are of similar size, with the extreme case that if data points = parameters, then $R^2 = 1$. Thus, they caution that:

In a multiple regression analysis, use the value of R^2 as a measure of how useful a linear model will be for predicting y only if the sample contains substantially more data points than the number of β parameters in the model (McClave & Sincich, 2000:599).

Also note that the term “ β parameters” does not refer to the number of independent variables that are eventually used to form the model, but to all the independent variables considered for a particular model. Therefore, the value of R^2 to predict the proficiency of L2-learners in this study can not be used if all the independent variables, or even a large number of them, are used simultaneously as parameters, because the number of parameters exceeds the number of data points. As such, a reasonable measure needs to be applied to select independent variables for model construction. In general, the individual sections of the questionnaire are used as way of delimiting parameters in this study.

If one wishes to perform a composite analysis that incorporates parameters from all components of cultural identity, then selecting all independent variables is not an option. The alternative employed in this study is to select only those variables as parameters that met the criterion of a 1%-confidence interval in the correlation statistics. This implies that a “composite” multiple regression analysis for Afrikaans respondents needs to take the following 33 variables into account:

- Section A: A6, A7, A13.2, A13.8, A13.9, A13.11, A13.18, A15.1;
- Section B: B4, B9, B19, B32;
- Section C: C1, C4, C7;
- Section D: D18, D20, D22, D23, D24, D36, D38, D46, D48, D50;
- Section E: E7, E11, E29; and
- Section G: G3, G6, G7, G9, G24.

The results of this “composite” multiple regression are reported in Table 5.59. From these results it is clear that eleven of these variables explained 61% of the variance on the English L2 proficiency test. All these variables were statistically significant and two of them displayed a small effect size. The following negative β -scores were obtained: A13.2 (-1,643), G3 (-,807), D48 (-1,347), A15.1 (-1,121), and G6 (-1,323). These variables, therefore, contributed negatively to the model or “fit” of the data.

Table 5.59: Aspects of cultural identity as predictor of the English L2 proficiency of Afrikaans respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Specific physical characteristics (A13.2)-	0,415	0,172	0,172	24,084	**	+
It is possible for Blacks and Whites to have meaningful social relationships with each other. (D24)	0,561	0,315	0,143	24,074	**	+
How highly is your home language regarded internationally? (G3)-	0,613	0,376	0,061	11,126	**	
Own lifestyle 1 (B4)	0,644	0,414	0,038	7,345	**	
I believe that White people look and express themselves better than Blacks. (D48)-	0,672	0,452	0,038	7,719	**	
Africans (A15.1)-	0,701	0,491	0,039	8,607	**	
unfriendly vs. friendly (E11)	0,733	0,516	0,025	5,685	*	
Highest educational qualification of father (A6)	0,750	0,538	0,021	4,960	*	
Own lifestyle 5 (B32)	0,764	0,562	0,024	6,018	*	
To what extent is your home language used on radio and television? (G6)-	0,771	0,595	0,021	5,602	*	
cruel vs. kind vs. cruel (E7)	0,783	0,612	0,017	4,732	*	+++

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺d = 0,5⁺⁺d = 0,8⁺⁺⁺

The results suggested that Afrikaans respondents who believed that:

- Specific physical characteristics (A13.2) are NOT important to their cultural identity;
- It is possible for Blacks and Whites to have meaningful social relationships with each other (D24);
- Their L1 is NOT regarded highly internationally (G3);
- It is important to them to live according to their own ideas (B4);
- Do NOT believe that White people look and express themselves better than Blacks (D48);
- Do NOT identify with Africans (A15.1);
- Believe that Africans/Blacks are friendly (E11);
- Reported that their fathers achieved high educational qualifications (A6);
- Want to develop their own lifestyle 5 (B32);
- Their home language is NOT used on radio and television (G6); and
- Africans/Blacks are kind (E7);

obtained better English proficiency scores. One could summarise this finding by arguing that:

- A less⁹⁸ racist attitude (not valuing specific physical characteristics, for example, race; believing that black people and white people can have meaningful relationships and that white people do not express themselves better than black people; that black people are friendly and kind);
- combined with an emphasis on an own lifestyle and a more realistic acknowledgement that the L1 is not an international language and that it does not play an important role in the entertainment domain; and

⁹⁸ Although these Afrikaans respondents definitely display less racist attitudes, they still do not identify with Africans. Keeping in mind that they do not display very mature racial identity attitudes, this single negative racial attitude is understandable.

- educational qualifications of father;

predicted English proficiency effectively for Afrikaans respondents.

These results confirm previous multiple regressions analyses for individual scales in that they suggest that a less racist attitude and an emphasis on an own lifestyle are predictors of English L2 proficiency of the Afrikaans respondents.

4.1.11 Discussion

The aim of this section is to briefly summarise the findings that correlated with and predicted English L2 proficiency and to provisionally relate these findings to the context of acquisition planning. The finding that **qualification of parents** (particularly that of the mother) correlated with and contributed to English proficiency is very clear. One should keep in mind that these results only contributed 10% to the total variance on English L2 proficiency scores. However, the link between socioeconomic status and English proficiency emphasises that acquisition planning for English as a L2 is related indirectly to social development in general. The **phenotypes** of culture that explained 28% of the total variance on English proficiency included a lesser emphasis on the more symbolic elements and customs of cultural identity as well as an attitude that it is not an important part of the Afrikaans cultural identity to learn more languages. The latter finding could be explained in the context of the bilingual nature already reported for the Afrikaans respondents in this study [cf. Tables 5.14 and 5.17]. These respondents are quite comfortable to learn Afrikaans and English. There seems to be an inclination to include Southern Sotho as a third language, but this is not a major trend yet. A negative identification with **Africans** contributed 27% to the variance on English L2 proficiency scores. This finding might be better related to the overall racial identity development of the Afrikaans respondents [cf. Table 5.11] than be relevant to the English L2 learning context.

The finding that valuing a more **autonomous lifestyle** and a positive appreciation of the cultural identity contributed 30% to the variance on English L2 proficiency scores is regarded as one of the more important findings of this study. This finding probably also relates to healthy attitudes that enhance academic achievement in general, rather than pertain to English L2 proficiency alone. However, English L2 learning occurs in

an educational context (school and tertiary classrooms) in South Africa and improving conditions for general educational achievement will, therefore, also benefit English L2 proficiency.

The following **ethnic identity** attitudes contributed to 34% of the variance on English L2 proficiency scores: satisfaction with the ethnic group without regarding it as a major source of security in one's life. Three **racial identity** attitudes contributed 33% to the variance on the English L2 proficiency test: a general positive, yet laissez-faire attitude towards Black people and talking about racial matters at home. It is important to relate this finding to a profile of parents that would be involved in these discussions about race at home. In general, qualifications of parents were related to better English proficiency. One could, therefore, assume that these parents would hold a particular type of view about racial matters in South Africa that could assist children to acquire a more balanced view of racial identity. The finding that these Afrikaans respondents in general did not actively pursue building relationships with Black people relates to findings reported in §4.1.3 [cf. Tables 5.39 & 5.40], and their general level of racial identity development [cf. Table 5.11].

Two attitudes towards the **in-group** contributed 10% to the variance on the English proficiency test: an attitude that Afrikaans people are ungrateful, but valuable. This finding indicates that Afrikaans respondents in general held positive and negative views of the in-group. This could be regarded as a "balanced" view of the in-group. Similarly, three attitudes towards the **out-group** contributed 11% to the variance on the English L2 proficiency test: an attitude that Black people are friendly and kind, but foolish. The positive attitudes are clearly patronising and the negative attitude again possibly relates to their racial identity development stage [cf. Table 5.11].

Ethnolinguistic vitality contributed 31% to the variance on the English proficiency test. In general, these attitudes can be divided into two broad types: a positive attitude towards and appreciation of the L1 vs. a more realistic attitude. The positive attitude relates to a belief and appreciation that the L1 is used as medium of instruction in schools in the Vaal Triangle region. The more realistic attitudes relate to an acknowledgement that the L1 is not an internationally recognised language, that

the group is not a numeric majority in the Vaal Triangle region, and that it is important to know more languages.

In conclusion, three of these findings harbour important implications for acquisition planning for English as a L2 for Afrikaans respondents. The most important finding of this study for acquisition planning for English as a L2 for Afrikaans respondents, is that satisfaction with the ethnic group, without it becoming a major source of security in one's life, is related to better English proficiency. This finding is balanced with the realisation that it is important to these respondents to experience feelings that their L1 is maintained in the region, but that it is necessary for them to add other languages (they probably only consider learning English) to their linguistic repertoire. Fostering such a more balanced view of ethnic identity together with an appreciation of the L1 and the importance of adding other languages, could assist in the English L2 learning of these respondents. The second finding probably has implications for other learners of English as a L2 too. The finding that a more autonomous lifestyle relates positively to English L2 proficiency might be relevant to general educational achievement. Finally, these findings stress the need to pursue language planning within the broader context of social planning, and not as an isolated activity.

4.2 Results for the Southern Sotho respondents

The effect of a smaller sample is very visible in the results reported in this section. Fewer statistically and practically significant correlations are reported and three of the multiple regression analyses did not result in a model or fit. Future research into the cultural identity profiles of Southern Sotho learners of English as a L2 in different contexts could provide even more valuable findings.

4.2.1 Biographical data

A statistically significant correlation was found between the number of languages used and understood by respondents and English proficiency (cf. Table 5.60). Respondents who used more languages achieved higher English L2 scores. This finding also indicated a small effect size.

Table 5.60: Pearson Product-Moment correlations between biographical data and the English L2 proficiency of Southern Sotho respondents

Biographical items	English L2 proficiency			
	r	/r/	p	r
Number of languages used (A5)	0,212	0,212	*	+
Highest educational qualification of mother (A7)	0,164	0,164		+
Age (A3)	0,053	0,053		
Highest educational qualification of father (A6)	0,042	0,042		

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $r = 0,1^+$
 medium effect size $r = 0,3^{++}$
 large effect size $r = 0,5^{+++}$

Results from the multiple regression analysis indicated that 5% of the variance on the English proficiency test was explained by the highest qualification of the mother of the respondent (cf. Table 5.61). The R^2 was not practically significant.

Table 5.61: Biographical data as predictors of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Highest qualification mother (A7)	0,221	0,049	0,049	4,247	*	

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $d = 0,2^+$
 medium effect size $d = 0,5^{++}$
 large effect size $d = 0,8^{+++}$

This result, therefore, indicated that the qualification of the mother of the respondent explained 4% of the variance on the English proficiency test. This finding, therefore, corresponds with that for Afrikaans respondents. Highest qualification of mother contributes to the variance on the English proficiency test.

4.2.2 Phenotypes of culture

The results indicated a statistically significant correlation between four phenotypes of culture and English proficiency. Respondents who valued specific values and ideals or aspirations but did not value a specific flag or political party obtained better proficiency scores. These results showed a small effect size (cf. Table 5.62).

Table 5.62: Pearson Product-Moment correlations between phenotypes of culture and the English L2 proficiency of Southern Sotho respondents

Phenotypes of culture	English L2 proficiency			
	r	/r/	p	r
Specific values (A13.10)	0,274	0,274	*	+
Specific ideals / aspirations (A13.20)	0,253	0,253	*	+
Specific flag (A13.11)	-0,217	0,217	*	+
Specific political party (A13.8)	-0,212	0,212	*	+
Specific physical characteristics (A13.2)	-0,181	0,181		+
Specific history (A13.4)	-0,138	0,138		+
Specific descent, origin, kinship (A13.5)	0,120	0,120		+
Specific religion (A13.7)	-0,117	0,117		+
Specific festivals, holy days (A13.2)	0,113	0,113		+
Know more about other cultures (A13.14)	0,104	0,104		+
Accommodate many cultures (A13.15)	-0,098	0,098		
Understand many languages (A13.12)	0,081	0,081		
Specific rites and traditions (A13.9)	-0,067	0,067		
Specific language (A13.1)	0,053	0,053		
Specific country or region (A13.3)	-0,049	0,049		
Specific uniforms (A13.18)	-0,031	0,031		
Know more than one language (A13.21)	0,024	0,024		
Specific status or position in SA (A13.16)	-0,019	0,019		
Specific song/music/dance (A13.17)	0,017	0,017		
Specific anthem or song (A13.13)	0,015	0,015		
Specific ideology (A13.19)	0,002	0,002		

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $r = 0,1^+$
 medium effect size $r = 0,3^{++}$
 large effect size $r = 0,5^{+++}$

A multiple regression analysis indicated that two phenotypes of culture contributed 18% to the variance on the English proficiency test for Southern Sotho respondents (cf. Table 5.63). Cumulative R^2 displayed a small effect size. A negative β -score was obtained for item 13.11 (-0,292).

Table 5.63: Phenotypes of cultural identity as predictors of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Specific values (A13.10)	0,313	0,098	0,098	6,320	*	
Specific flag (A13.11)	0,428	0,183	0,085	5,932	*	+

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $d = 0,2^+$
 medium effect size $d = 0,5^{++}$
 large effect size $d = 0,8^{+++}$

These results indicated that respondents who valued specific values but did not value a specific flag obtained higher English proficiency scores. These results correspond with results obtained for Afrikaans respondents. A lesser emphasis on symbolic phenotypes of culture is related to higher English L2 proficiency.

4.2.3 Identification with several groups

Identification with one group correlated statistically significantly with English proficiency. This correlation revealed a small effect size (cf. Table 5.64).

Table 5.64: Pearson Product-Moment correlations between identification with several groups and the English L2 proficiency of Southern Sotho respondents

Identification with several groups	English L2 proficiency			
	r	/r/	p	r
Coloureds (A15.8)	0,221	0,221	*	+
English-speaking whites (A15.7)	0,214	0,214		+
Specific white ethnic group (A15.11)	-0,213	0,213		+
South Africans (A15.2)	0,191	0,191		+
Africans (A15.1)	0,142	0,142		+
Blacks (A15.3)	0,112	0,112		+
Specific black ethnic group (A15.10)	-0,095	0,095		
Afrikaners (A15.5)	-0,086	0,086		
Indians (A15.9)	0,076	0,076		
Afrikaans-speaking whites (A15.6)	-0,022	0,022		
Whites (A15.4)	-0,020	0,020		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

It is difficult to explain why there is a statistically significant correlation between identification with Coloureds and English proficiency. This might be regarded as an indication that the more proficient Southern Sotho respondents have a more open attitude towards South Africans with mixed blood.

A multiple regression analysis indicated that 6% of the total variance on the English proficiency test was explained by the respondents' identification with South Africans (cf. Table 5.65). None of the R^2 's was practically significant.

Table 5.65: Identification with several groups as predictors of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R^2	R^2 -change	F-change	p	d
Identification with South Africans (A15.2)	0,251	0,063	0,063	4,835	*	

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$d = 0,2^+$

$d = 0,5^{++}$

$d = 0,8^{+++}$

In general, the Southern Sotho respondents who achieved better English proficiency scores identified with South Africans, rather than with a specific black or white group. This could be regarded as a more inclusive label.

4.2.4 Values

With regard to values, correlation results for Southern Sotho respondents to some extent mirror those achieved for Afrikaans respondents. In other words, more proficient Southern Sotho respondents also value an autonomous lifestyle (Autonomy scale and Own Lifestyle scale) [cf. Tables 5.66-5.72]. One difference between the two groups is that the Southern Sotho respondents also valued social relations, a value not shared by the Afrikaans respondents. An appreciation of social relations might be an indication of a typical personality and learning style feature of Southern Sotho respondents.

4.2.4.1 Authority

None of the items of the Authority scale showed a statistically significant correlation with English proficiency. Three of the items displayed a small effect size (cf. Table 5.66). These findings, therefore, show that valuing authority was not correlated with English proficiency.

Table 5.66: Pearson Product-Moment correlations between the Authority scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Authority 2 (B8)	0,143	0,143		+
Authority 1 (B1)	0,123	0,123		+
Authority 3 (B15)	0,117	0,117		+
Authority 4 (B22)	0,072	0,072		
Authority 5 (B29)	0,061	0,061		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

4.2.4.2 Autonomy

Results indicated a statistically significant correlation between all five items of the Autonomy scale and English proficiency. Four of these items also displayed a medium effect size (cf. Table 5.67).

Table 5.67: Pearson Product-Moment correlations between the Autonomy scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Autonomy 2 (B9)	0,438	0,438	**	++
Autonomy 3 (B16)	0,345	0,345	**	++
Autonomy 1 (B2)	0,340	0,340	**	++
Autonomy 4 (B23)	0,310	0,310	**	++
Autonomy 5 (B30)	0,217	0,217	*	+

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

It seems that for both Afrikaans and Southern Sotho respondents, valuing Autonomy showed a positive correlation with English proficiency.

4.2.4.3 Cultural identity

None of the items of the Cultural Identity scale showed a statistically significant correlation with English proficiency. Two of the items displayed a small effect size (cf. Table 5.68). These findings, therefore, show that the value attached to cultural identity was not correlated with English proficiency for the Southern Sotho respondents.

Table 5.68: Pearson Product-Moment correlations between the Cultural Identity scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Cultural identity 3 (B17)	0,213	0,213		+
Cultural identity 2 (B10)	0,171	0,171		+
Cultural identity 4 (B24)	-0,079	0,079		
Cultural identity 5 (B31)	0,064	0,064		
Cultural identity 1 (B3)	-0,005	0,005		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

4.2.4.4 Own lifestyle

Results indicated a statistically significant correlation between three items of the Own Lifestyle scale and English proficiency. Five of these items also displayed a small effect size (cf. Table 5.69).

Table 5.69: Pearson Product-Moment correlations between the Own Lifestyle scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Own lifestyle 1 (B4)	0,281	0,281	**	+
Own lifestyle 2 (B11)	0,257	0,257	*	+
Own lifestyle 3 (B18)	0,219	0,219	*	+
Own lifestyle 4 (B25)	0,187	0,187		+
Own lifestyle 5 (B32)	0,162	0,162		+

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

Again it seems that for both Afrikaans and Southern Sotho respondents, valuing an Own Lifestyle showed a positive correlation with English proficiency. In general, the combined factor Autonomous Lifestyle seemed to correlate positively with English proficiency for both language groups.

4.2.4.5 Social interaction

None of the items of the Social Interaction scale showed a statistically significant correlation with English proficiency. One of the items displayed a small effect size (cf. Table 5.70). These findings, therefore, show that valuing social interaction was not correlated with English proficiency for the Southern Sotho respondents.

Table 5.70: Pearson Product-Moment correlations between the Social Interaction scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Social interaction 2 (B12)	-0,117	0,117		+
Social interaction 3 (B19)	-0,089	0,089		
Social interaction 5 (B33)	0,040	0,040		
Social interaction 1 (B5)	0,016	0,016		
Social interaction 4 (B26)	0,011	0,011		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

4.2.4.6 Social relations

Results indicated a statistically significant correlation between one item of the Social Relations scale and English proficiency. Two of these items also displayed a small effect size (cf. Table 5.71).

Table 5.71: Pearson Product-Moment correlations between the Social Relations scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Social relations 2 (B13)	0,222	0,222	*	+
Social relations 5 (B34)	0,117	0,117		+
Social relations 1 (B6)	0,097	0,097		
Social relations 4 (B27)	0,061	0,061		
Social relations 3 (B20)	0,021	0,021		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

It, therefore, seems that Southern Sotho respondents who are proficient in English value social relations to some extent – more than that displayed by Afrikaans respondents.

4.2.4.7 Spirituality

None of the items of the Spirituality scale showed a statistically significant correlation with English proficiency. One of the items displayed a small effect size (cf. Table 5.72). These findings, therefore, show that valuing Spirituality was not correlated with English proficiency for the Southern Sotho respondents.

Table 5.72: Pearson Product-Moment correlations between the Spirituality scale and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
Spirituality 1 (B7)	-0,134	0,134		+
Spirituality 3 (B21)	-0,092	0,092		
Spirituality 5 (B35)	0,033	0,033		
Spirituality 4 (B28)	-0,031	0,031		
Spirituality 2 (B14)	0,023	0,023		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

4.2.4.8 Values Scales as predictors of English proficiency

Results from the multiple regression analysis indicated that 16% of the total variance on the English proficiency test was explained by an item from the Autonomy values scale. The cumulative R² displayed a small effect size (cf. Table 5.73).

Table 5.73: Socio-cultural values as predictors of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
Autonomy 2 (B9)	0,409	0,168	0,168	13,090	**	+

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

d = 0,2⁺

d = 0,5⁺⁺

d = 0,8⁺⁺⁺

Bearing in mind the similar finding for Afrikaans respondents, this finding is one of the most important empirical findings of the study. Again, it must be emphasised that a more autonomous lifestyle could probably be related to educational achievement in general and not to English proficiency alone.

4.2.5 Ethnic identification

None of the ethnic identification items correlated statistically significantly with English proficiency. Seven of these items displayed a small effect size (cf. Table 5.74).

Table 5.74: Pearson Product-Moment correlations between the ethnic identity items and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
I have a clear sense of my ethnic or cultural background and what it means to me (C11)	-0,199	0,199		+
I understand pretty well what my ethnic or cultural group membership means to me, in terms of how to relate to my own group and to other groups (C15)	-0,166	0,166		+
It upsets me when other people speak negatively about my own ethnic or cultural group (C2)	0,158	0,158		+
I am active in organisations or social groups that include mostly members of my own ethnic or cultural group (C10)	-0,140	0,140		+
I feel a strong attachment towards my own ethnic or cultural group (C19)	-0,132	0,132		+
I respect a person who takes pride in the special qualities of his or her ethnic or cultural group (C6)	0,128	0,128		+
Commitment to the culture of my own ethnic or cultural group is a major source of security in my life (C7)	-0,106	0,106		+
I think a lot about how my life is affected by my ethnic or cultural group membership (C12)	-0,097	0,097		
Preserving the identity of my own ethnic or cultural group is not very important to me (C3)	-0,085	0,085		
I have spent time trying to find out more about my own ethnic or cultural group, such as its history, traditions, and customs (C9)	-0,071	0,071		
I am not very clear about the role of ethnicity or cultural identity in my life (C14)	0,065	0,065		
Loyalty towards my own ethnic or cultural group is particularly important to me (C1)	0,058	0,058		
I have a strong sense of belonging to my own ethnic or cultural group (C17)	0,038	0,038		
I sometimes feel uncomfortable about my cultural or ethnic background (C20)	0,037	0,037		
I am happy that I am a member of the ethnic or cultural group that I belong to (C13)	-0,034	0,034		
I participate in cultural practices of my own group, such as special food, music, or customs (C18)	-0,025	0,025		
I do not want to belong to any other ethnic or cultural group (C4)	0,024	0,024		
I would be willing to take action if the identity of my own ethnic or cultural group is threatened (C5)	0,019	0,019		
I have a lot of pride in my ethnic or cultural group and its accomplishments (C16)	0,019	0,019		
Protecting the customs of my own ethnic or cultural group is unnecessary (C8)	0,017	0,017		

Statistical significance

p < 0,05*

p < 0,01**

Practical significance

small effect size

medium effect size

large effect size

r = 0,1⁺

r = 0,3⁺⁺

r = 0,5⁺⁺⁺

No model or fit could be found when a multiple regression analysis was conducted.

It, therefore, seems that ethnic identification did not contribute to the explanation of English proficiency of the Southern Sotho respondents.

4.2.6 Racial identification

The results indicated a statistically significant correlation for eight of the items on the racial identity scale and English proficiency. One of these items indicated a medium effect size, and seventeen items indicated a small effect size (cf. Table 5.75).

Table 5.75: Pearson Product-Moment correlations between the racial identity items and the English L2 proficiency of Southern Sotho respondents

Racial identity items	English L2 proficiency			
	r	/r/	p	r
Most Blacks I know are failures. (D32)	-0,319	0,319	**	++
I speak my mind regardless of the consequences (e.g. being kicked out of school, being imprisoned, being exposed to danger). (D26)	0,287	0,287	**	+
I feel that Black people do not have as much to be proud of as White people do. (D31)	-0,253	0,253	*	+
People, regardless of their race, have strengths and limitations. (D22)	0,249	0,249	*	+
I often find myself referring to White people as "boere", "whities", "settlers" etc. (D11)	0,248	0,248	*	+
I find myself reading a lot of Black literature and thinking about being Black. (D23)	0,232	0,232	*	+
Black people who have any White people's blood should feel ashamed. (D39)	-0,231	0,231	*	+
I believe that being black is a positive experience. (D1)	0,215	0,215	*	+
I believe that Black people should learn to think and experience life in ways which are similar to White people. (D15)	-0,210	0,210		+
Being Black just feels natural to me. (D37)	0,203	0,203		+
I believe that White people look and express themselves better than Blacks. (D8)	-0,183	0,183		+
I believe that White people are intellectually superior to Blacks. (D29)	-0,182	0,182		+
I believe that a Black person can be close friends with a White person. (D48)	0,182	0,182		+
I feel good about being Black, but do not limit myself to Black activities. (D10)	0,180	0,180		+
The people I respect most are White. (D41)	-0,174	0,174		+
I believe that Africa is a dark, strange and uncivilised continent. (D21)	-0,154	0,154		+
I feel an overwhelming attachment to Black people. (D5)	0,152	0,152		+
I feel guilty and/or anxious about some of the things I believe about Black people. (D24)	0,123	0,123		+
I believe that everything Black is good, and consequently, I limit myself to Black activities. (D27)	-0,120	0,120		+
I know through experience what Black in South Africa means. (D2)	0,115	0,115		+
I believe that White people should feel guilty about the way that they have treated Blacks in the past. (D33)	-0,115	0,115		+
I believe that certain aspects of the Black experience apply to me, and others do not. (D13)	0,114	0,114		+
I believe that because I am Black, I have many strengths. (D30)	0,110	0,110		+
I am determined to maintain my Black identity. (D28)	0,106	0,106		+
I feel excitement and joy in Black surroundings. (D20)	-0,103	0,103		+
Sometimes, I wish I belonged to the White races. (D40)	-0,098	0,098		
In today's society if Black people don't achieve, they have only themselves to blame. (D35)	0,095	0,095		

I believe to be Black is not necessarily good. (D12)	-0,093	0,093		
The most important thing about me is that I am Black. (D36)	-0,082	0,082		
I feel anxious when white people compare me to other members of my race. (D43)	0,077	0,077		
A person's race has little to do with whether or not he/she is a good person. (D45)	0,072	0,072		
I believe that a Black person's most effective weapon for solving problems is to become part of the White person's world. (D25)	-0,063	0,063		
I believe that the world should be interpreted from a Black perspective. (D28)	0,049	0,049		
I involve myself in social action and political groups even if there are no other Blacks involved. (D17)	0,048	0,048		
White people can't be trusted. (D34)	0,048	0,048		
I have a positive attitude about myself because I am Black. (D50)	0,045	0,045		
I feel very uncomfortable around Black people. (D9)	-0,043	0,043		
I constantly involve myself in Black political and social activities (art shows, political meetings, Black music shows etc.) (D16)	0,040	0,040		
Other Black people have trouble accepting me because my life experiences have been so different from their experiences. (D38)	-0,037	0,037		
When I am with Black people, I pretend to enjoy the things they enjoy. (D46)	0,030	0,030		
I believe that large numbers of Blacks are untrustworthy. (D4)	-0,023	0,023		
I can't feel comfortable with either Black people or White people. (D44)	-0,021	0,021		
I involve myself in causes that will help all oppressed people. (D6)	-0,020	0,020		
I feel comfortable wherever I am. (D7)	-0,017	0,017		
When a stranger who is Black does something embarrassing in public, I get embarrassed. (D47)	-0,013	0,013		
I have changed my life style to fit my beliefs about Black people. (D19)	-0,011	0,011		
I am satisfied with myself. (D49)	0,008	0,008		
I feel unable to involve myself in white experiences and am increasing my involvement in black experiences. (D3)	0,007	0,007		
A person's race usually is not important to me. (D42)	0,007	0,007		
I frequently confront the system and the man. (D14)	0,005	0,005		

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$r = 0,1^+$

$r = 0,3^{++}$

$r = 0,5^{+++}$

The following racial identity attitudes correlated with English proficiency:

- Most Blacks I know are NOT failures.
- I speak my mind regardless of the consequences (e.g. being kicked out of school, being imprisoned, being exposed to danger).
- I feel that Black people HAVE as much to be proud of as White people do.
- People, regardless of their race, have strengths and limitations.
- I often find myself referring to White people as "boere", "whities", "settlers" etc.
- I find myself reading a lot of Black literature and thinking about being Black.
- Black people who have any White people's blood (for example, so-called coloured people) should NOT feel ashamed.
- I believe that being black is a positive experience.

The statistically significant correlation between identification with black people with white people's blood (so-called coloured people) and more proficient Southern Sotho respondents [cf. Table 5.64] can now be explained in the context of the racial identity attitudes that correlate with English proficiency. Southern Sotho respondents obviously do not regard having White blood as something to feel ashamed of. They are sympathetic towards black people who have white blood and the often difficult position they had (and still have) in South Africa. A summary of these racial identity attitudes that correlate with English proficiency would be to state that, in general, positive Black racial identity attitudes correlated with English proficiency. This finding provides some proof to the challenge that an integrative motivation is correlated to better L2 proficiency.

The multiple regression results indicated that five items contributed 48% to the total variance on the English proficiency test. One β indicated a negative score: B32 (-0,234). The individual item (D26) displayed a small effect size and the cumulative R^2 displayed a large effect size.

Table 5.76: Racial identification as predictor of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
I speak my mind regardless of the consequences (e.g. being kicked out of school, being imprisoned, being exposed to danger). (D26)	0,448	0,200	0,200	12,783	**	+
I often find myself referring to White people as "boere", "whities", "settlers" etc. (D11)	0,557	0,311	0,110	8,00	**	
I find myself reading a lot of Black literature and thinking about being Black. (D23)	0,618	0,382	0,071	5,623	*	
Most Blacks I know are failures. (D32)	0,659	0,434	0,052	4,410	*	
People, regardless of their race, have strengths and limitations. (D22)	0,693	0,480	0,047	4,235	*	+++

Statistical significance

$p < 0,05^*$

$p < 0,01^{**}$

Practical significance

small effect size

medium effect size

large effect size

$d = 0,2^+$

$d = 0,5^{++}$

$d = 0,8^{+++}$

These results, therefore, indicate that the following racial identity attitudes predict English proficiency:

- I speak my mind regardless of consequences.
- I often use derogatory terms to refer to Whites.
- I immerse myself in Black literature and thinking about being Black.
- Most Blacks I know are NOT failures.
- All people have strengths and limitations, regardless of race.

It, therefore, seems that positive Black racial identity attitudes balanced with a realisation that all people have strengths and limitations, contribute towards higher proficiency in English.

4.2.7 Attitudes towards the in-group

None of the attitudes towards the in-group displayed a statistically significant correlation with English proficiency. Three items displayed a small effect size (cf. Table 5.77).

Table 5.77: Pearson Product-Moment correlations between the attitudes towards the in-group and the English L2 proficiency of Southern Sotho respondents

Blacks/Africans in general are ...	English L2 proficiency			
	r	/r/	p	r
interesting vs. boring (E4)	0,158	0,158		+
grateful vs. ungrateful (E14)	0,127	0,127		+
hard-working vs. lazy (E9)	-0,115	0,115		+
honest vs. dishonest (E3)	-0,099	0,099		
wise vs. foolish (E5)	-0,087	0,087		
pleasant vs. unpleasant (E10)	-0,081	0,081		
friendly vs. unfriendly (E1)	0,068	0,068		
reliable vs. unreliable (E2)	0,057	0,057		
hygienic vs. unhygienic (E13)	0,054	0,054		
valuable vs. worthless (E6)	0,053	0,053		
fair vs. unfair (E1)	0,043	0,043		
loyal vs. disloyal (E15)	0,032	0,032		
brave vs. cowardly (E12)	-0,016	0,016		
good vs. bad (E8)	-0,011	0,011		
kind vs. cruel (E7)	-0,001	0,001		

Statistical significance

$p < 0,05^*$
 $p < 0,01^{**}$

Practical significance

small effect size $r = 0,1^+$
 medium effect size $r = 0,3^{++}$
 large effect size $r = 0,5^{+++}$

No model or fit could be found when a multiple regression analysis was conducted. It, therefore, seems that attitudes towards the in-group did not contribute to an explanation of English proficiency for the Southern Sotho respondents.

4.2.8 Attitudes towards the out-group

None of the attitudes towards the out-group displayed a statistically significant correlation with English proficiency. Two items displayed a small effect size (cf. Table 5.78).

Table 5.78: Pearson Product-Moment correlations between the attitudes towards the out-group and the English L2 proficiency of Southern Sotho respondents

Whites/Westerners in general are ...	English L2 proficiency			
	r	/r/	p	r
kind vs. cruel (E22)	-0,145	0,145		+
wise vs. foolish (E20)	-0,120	0,120		+
hard-working vs. lazy (E24)	-0,090	0,090		
valuable vs. worthless (E21)	-0,084	0,084		
hygienic vs. unhygienic (E28)	0,066	0,066		
honest vs. dishonest (E18)	-0,060	0,060		
brave vs. cowardly (E27)	0,056	0,056		
loyal vs. disloyal (E30)	0,034	0,034		
friendly vs. unfriendly (E26)	0,027	0,027		
interesting vs. boring (E19)	-0,019	0,019		
grateful vs. ungrateful (E29)	-0,018	0,018		
fair vs. unfair (E16)	-0,011	0,011		
pleasant vs. unpleasant (E25)	-0,008	0,008		
reliable vs. unreliable (E17)	0,001	0,001		
good vs. bad (E23)	0,001	0,001		

Statistical significance

$p < 0,05^*$
 $p < 0,01^{**}$

Practical significance

small effect size $r = 0,1^+$
 medium effect size $r = 0,3^{++}$
 large effect size $r = 0,5^{+++}$

No model or fit could be found when a multiple regression analysis was conducted. It, therefore, seems that attitudes towards the out-group did not contribute to an explanation of English proficiency for the Southern Sotho respondents.

4.2.9 Ethnolinguistic vitality

Results indicated a statistically significant correlation between two ethnolinguistic items and English proficiency. Seven items indicated a small effect size (cf. Table 5.79).

Table 5.79: Pearson Product-Moment correlations between the ethnolinguistic vitality items and the English L2 proficiency of Southern Sotho respondents

Socio-cultural values	English L2 proficiency			
	r	/r/	p	r
How highly is your home language regarded internationally? (G3)	-0,242	0,242	*	+
To what extent is the culture and identity of your cultural group threatened in the Vaal Triangle region? (G22)	-0,236	0,236	*	+
How well is your cultural group represented in the cultural life (e.g. plays, concerts, music performances) of the Vaal Triangle region? (G12)	0,138	0,138		+
How proud are members of your cultural group in the Vaal Triangle region of their culture and history? (G16)	0,133	0,133		+
How often is your home language used in government services (e.g. registration offices, courts of law etc.) in the Vaal Triangle region? (G4)	0,130	0,130		+
How much political power does your cultural group have in the Vaal Triangle region? (G10)	-0,130	0,130		+
To what extent is your home language used in business in the Vaal Triangle region? (G11)	0,123	0,123		+
How much control does your cultural group have over economic and business matters in the Vaal Triangle region? (G5)	-0,085	0,085		
To what extent do you think it is important to speak more than one language in South Africa? (G24)	0,084	0,084		
Estimate the percentage of the total population of your cultural group (as indicated in question 11 of Section A) in the Vaal Triangle region. (G1)	0,078	0,078		
To what extent is your cultural group allowed to use their symbols (e.g. flag, anthem, songs, cultural weapons etc.) in public in the Vaal Triangle region? (G21)	0,073	0,073		
To what extent will your cultural group remain a distinctive group in the Vaal Triangle region in the future? (G18)	0,072	0,072		
To what extent are newspapers, magazines and books published in your home language? (G17)	-0,067	0,067		
To what extent does your cultural group represent a numeric minority or majority in the Vaal Triangle region? (G8)	-0,061	0,061		
How highly is your cultural group regarded in the Vaal Triangle region? (G7)	0,054	0,054		
To what extent is your home language a medium of instruction at this Technikon / school? (G20)	-0,047	0,047		
To what extent is the language of your group protected in the Vaal Triangle region? (G23)	0,042	0,042		
How highly is your home language (as indicated in question 4 of Section A) regarded in the Vaal Triangle region? (G2)	-0,030	0,030		
To what extent will the numbers of your cultural group increase or decrease in the Vaal Triangle region in the future? (G14)	-0,019	0,019		
How strong and active is your cultural group in the Vaal Triangle region? (G13)	0,016	0,016		
To what extent is your home language used on radio and television? (G6)	0,014	0,014		
To what extent is your home language a medium of instruction at schools in the Vaal Triangle region? (G9)	-0,010	0,010		
How wealthy will your cultural group be in the Vaal Triangle region in the future? (G15)	-0,008	0,008		

To what extent are the symbols of your cultural group (e.g. flag, anthem, songs etc.) recognised officially in the Vaal Triangle region? (G19)	-0,005	0,005		
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Statistical significance

p < 0,05*
p < 0,01**

Practical significance

small effect size r = 0,1+
medium effect size r = 0,3++
large effect size r = 0,5+++

These results, therefore, indicated a correlation between a realisation that Southern Sotho is not highly regarded internationally and a feeling that the culture and identity of the Southern Sotho group are not threatened in the Vaal Triangle region.

Results from the multiple regression analysis indicated that two items explained 12% of the total variance on the English L2 proficiency test (cf. Table 5.80). Item G22 displayed a negative β -score (-0,279). None of the R^2 's displayed significant practical significance.

Table 5.80: Ethnolinguistic vitality as predictor of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R ²	R ² -change	F-change	p	d
To what extent is the culture and identity of your cultural group threatened in the Vaal Triangle region? (G22)	0,254	0,064	0,064	4,685	*	
To what extent is your home language used in business in the Vaal Triangle region? (G11)	0,351	0,123	0,059	4,482	*	

Statistical significance

p < 0,05*
p < 0,01**

Practical significance

small effect size d = 0,2+
medium effect size d = 0,5++
large effect size d = 0,8+++

These results indicated that the following ethnolinguistic attitudes explained 12% of the variance on the English proficiency test:

- A feeling that the culture and identity of the in-group are not threatened in the Vaal Triangle region.
- A feeling that Southern Sotho is used in business in the Vaal Triangle region.

4.2.10 Aspects of cultural identity as predictors of English L2 proficiency

If one plans to perform a composite analysis that incorporates parameters from all components of cultural identity, then selecting all independent variables is not an option (cf. discussion in §4.1.10, Chapter 5). The alternative employed in this study

is to select only those variables as parameters that met the criterion of a 1%-confidence interval in the correlation statistics. This implies that a “composite” multiple regression analysis for Southern Sotho needs to take the following 7 variables into account:

- Section B: B2, B4, B9, B16, B23; and
- Section D: D32, D26.

The results of this “composite” multiple regression are reported in Table 5.81. From these results it is clear that two of these variables explained 21% of the variance on the English L2 proficiency test. All these variables were statistically significant and Autonomy 2 and the cumulative R^2 displayed a small effect size. The following negative β -score was obtained: D32 (-1,136). This variable, therefore, contributed negatively to the model or “fit” of the data.

Table 5.81: Aspects of cultural identity as predictors of the English L2 proficiency of Southern Sotho respondents

Variable	Multiple R	Multiple R^2	R^2 -change	F-change	p	d
Autonomy 2	0,409	0,167	0,167	15,838	**	+
Most Blacks I know are failures. (D32)	0,466	0,217	0,050	5,016	*	+

Statistical significance
 $p < 0,05^*$
 $p < 0,01^{**}$

Practical significance
 small effect size $d = 0,2^+$
 medium effect size $d = 0,5^{++}$
 large effect size $d = 0,8^{+++}$

The results suggested that Southern Sotho respondents who believed that:

- It is important to make their own decisions at work; and
- Who did NOT believe that most Blacks they know were failures

obtained better English proficiency scores. One could summarise this finding by arguing that: a more autonomous lifestyle and a positive identification with the in-group (defined in terms of black racial identity) predicted English proficiency effectively for Southern Sotho respondents. Although this model is not a powerful one (it explains only 21% of the variance on the English L2 proficiency test), it confirms previous multiple regressions analysis for individual scales in that it again

suggests that a more autonomous lifestyle and positive identification with the in-group predicted English L2 proficiency for the Southern Sotho respondents.

4.2.11 Discussion

A summary of the correlations between and contributions towards aspects of cultural identity and English proficiency for Southern Sotho respondents indicated that results from only one scale predicted proficiency substantially (more than 30%). The **Black racial identity** attitudes scale explained 48% of the total variance on the English proficiency test for the Southern Sotho respondents. An analysis of these findings indicated that a positive Black identity tempered with a realisation that all people have strengths and limitations, regardless of their race are the “best” predictors of English L2 proficiency for Southern Sotho respondents.

Three other findings explained about 15% of the variance on the English L2 proficiency test. Valuing specific **values** and not valuing a specific flag explained 18% of the total variance on the English L2 proficiency test. Valuing **autonomy** explained 16% of the total variance on the English L2 proficiency test. An **ethnolinguistic** attitude that showed that no threat to the culture and identity of the group is experienced and that Southern Sotho is used in business in the region explained 12% of the total variance on the English L2 proficiency test.

Identification with several groups (**South Africans**) explained 6% and the **qualifications** of respondents’ mothers explained 4% of the total variance on the English proficiency test. Finally, ethnic identification and attitudes towards the in- and out-groups did not explain variance on the English proficiency test.

Two important implications for acquisition planning for Southern Sotho respondents can be inferred from these findings. First of all, an autonomous lifestyle seemed to be related to higher proficiency in English for Southern Sotho respondents as well as Afrikaans respondents. As stated at §4.1.10 of this chapter, the finding that a more autonomous lifestyle relates positively to English L2 proficiency might be relevant to general educational achievement. If the English L2 teacher could enhance this value in her/his learners, learners’ general academic achievement (including improvement in the English L2 proficiency) might benefit. Secondly, it is important to realise that a

more positive Black racial identity experience is related to better proficiency in English. This finding seems to provide proof that an integrative motivation is not at play when Southern Sotho respondents learn English as a L2.

5 Conclusions

The aim of this section is to highlight the most important findings as they relate to the secondary aims stated in Chapter 1 [§2]. Answers to three questions are presented in this section:

- How proficient are the Afrikaans and Southern Sotho respondents in English as a L2?
- What do the cultural identity profiles of the Afrikaans and Southern Sotho respondents look like?
- How do these cultural identity profiles relate to English L2 proficiency?

The aim of this section is not to repeat all summaries stated previously in this chapter, but to highlight the most important findings that relate to the above-mentioned questions.

5.1 English L2 proficiency of Afrikaans and Southern Sotho respondents

A very important finding to highlight is that Afrikaans respondents achieved better English L2 scores than the Southern Sotho respondents, but that the Southern Sotho respondents are more confident about their English proficiency. Acquisition planning (unintentional in the past and tentative current acquisition planning goals, as expressed by, for example, the Langtag report) for English as a L2 for Afrikaans respondents, therefore, works fairly well, but is not effective for Southern Sotho respondents. It appears that the socio-economic status and the relative status of the L1 as part of Afrikaans cultural identity hold some answers to their English proficiency.

The majority of the Afrikaans parents hold post-matric school⁹⁹ qualifications (73% of the fathers and 55% of the mothers in the Afrikaans dominant context), while a minority of Southern Sotho parents (23% of the fathers and 33% of the mothers in the English diglossic context) holds post-matric school qualifications. This is one indication of the relative socio-economic status of these families that might influence educational achievement in general (Edwards, 1989: 26; Edwards, 1994: 200; Ellis, 1994: 204-206), because people in different social classes have different life experiences. This finding emphasises the interrelationship between social planning and language planning. It also sobers perceptions that any one language planning activity would have a dramatic impact upon, for example, English L2 proficiency. Language change is interrelated with social change and social change might take generations to take effect.

Secondly, the L1 is a very important marker of Afrikaans cultural identity. The status of the L1 is complemented by the important position the L1 takes as language of teaching and learning in the lives of the Afrikaans learners. Based on the educational system implemented for white Afrikaans respondents and acknowledging their historically advantaged position in South Africa, one could infer, that they develop literacy-related (academic) language proficiency in the L1 (it is the "academic" language they use as medium) and they probably become additive bilinguals. Language performs a very different role in the cultural identity of Southern Sotho respondents. The language emphasis for Southern Sotho respondents is on communication and because of the multicultural and multilingual nature of South African society, multilingualism is more important to these learners than the L1. In addition, owing to their school context, Southern Sotho respondents probably do not develop literacy-related (academic) language proficiency in the L1, and consequently struggle to achieve literacy-related (academic) language proficiency in the L2. Furthermore, their understanding of language proficiency is related primarily to conversational language proficiency. Therefore, they believe that they are proficient in English, because they can communicate (they have acquired conversational

⁹⁹ According to Ellis (1994:204), social class and resultant socio-economic status are dependent upon components such as income, educational level and occupation.

language proficiency)¹⁰⁰ effectively in English. This tendency to emphasise and practice conversational language proficiency is also identified by Leibowitz (1994: 20-21). From these arguments, it is clear to see how the relative position of the L1 as part of cultural identity has an influence on English L2 proficiency. One should, however, never forget that the Southern Sotho participants in this study form part of a historically disadvantaged group of learners in South Africa.

The main implications for acquisition planning flowing from these findings relate to four issues. First of all, the interrelationship between social planning (e.g. improving the socio-economic status of Southern Sotho parents) and language planning should be addressed. Secondly, the role of the L1 in fostering literacy-related (academic) language proficiency needs to be investigated in the context of the Southern Sotho learners. Thirdly, the English L2 teachers of the Southern Sotho learners should be made aware that two different types of language proficiency exist: conversational language proficiency and literacy-related (academic) language proficiency. They must be made aware that conversational language proficiency does not automatically lead to literacy-related (academic) language proficiency in a L2. Awareness (in teachers and L2 learners) that language proficiency is acquired at two very different levels should be linked to a discussion of functional multilingualism. Fourthly, teachers of the Southern Sotho learners across the curriculum should be informed about the multilingual identity of these learners and trained to see this as a resource so that they can use the L1 to develop literacy-related (academic) language proficiency in the L2. The answer to better-English proficiency lies in a better understanding of the multilingual cultural identities of Southern Sotho learners.

5.2 Cultural identity profiles of Afrikaans and Southern Sotho respondents

Three things need to be highlighted concerning the cultural identity of the Afrikaans respondents. First of all, these respondents hold very positive in-group attitudes, their L1 plays an important role in the establishment of their cultural identity and they have

¹⁰⁰ A related finding reported in Ellis (1994: 206) is that "where BICS is concerned, social differences in learners have no effect". Conversational proficiency by Southern Sotho respondents would, therefore, not be influenced by socio-economic status.

a definite bilingual (Afrikaans and English) identity. From the descriptive results it is clear that cultural identity profiles provide some insight into the general language use patterns as well as into the English L2 proficiency of the Afrikaans and Southern Sotho respondents.

Three implications for acquisition planning flow from these findings. First of all, L1 maintenance seems important to these respondents and L2 learning contexts need to consider this. Secondly, Afrikaans respondents have the opportunity to achieve literacy-related (academic) language proficiency in the L1 and would, therefore, be able to transfer these skills to the L2 context. Thirdly, Afrikaans respondents have contact with English outside the classroom and, in general, become bilingual in Afrikaans and English. This disposition and the opportunities available to these learners could assist English L2 learning a lot.

The cultural identities of the Southern Sotho respondents indicate that they have a very positive experience of Black racial identity. Southern Sotho cultural identity also emphasises communicating with others. This might be one source for the multilingual identity displayed by these respondents.¹⁰¹ Their perception that they are successful at English, contrary to their English L2 proficiency scores, indicate that they do not make a distinction between conversational language proficiency and literacy-related (academic) language proficiency. One could infer that Southern Sotho respondents probably can not transfer literacy-related (academic) language proficiency skills to the L2 because:

- English is the only language that they use for reading and writing;
- one could infer that little literacy-related (academic) language proficiency is developed in the L1 owing to their school system;
- they emphasise communicating with other South Africans as reason for learning other languages;
- they form part of a historically disadvantaged group of learners in South Africa.

¹⁰¹ The struggle against apartheid and its consequent emphasis on solidarity by all black South Africans might be another source.

Two very important implications for acquisition planning arise from these findings. First of all, the English L2 teachers of Southern Sotho respondents need to be made aware that languages are used at two levels: conversational language proficiency and literacy-related (academic) language proficiency. A better understanding of their multilingual identities would lead to a better understanding of language proficiency and maybe a more realistic perception of English proficiency. The diglossic situation in which these learners function should also be addressed. They have almost no opportunity to develop literacy-related (academic) language proficiency in the L1, and consequently, have little opportunity to transfer these skills to the L2. A multilingual approach to language use in the classroom context might assist in English L2 development as well. Facilitating more effective English L2 learning opportunities might imply more emphasis on the L1 of the Southern Sotho learners.

5.3 The relationship between the cultural identity profiles and the English L2 proficiency of Afrikaans and Southern Sotho respondents

The English proficiency of the Afrikaans respondents correlated with their satisfaction with their ethnic identity, a generally positive attitude towards Black people, a positive ethnolinguistic vitality and an autonomous lifestyle. The most prominent correlation between English proficiency for the Southern Sotho respondents was a positive Black racial identity coupled with an inclusive identification with South Africans and an autonomous lifestyle. From these empirical results it is clear that cultural identity profiles provide some insight into the variables that can affect the English L2 proficiency of Afrikaans and Southern Sotho respondents. Implications for acquisition planning flowing from these findings relate to positive in-group identity experiences, balanced with a general inclusive attitude and valuing an autonomous lifestyle.

The correlation between positive in-group identification and English proficiency provides a counter-example to findings and assumptions made by scholars who also approach L2 proficiency from a social perspective. According to, for example, Giles' Intergroup model, high L2 proficiency is possible only "when in-group identification is weak or the L1 does not function as a salient dimension of ethnic group membership" (Ellis, 1994: 234). Findings from this study prove the exact opposite.

Both the Afrikaans and Southern Sotho respondents who achieved better scores in English proficiency identified very strongly with their in-group and the L1 is a highly salient marker of Afrikaans cultural identity. This point is discussed further in §3 in Chapter 6. This finding has important implications for acquisition planning for English as a L2 in South Africa. It implies that the role of the L1 and a better understanding of multilingual identities will provide better results in the English L2 classroom than attempts to entice L2 learners to "integrate" with an English target language group (not directly present in many of these learners' lives in any case).

Both the more proficient Afrikaans and Southern Sotho respondents displayed a disposition to have a more "inclusive" attitude towards other people, although they strongly identified with the in-group. The more proficient Afrikaans respondents have a more positive attitude towards Black people and the more proficient Southern Sotho respondents identify strongly with South Africans. Bochner (1981: 83) uses the term "world-mindedness" to refer to a person whose value orientations are such that her/his primary reference group is humanity rather than solely the own in-group. It appears as if respondents from both the Afrikaans and Southern Sotho group who display a sense of "world-mindedness" or, interpreted in the South African context, identify more inclusively with the broad South African population, are more proficient.

The correlation between autonomy and English proficiency displayed by both groups has definite implications for acquisition planning. Studies that focus on individual learner differences have already found a correlation between field independence and English L2 proficiency. Field independence seems to correlate with autonomy. According to Dreyer, a personality correlate of field independent learners is "a more autonomous and impersonal orientation" (Witken *et al.*, 1977:12 quoted in Dreyer, 1992: 26). Dreyer's (1992: 126) finding that "field independence is an individual learner characteristic that plays a positive and significant, although minor, role in the development of ESL proficiency" seems to be confirmed by findings in this study. One should probably be careful to argue that an increase in a more autonomous disposition will result in an equal increase in English proficiency. However, it seems that a more autonomous disposition has a positive effect on general educational

achievement (Tlale, 1991: 18) and could, therefore, also influence English L2 proficiency.

Based on these results and discussions, it is clear that one can conclude the following:

- Acquisition planning for English as a L2 is relatively effective for Afrikaans respondents but not effective for Southern Sotho respondents.
- Understanding the cultural identities of these respondents provided some insight into their English L2 proficiency. A better understanding of the role that language plays as part of these cultural identities, and results that correlated English L2 proficiency with aspects of cultural identity showed that a positive identification with the in-group, balanced with a more inclusive attitude and valuing an autonomous lifestyle, enhance English L2 proficiency of Afrikaans and Southern Sotho respondents.

The complex nature of these cultural identities challenges effective use of this information for acquisition planning. These cultural identities are complex, because they incorporate seemingly irreconcilable notions: a celebration of a form of in-group identity, balanced with a more inclusive inclination, and an emphasis on values linked to an autonomous lifestyle. Recommendations for acquisition planning for English as a L2 for Afrikaans and Southern Sotho respondents should be made while taking full cognisance of these complexities.

Chapter 6

Conclusions and recommendations

1 Introduction

The main aim of this chapter is to relate findings from Chapter 5 to recommendations for improving acquisition planning¹⁰² for English as a L2 for Afrikaans and Southern Sotho learners in multilingual South Africa. Preceding these recommendations, concluding remarks about cultural identity and acquisition planning [reflecting on §3, Chapter 3] and cultural identity and social approaches to L2 learning [reflecting on §4, Chapter 3] are presented. The aim is to link this discussion with the findings from Chapter 5. Findings from this study provide some clarification to mainly theoretical discussions presented in the above-mentioned sections of Chapter 3.

2 Implications of findings for cultural identity and acquisition planning

Three issues discussed in Chapter 3 need to be considered when findings from this study are related to a discussion of cultural identity and acquisition planning. First of all, identity politics is a major trend in postmodern society. Secondly, a relationship between language and identity is salient for some cultural identities and this might influence L2 learning. Finally, the postmodern view of identity is that it is multidimensional and complex.

Firstly then, findings from this study show that Afrikaans and Southern Sotho respondents hold very positive views about their ethnic and their racial identities and actively pursue activities that would lead to its maintenance. The general description of the cultural identities of Afrikaans and Southern Sotho respondents in §3.1 and §3.2, in Chapter 5 provides evidence of this. Furthermore, the statistical analysis of possible relationships between aspects of cultural identity and English L2 proficiency presented in §4.1 and §4.2 proves that a positive identification with some form of cultural identity is statistically significantly related to better English L2 proficiency.

¹⁰² "Improvement of acquisition planning" refers to improvements on the unintentional acquisition planning efforts for English as a L2 that formed part of language in education policies in the past (Schuring, 1992: 252) and improvement of the current, deliberate, acquisition planning context for English as a L2 in South Africa, of which the Langtag (1996) process is one example.