



**THE IMPACT OF GLOBALISATION ON AFRICAN LANGUAGES AND
CULTURES: A STUDY OF SELECTED SOCIAL DISCOURSES**

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DECLARATION

I declare that:

**THE IMPACT OF GLOBALISATION ON AFRICAN LANGUAGES AND CULTURES:
A STUDY OF SELECTED DISCOURSES**

is my own work. All sources or quotes in the study have been acknowledged by means of references and that this research has not been submitted by me for a degree at another university.

SIGNATURE

Maditlhapi Martha Malindi
November 2017
Vanderbijlpark

DATE

DEDICATION

This study is dedicated in loving memory to my late father Silas Mahlomola Lefu Sekobolo who valued the education of the girl child, and believed that his girls will one day be highly educated. My mother, Elizabeth Selepiloe, who is my role model, mentor and a running fountain of my life. My two beloved pigeons, Busisiwe and Khethiwe Malindi ,for their inspiration, faith and trust in me.

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SUMMARY

The process of globalisation has been identified as the most critical factor in developments that affect the evolution of national and international economies. Globalisation offers participating countries new opportunities for the accelerated growth and development but, at the same time, it also poses challenges to, and imposes constraints on policy makers in the management of the national, regional and global economic systems. While the opportunities offered by globalisation can be large, a question is often raised as to whether the actual distribution of gains, in particular, whether the poor benefit less than proportionately from globalisation and could under some circumstances actually be hurt by it.

Globalisation has greatly affected African languages and cultures in Africa since the arrival of the Colonisers. There is no culture without a language and no language without a culture, the two work hand in hand. It has been noted that culture is bound up by a language. This is an essential prerequisite because to kill a language is to kill a culture.

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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The advent of globalization has raised a number of related debates both socially and academically in terms of its definition. Socially it tends to be perceived to be like its predecessors, colonialism and imperialism, which *inter alia* negatively affected indigenous African languages and cultures particularly in the post-apartheid South Africa, although information other African countries and the Diaspora is raised. As Negash (2009:19) observed that:

Indigenous African languages are largely eliminated, and marginalized from use. Instead of investing in and using their linguistic, cultural, and human potential, African governments and the elite still continue to channel away their resources and energies into learning 'imperial' languages that are used by a tiny minority of the populations.

Although these negativities are perceived to have existed for some time *Business Times Tanzania* (2004) argues that the South African government and its education system including African languages and literature educators seem not to have captured and integrated the awareness of these negativities in the school curriculum (cf. Reagan, 1998).

That is why African education remains a problem to this day. Reagan ascribes the causes of the three-phased Anglo-Boer Wars to the language question between the Dutch settlers and the British colonisers which remained a bone of contention until the passing of the Act of 1910 at Vereeniging where English and Dutch were recognised as official languages of the Union of South Africa. The South Africa Act of 1909 was passed through both Houses of the Imperial Parliament in London on December 2, 1909. This declared the official establishment of the Union of South Africa was on May 3, 1910, as stated in clause (137) of the South Africa Act of 1909 signed by King George VIII in London.

This research therefore seeks to examine the impact that globalization has had on indigenous African languages and cultures from selected social discourses. This study

will be conducted inter alia against the backdrop of the Bill of Rights in the *South African Constitution*, language in education the role of the Pan South African Language Board (PanSALB). Examples of experiences from some parts of Sub-Saharan Africa will also be used. Consequently this study becomes necessary because of the way in which indigenous African languages and cultures are being undermined and are diminishing on account of English hegemony in South Africa. This aspect of colonial hegemony exists despite the fact that from the Organisation of African Unity (OAU) up to the African Union (AU) the ambitions of Africans have been to develop a united Africa e.g. Kwame Nkrumah's dream of the United States of Africa that he articulated in 1959. This would create a situation where African languages would speak to Africans, for Africans and about Africans (cf. Asmara Declaration 1996). This means that every African state will what language or languages to use in respective countries.

Therefore this study hopes to use this African historical continuum as a backdrop to addressing the impact of globalisation on African languages and cultures. At the same time it is mindful of the glaring fact that most middle class parents are no longer communicating in their indigenous African languages with their families and this leads to children communicating in a mixture of languages with no quantifiable proficiency in any. In addition literary texts have over a period of time tended to follow the same trend applied to cultural practices as will be illustrated later in the study.

This view, argues, is supported by the fact that the impact of globalisation is mostly felt by those who least benefit from it. These non-beneficiaries consist of labourers and immigrants from the villages that experience the greatest impact of poverty as opposed to modest number of beneficiaries of globalisation. (cf. Hosbawn: 2007) On the contrary most disadvantaged people in the world have no access to new communication technologies that offer them shortcuts to the benefits of globalisation.

1.2 KEYWORDS

1.2.1 Globalisation

Globalisation as a concept seems to mean different things to different people raising both positive and negative emotions in different circles (Slabbert, 2003:3). This means that globalisation may be defined as a process of interaction among the people, companies and different nations. Broadly speaking this process is driven by

international trade and investment, aided by information technology. It could be said that globalisation is a worldwide movement towards economic, financial, trade and communications integration. The study therefore also intends to establish whether or not globalisation is the process of growth and expansion of trade and investment and cultural exchange and the multimedia.

1.2.2 Colonialism

Colonialism is generally defined as the establishment of a colony in one territory by a political power from another territory and the subsequent maintenance, expansion and exploitation of that territory. In this sense colonialism may be viewed as a policy where wealthy countries colonise poor ones by exploiting and colonising weaker ones. It is the practise of power in extending control over weaker countries in Africa and elsewhere in the world. Memmi (1990:7) observes: As I discovered that all colonized people have much in common, I was led to the conclusion that all oppressed are alike in some ways.” Therefore it makes sense to argue that colonialism is the establishment of a colony in one territory that is poor by a rich and powerful territory with the aim of expanding and exploiting the former. This perception will be pursued later to see if there are indeed similarities between colonialism and globalisation...

1.2.3 Imperialism

Imperialism is generally perceived as a policy, practice or advocacy of extending the power and domination of a nation or constellation of nations especially by direct territorial acquisition and indirect control over the political, economic life of such subjugated nations. This extension and/or imposition of power by a rich, powerful nation on poor countries especially in Africa, takes place when one culture overtakes another in such a way that the latter ends up following the values of another and this influences the following of former traditional values. This pattern raises eyebrows when the question is asked whether globalisation is not another form of imperialism.

1.2.4 Apartheid

Familiarity with the notion of Apartheid in South Africa could easily tempt one to consider as straight-forward the natural phenomenon of different people living separately. However it becomes complex when it emerges that it is not natural but ideological and, most importantly, it also involves the elements of power and

domination. As a former official government policy primarily of racial segregation practiced in the Republic of South Africa it also involved deep-seated political, legal, economic and other forms of discrimination. Couched under the cloak of the Nationalist Party Christian state, it took the likes of Boesak (1982) to mobilise the world to declare Apartheid as a heresy. Other theologians such as Chikane, Tutu, Tlhakhale and others followed to reveal the true nature of Apartheid, for which this study has yet to determine parallels between Apartheid and globalisation.

1.2.5 African languages and cultures

African languages are all languages that are indigenous in a country like South Africa. Kraemmer (1993:8) states that culture involves all techniques, values and symbols that individuals learn from predecessors in their society that they use in adapting to the natural environment, to the social environment and to their own inner drives. Consequently African culture will be viewed as techniques, values and symbols that African individuals learn from their society and how they use these to adapt to their natural environment, to the social environment, and to their own inner drives.

Kruger, (2005:47) confirms this view by saying that it is “The expression of an ethnic group’s speech, thought processes, actions and aspirations.” Culture is therefore defined in this study as the learned ways of life of a group of people, influenced by the changes in their environment to express their speech, thoughts, actions, behaviour, beliefs and aspirations. But, Culture is dynamic it is not static; it changes all the time because it is influenced by other cultures and changes in the environment. Culture is passed from one generation (parents) to the next generations (children and their children)

1.3 PROBLEM STATEMENT

1.3.1 Contextualisation

Globalisation has in recent years become one of the most commonly used concepts throughout the world. The worldwide use of the concept has also proportionately given rise to its numerous applications and designs. These trends have resulted into policies the impact globalisation makes on the life experiences of people in various social settings. Scholte (2004:1) explains:

Definition is not everything, but everything involves definition. Knowledge of globalization is substantially a function of how the word is defined. The dissection of globalization must include a careful and critical examination of the term itself. A muddled or misguided core concept compromises our overall comprehension of the problem. In contrast, a sharp and revealing definition promotes insightful, interesting and empowering knowledge, an understanding that helps us to shape our destiny in positive directions.

Scholte's view evidently challenges a one-sided definition of globalisation because different people experience it differently. That is why scholars do not agree about the beginning of the era of globalisation and some even link it with other movements such as imperialism and colonialism because the two last-mentioned eras also had wide-scale influences on the world communities. Apart from these differences scholars do agree that the influence of globalisation is spread through the use of internet mass media communication and satellite receivers which, in South Africa are mainly in English although other languages can be received (HIFC Defining Globalization, <http://www.houstonculture.org/global/index.html>) (Accessed, 01/06/2016).

The manner in which mass media communication operates is important to note from a socio-cultural perspective. It does not only transform spatial limitations by reducing the effect of the actual distances which separate the world population by dividing this into distinct communities but it also integrates political, economic and social borders that separate them. This artificial reduction of space via media does not only create an illusion of one homogeneous community living in what is called the global village but globalisation also operates in changing the economic, political, social and cultural spheres (Featherstone, 1990 and Waters, 1995). This is how English hegemony and culture are spread to undermine the languages and cultures of local or indigenous world communities.

African communities in South Africa are no exception and are also vulnerable to the influence of globalisation which gives rise to linguistic, educational and cultural struggles in maintaining an African identity. While post-apartheid South Africa has established institutions such as the Pan South African Language Board (PanSALB) and passed a Bill of Rights which is enshrined in its constitution to ensure respect for languages and

cultures among its citizens, in practice these ideals remain a serious challenge to affected people as this study will attempt to illustrate.

1.3.2 State of the art review of existing knowledge.

According to Duvenhagen (as quoted by Sityata-sago, 2006:125) the African National Congress (ANC) government worked hard to realise the transformation objective in the post-apartheid South Africa. They achieved many successes but some failures occurred and problems remained. One of the problems highlighted at a two-day summit, where members of the Eastern Cape Department of Education reflected upon the state of education in the province, was the chairperson's concern about the lack of support for African languages and cultures in the former model C schools, as well as violence in schools (Sityata-sago, 2006:3).

Generally, the marginalisation of indigenous languages in Africa results in the channelling of resources into the learning of the European languages left by colonisers that are used by fewer members of the indigenous population. There are exceptions to this general rule in some African countries such as Somalia, Tanzania, Ethiopia and Sudan. These countries succeeded in extending the African language as a language of learning and teaching (or instruction) beyond the lower primary school level (Mazrui 1997; Negash 1988, 2005; Ngugi Wa Thiongo 1994).

Mbeki (2005:11) also used himself as an example of someone speaking a 'foreign language' at the event in the Eastern Cape mentioned above. He said that language was a crucial factor for sustaining national identity, it contains in it the history of those who use it; it communicates the traditions, customs, the morals and values of the people'.

Globalisation is hailed for granting participating countries new opportunities for accelerated economic growth and development but, at the same time, it also poses challenges to, and imposes constraints on policy makers in the management of the national, regional and global economic systems. While the opportunities offered by globalisation may be large, the actual re-distribution of gains is less beneficial to the poor and could, under some circumstances, actually harm them. (Machiko, 2005:1).

The tension between the advantages of globalization and the potential negative impact on local cultures is well known in the literature.

1.3.3 Review of literature in which the unresolved issues are identified

Globalisation is not just perceived as a totally new phenomenon but it is also characterised by the fact that distance and borders no longer matter under these conditions. There has always been an exchange of goods and services among nations of the world long before the advent of globalisation. Recently improved technology has made it possible, easier and faster to exchange goods and services. Many years ago people began using ships to trade, which also brought along language and cultural interaction among distant and distinct communities.

In South Africa messages were transmitted by word of mouth using horse riders. Current globalisation has intensified the trading of goods and ideas that happened over a long period of time and it is therefore perceived to have reduced the effect of these differences and spaces to create one huge village where differences and spaces no longer matters.

However, even though we talk about globalisation from these perspectives, the reality is that African languages and cultures as well as African people who speak indigenous languages and practice indigenous cultures are not globalised. Instead the process of turning the world into a global village is promoting the use of English, French, Portuguese, Spanish and other European languages at the expense of Africa's indigenous languages. (*Afrol.com*. Accessed 24 October 2011).

The present education system in South Africa seems not to be in a position to provide education that roots the African people deeply their local cultures, while it allows them to participate in a global world if they need and want to. African children do not know who they are and where they come from and where they are going to because not enough African history is taught in schools. African children seem not to know their own history from an African perspective and they lack an African identity as they do not seem to value their indigenous African languages. They see their languages as languages of communication only and there is little evidence that they believe that indigenous languages are related to development. South Africans need to create an enabling environment in which mother tongue languages are nurtured and fully developed, not only for social and cultural interaction, but also to contribute towards academic and economic value *ngopulse.org*, (Accessed 2 September 2012).

In this study, the researcher aims to study selected discourses about globalization and its potentially negative influence on African languages and indigenous African culture. It is argued in this study that a deeper understanding of these discourses would provide insights that could support the development of better policies in languages and cultures as well as for education in this study.

1.4 RESEARCH QUESTIONS

This research will attempt to answer the following questions:

- What are the main themes related to globalization and its influence on African languages and cultures in selected social discourses?
- What lessons can be learnt from an analysis of selected social discourses that could support the maintenance and revival of African languages and cultures in South Africa?
- Which related mechanisms could be developed and or improved to restore pride and utilisation of African languages and cultures as part of a holistic and sustainable social development?

1.5 OBJECTIVES

The following are the objectives of this study:

- To identify, for analysis, selected social discourses that include references to globalization and its potential negative influence on African languages and cultures in South Africa.
- To design an analysis framework that would unearth the major themes in the selected social discourses related to globalization and its potential negative influence on African languages and cultures in South Africa.
- To recommend lessons learnt from the analysis of selected social discourses for the development, maintenance and revival of African languages and cultures in South Africa for the introduction of relevant policies and improving on existing ones.

1.6 METHODOLOGY

1.6.1 Broad approach

This study will adopt a qualitative research approach to find out not only what happened with relation to discourses of globalization and indigenous African languages and cultures, but also how it happened and most importantly why it happened in the way it did. This analysis will be done by interpreting data e.g. print and electronic media, observing cultural practices and social interactions, as well as preserved indigenous resources inclusive of both the oral and the documented. This approach stands in contrast to quantitative research which relies on figures to interpret phenomena.

By investigating the impact of globalisation on African languages and cultures through the lens of social discourses does not only look at the actions of the human beings as mere objects. It also considers aspects such as their speech and writing, and it also attempts to find out how they express their emotions and experiences through their actions (cf. Henning (2004:3). This implies that this method is not experimental. Instead it describes and explains events and situations as they exist or existed, and it evaluates products and processes as well as innovations. Qualitative data includes all the information that the researcher gathers that is not expressed in numbers (Tesch 1990:55).

White (2005:29) says qualitative research is more concerned with understanding social phenomenon from the perspective of the participants. This happens through the researcher's participation, physically or through analysis of people's experiences via mass media communication, in the daily life activities of those involved in the research or through historical empathy with participants in past social events.

1.6.2 Specific documents and social phenomena included in this study

For the purpose of this study, two social phenomena and related documents are selected as important pillars of analysis to illustrate the gravity of globalisation and its effect on indigenous African languages and culture in South Africa: the establishment of the Pan South African Language Board (PanSALB) and the creation of the Bill of Rights. The former will focus on language polity while the latter will pay attention to

cultural issues including their practical ramifications in the global context. The social phenomena selected for analysis in this study are presented schematically in Figure 1.1.

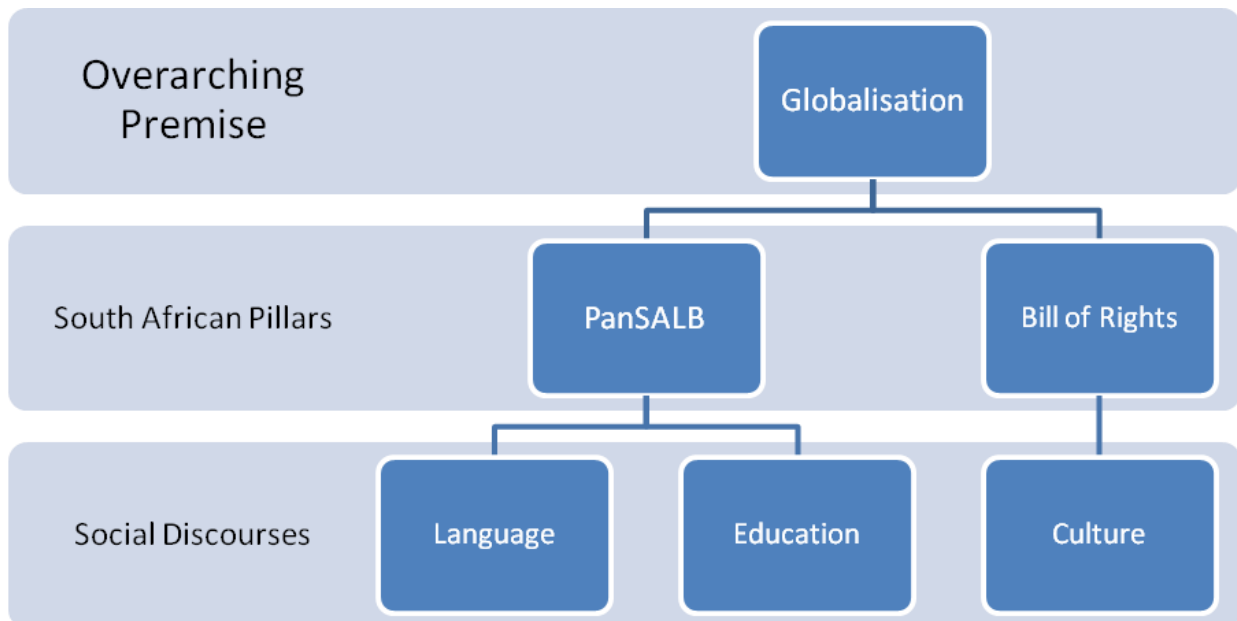


Figure 1.1: Schematic presentation of selected social discourses under investigation in this study

1.6.2.1 The Pan South African Language Board

The social phenomenon of the creation of the Pan South African Language Board (PanSALB) (*Act 59 of 1995*) is selected because the founding and operation of PanSALB. The Act granted official status to all eleven main languages spoken in South Africa. Subsequently national and provincial language policies were formed to facilitate the implementation, development and utilisation of especially the previously marginalised African indigenous languages. This phenomenon will be given attention in the selected social discourses. PanSALB carries the biggest share in the load to develop African languages. That is why this institution is an appropriate domain of investigation in this study.

1.6.2.2 The Bill of Rights

The Bill of Rights is Chapter 2 of *The Constitution of the Republic of South Africa (Act 23 of 1996)*. Defines Human Rights as follows:

Human rights are also called natural rights. It is argued that they belong to people just because they are human beings. People are entitled to them regardless of where they live in the world or of their position in society. It doesn't matter what a person's race, sex, age, class, language, beliefs, culture or religion is or how much money or education a person has, we all have the same human rights.

There are many international documents that deal with human rights, for example, the Universal Declaration of Human Rights. Many countries with different social, political and economic systems have signed this document. This means that even though they may have different ways of doing things and different beliefs, they believe basic human rights apply to everyone.

Most people would support human rights that are based on basic values, such as respect for human life and human dignity. But not all people agree on the interpretation of such rights and how they should be put into practice. There is also debate about which human rights are most important and which are less important. The Constitution of the Republic of South Africa, Act 23 of 1996

These rights are not unique to South Africa because most states of the world are signatories of the *Universal Declaration of Human Rights*. However, the Bill of Rights is an important document to analyse for the purpose of this study, as it defines how attitudes towards African languages and cultures are envisaged in South Africa. It therefore should determine the main social discourse related to the protection of African languages and cultures (among other human rights).

1.6.3 Literature review

According to Wisker (2005:129), the literature review establishes the background and the context and involves consulting and engaging with primary sources of all sorts and

secondary sources too, or rather, other researchers and academic contributions to the field of discussion. The aim is to become familiar with the social discourses in the subject area of interest.

A great deal of literature has been written about globalisation but not enough has been written on the pertinent impact of globalisation on indigenous African languages, education and cultures in South Africa.. Every 21st February the world celebrates the world day of languages.

Samoff (1999) in his analysis of the education in Africa argues that massive research contributes more to legitimacy than to understanding:

As the 20th century closes, the general consensus is that education in Africa is in crisis. Africa has, of course, also been the site of imaginative experiments, innovations in the content and forms of education, and critical reflections on the role of education in society (1999:249).

The other factor Samoff identifies is that of studying African education in the context of the aid relationship. He argues that:

Post-colonial Africa has confronted what has to date proved to be an unresolvable tension. In most countries, the pressure to expand access to and improve the quality of education has been enormous. At the same time, poverty and the need to address simultaneously high priority goals make it difficult, perhaps impossible, to fund the education expansion and improvement that are demanded.

This observation makes it necessary to review education sector studies in Africa and to achieve striking convergence. His argument is that the problem of education could be blamed on the fact that ensuing problems have been conceived and created by foreigners and not by Africans although they were directly affected by an education sector which was not of their devising. He blames the inherent constrained effective national participation in this sector which has great potential but ends up creating greater problems in its implementation, which often has restricted accessibility, transparency, and accountability as well as two tracks of policy research Samoff, (1999 256 - 258).

The impact brought by powers that influence developments in Africa and South Africa in particular, existed long before the advent of globalisation.

1.6.4 Analysis of social discourses

As has been mentioned above, two phenomena will be discussed in relation to the two research questions posed by this study, The Pan South African Language board (PanSALB) concerns itself with language in education, in homes, within social settings, in social and print media, in parliament, in courts and in the community. Language use for various religious denominations will also be looked at. The second phenomenon is the South African Bill of Rights which involves collective culture, imposed culture, adoptive culture as well as culture in educational spheres in South Africa. Information from neighbouring countries and other African countries with relevance to the topic will also be considered.

1.6.4.1 Selections of documents and social phenomena

Selected documents like newspaper articles from the newspapers, articles, journals, internet and books that have relevant information on the topic will be used. Information on mother tongue use from the UNESCO publications will also be consul

1.7 CHAPTER DIVISION

The study consists of the following six chapters:

Chapter 1: Introduction;

Chapter 2: Theoretical framework

Chapter 3 Analysis of the selected social discourses;

Chapter 4: Discussion of Findings;

Chapter 5: Conclusion statements.

1.8 CONCLUSION

This chapter looked at introducing the topic on the impact of globalisation on African languages and cultures, defined keywords, gave the problem statement, aims and

objectives of the study, the literature review, analysis of social discourses which are PanSALB and the Bill of Rights. A plan of the study is indicated as part of the roadmap. In the next chapter a theoretical framework to the study is indicated.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

The purpose of this chapter is to discuss social discourse theory as a framework for analysis. This theory is an emerging theory in psychology that looks at the important contribution that society makes to individual development and stresses the integration between developing people and the cultures in which they live. The research will start with the historical background of the theory, how it influences this research and shows how social and cultural interaction shapes a person's cognitive development from childhood until adulthood.

2.1.1 What is discourse?

Foucault as quoted by (Weedon, 1997, p.105) refers to discourses as ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledges and relations between them. Discourses are more than ways of thinking and producing meaning. They constitute the 'nature' of the body, unconscious and conscious mind and emotional life of the subject they seek to govern.

2.2 THE SOCIOCULTURAL THEORY

2.2.1 Background

The sociocultural theory is the brainchild of a Russian psychologist Lev Vygotsky who started his work following the Russian revolution in 1917. It is an emerging theory in psychology which looks at the important contribution that society makes to individual development. The theory stresses the differences between developing people and the culture they live in. Culture is the totality of socially transmitted behavioural patterns or beliefs, institutions and or products of human work or thought. It describes the cumulative influences on a group of people or society, and their collective behaviour. This knowledge is transmitted from one generation to another and accounts for the different cultures in the world. This knowledge is transmitted through language.

In the theory Vygotsky (1978) argues that social interaction precedes development and that consciousness and cognition is the end product of socialisation and social behaviour. This theory is the foundation of the constructivism theory. The theory consists of three major themes which are social interaction, the more knowledgeable zone as well as the zone of proximal development. He argues that 'the social dimension of consciousness is derivative and secondary' To Vygotsky the mental function of an individual is not simply derived from social interaction, rather the specific structure and process revealed by individuals can be traced to their interaction with others.

Furthermore, this theory of human learning is a social process that originates from human intelligence. In this theory social interaction plays an important role in the development of cognition and that everything is learned on two levels. At first it is done through interaction and contacts with others where the child is dependent on others and later it is integrated into the individual mental structure on a social level between people, inter-psychologically. Here the parents actualize the instruction through language as they are representatives of culture as well as conduits through which rich culture is passed on.

Secondly it is assimilated inside the child intra-psychologically when the child internalises it and values it as a person. The idea that the potential for cognitive development is limited to a zone of proximal development (ZPD) the zone according to Vygotsky (1978) being the area for exploration for which the student is cognitively prepared, but requires help and social interaction to fully develop) The teacher or peer who is experienced provides the scaffolding for collaborative learning discourse. Learners are provided with a socially rich environment to explore the knowledge domain with other students, teachers and external experts as well as through the use of Information and Communications Technology. Sociocultural theory focuses not only how adults and peers influence individual learning, but also on how cultural beliefs and attitudes impact on how instruction and learning take place.

2.3 THEMES OF THE SOCIOCULTURAL THEORY

2.3.1 Social interaction

Social interaction plays a fundamental role in cognitive development and that social learning precedes development. Young children are curious and actively involved in their own learning and development and they acquire new understanding through sharing. They are involved in social development for learning. Learning happens through social interaction with the skills of tutors who model behaviour and provide verbal instruction and cooperation or collaborative dialogue. Children seek to understand and internalize the information using it to guide or to regulate their own performance using puzzles in order to help them. Competent children work more independently using cooperative/ collaborative dialogue which promotes cognitive development.

2.3.2 MKO More knowledgeable others

More knowledgeable others(MKO) is self-explanatory and refers to someone who has a better understanding or higher order ability than the learner in tackling particular tasks, processes or concepts. According to Vygotsky every function in a child's cultural development appears twice; first on the social level and later on the individual level. The first development is between people at an inter-psychological level and then inside the child which is intra-psychological. Learners use other people and technological devices like play stations, cell phones etc. Electronic tutors used in educational settings should obviously be more knowledgeable than the learners themselves are.

2.3.3 Zone of personal development

Zone of personal development (ZPD) relates to the differences between what the child can achieve independently and what they can achieve with guidance and encouragement. It is argued that there is a distance between a student's ability to perform a task under adult guidance and or peer collaboration and the student's ability to solve the problem independently. The attention is focused on the connection between people and the socio-cultural context in which they act and interact in shared experiences. In this theory humans use tools that develop culture such as speech and writing to mediate their social environment.

Initially the child develops these tools to serve solely as social functions and ways to communicate needs but, once internalised, these tools lead to higher order thinking. ZPD is the area where the most sensitive instruction and guidance should be given allowing a child to develop skills to use later in life, leading to higher mental functional development. Teachers use cooperative learning exercises for less competent children to develop skills. This has shifted the roles of the teacher and learner; teachers collaborate with students in order to help them learn.

This theory stresses the important role played by social interaction in the development of cognitive capacity. Vygotsky believed that the community plays a central role in the process of making meaning, (i.e.) African people who do everything together as a community, are more communal than their European counterparts who are individualistic; they speak about us/we instead of I/me. In the African culture when one marries one marries into a family and if anything happens in that marriage, if, for example, one of the partners leaves the other, family members are first called in to attempt to solve the rift. Even if the couples separate the woman is still taken as a member of that family no matter what has happened. The elders will still call her their daughter-in-law and the ex-husband a son-in-law to her family. Children in the African culture were not only raised by their parents but grandparents and the community were instrumental in raising children. Lately with the urbanisation of African people that is not always the case anymore, today children will do things like smoke, kiss, hold hands and hug in public and it will be adults who turn away with embarrassment at their actions and not the children.

Furthermore, he emphasized that culture affects and shapes cognitive development and that cognitive development varies across cultures. Sithole CEO of the National House of Traditional Leaders in the *Sunday times* (20 January 2008:7) says that indigenous languages possess cultural aspects based on respect. He further says that the basic tenets of good behaviour are captured in the rich nuances of African languages. People are very respectful in an African culture, raising ones voice when speaking or pointing a finger when speaking to an adult is considered rude an unacceptable. David Kau the comedian, in the same paper, alludes to the fact that, when making jokes to an African audience, swearing profusely or talking about sex is culturally unacceptable.

In the African culture when an adult/superior speaks to a child, the child is not supposed to look at them in the eyes. That is considered a sign of disrespect, while in other cultures not looking at you superior in the eyes is like you are not paying attention to what they are saying. In this era of globalisation there is a clash of cultures when it comes to the statement above, especially when African children seek employment they are faced with a predicament of this nature. Social factors also contribute to cognitive development, this stems from social interaction amongst people.

Sithole reminds us that when a child is born into a family they first interact with the family members and in the African families whoever will look after the child will always be an African who speaks their language or any African language amongst nine of the eleven official language, this assists them to know more than one language, while when other children who are not Africans are born they are often left with (nannies) our African sisters who look after them and nurture them. The nannies that assist in taking care of children are frequently forced to speak the coloniser's language which is against the constitution of our country, even though this assists in being multi-lingual.

In African schools children are taught in more than one language, Afrikaans and English are key languages of learning and teaching (LOLT). Learners will speak African languages amongst themselves and in the process learn more than one language while in former model C school's learners are deprived of the chance to speak the indigenous African languages in the school premises and doing so leads to punishment. Lately there is hair issue in schools where African children's natural afro hair is deemed to be untidy and unladylike. The constitution of the Republic of South Africa talks about equality and multilingualism and according to the Bill of Rights in the constitution everyone has a right to use and practice a language and cultural life of their choice. There are eleven official languages in South Africa and each of these languages deserves to be treated equally and no one language is superior to the other. The Pan South African Language Board (PanSALB) is given the task of making sure that indigenous languages are developed. Even though this is the case, indigenous African languages are still not given their rightful place in society. The board as the watchdog of language rights in South Africa does little to uplift the indigenous African languages even after 20 years of democracy.

Lastly Vygotsky (1978) believed that the environment in which a child lives and grows has an influence on how the children think and what they do. Children who are born in rural areas are less privileged in the sense that they are less exposed to many aspects of modern industrialised life and to its material advantage. On the other hand, the environment in which they live has less pollution, they are exposed to nature, they speak indigenous languages and practice indigenous culture and their scope of knowledge is culturally orientated, while those who grow up in urban areas are more in touch with modern urban life and they exist in an environment that is densely populated and highly polluted. Whilst they have more access to 'urban knowledge', and speak more than one indigenous African language they have no proficiency in any of them. Traditional culture is seldom practiced in their homes because there are bylaws that govern their residential areas and restrict ritual practices.

Vygotsky emphasized the role of language in cognitive development which results in internalising language. In the beginning of life both thought and language are separate entities, but they begin to merge at around three years of age producing verbal thought or inner space speech.

2.3.4 Vygotsky and Language

According to Vygotsky (1962) language plays two critical roles in cognitive development, first as a means by which adults transmit information to children and secondly language itself becomes a powerful tool of intellectual adaptation. Vygotsky (1989) differentiates between three forms of language namely: social speech, private speech and silent inner speech. Social speech is external communication that is used to talk to other children from two years of age.

Private speech starts from the age of three and is directed to the self, is overt and serving an intellectual function that goes underground, diminishing in audibility as it takes a self-regulating function and transforms into silent inner speech from age three to seven. Inner speech starts from seven years it consists of thoughts connected to words. Inner speech word dies as they bring through thinking and pure meaning. Inner speech is covert or hidden. Private speech is the transition between social and inner speech.

2.3.5 Ways in which the socio-cultural perspective affects an individual

The socio-cultural perspective can affect an individual beginning from childhood in three ways; firstly, this can be seen in imitation where the child learns by imitating what the parent, adults and other people that they are exposed to at home do. This could be at kindergarten, crèche or at school but this process starts specifically at home where they (the children) imitate their parents, siblings and all people around them. Young children don't imitate sentence by sentence, instead they imitate the nouns and verbs and sentence structure of others around them; they can fit their own words into these imitated structures to create novel sentences. Children acquire language through interaction- not only with their parents and other adults but also with other children. All normal children who grow up in a normal household, surrounded by conversation, will acquire the language that is being used around them and it is easy for a child to acquire two or more languages at the same time, as long as they are regularly interacting with speakers of those languages.

The second way in which a child is affected is by instructional learning where tutors model behaviour and provide verbal instructions. Children learn from what they are told to do, they can also differentiate between right and wrong from given instructions. This is used to mould the child's behaviour where they remember the instructions and use them for self-regulation. Lastly there is collaborative learning where groups or peers learn to understand one another while they are working together to learn specific skills, they also learn by being part of a group, in a process known as 'enculturation'. (Tomasello, et al., 1993)

2.3.6 Vygotsky's Theory of learning

Vygotsky (1978) believed that everything is learned on two levels. Firstly, this is done through 'More knowledgeable others' (MKO). These are individuals with greater knowledge, experience and insight or ability than the learner or one with a better understanding with respect to particular tasks, processes or concepts. This can be the teacher, an adult or another peer with more experience and knowledge, electronic tutors can also be used for performance support and other tools to facilitate and guide the student through learning. Computers are used in many instances in schools, where

children can google information that is available globally, they can also use play stations and mobile phones to access information.

Secondly, the information is assimilated inside the child, intra-psychologically. The child internalises this information and adds value to it as a person. The potential for cognitive development is limited to a 'zone of proximal development' (ZPD) with that zone being the area for exploration for which the student is cognitively prepared, but requires help and social interaction to fully develop (Brine: 1999) The teacher or peer that is more experienced provides the learner with scaffolding, to support the students evolving understanding within the knowledge domain or to develop complex skills. Learners are provided with a socially rich environment to explore the knowledge domain with other students, teachers and external experts as well as ICT. In scaffolding the teachers model or demonstrate how to solve a problem, and then step back, offering support as needed. Students or children are guided towards greater understanding so that they can work independently in the process of learning.

2.3.7 Children's cultural development

Every function in the child's cultural development appears twice, as mentioned above. Firstly it occurs between people (inter-psychologically) and then inside the child (intra-psychologically). According to (Vygotsky, 1978, p. 57) cultural tools can be passed on the same way as learning, from one generation to the other, in three ways, firstly through imitation which is copying from parents, siblings, grandparents and others whom they interact with. Indigenous African culture is not written down; there are no books that socialise children culturally. They copy from what they see and do as their parents do. Secondly cultural development is learnt through instructed learning where they remember instructions and use them for self-regulation. Here parents instruct children what to do and as they are told they do as parents/adults do and instructions are done through the language that is understood by both. This 'do as I do' approach to the inculcation of cultural practices aspects of which cannot be translated into non-African languages. When communicating with the ancestors parents show children what to do and they copy what they see being done.

Lastly it is done through collaborative learning also referred to as cooperative learning, where a group of peers try to understand one another while working together to learn a specific skill. Here children work together in small groups on a task that they are given

to do, they then share information amongst themselves, and discuss and coordinate the required activities. They are accountable for their work where they are assessed both as individuals and as a group. This brings us to the question of what culture is.

2.3.8 Vygotsky and Language

According to (Vygotsky, 1962) language plays two critical roles in cognitive development. Firstly it is a means by which adults transmit information to children. For children /learners to understand what they are told the language used should be familiar to them. Language and culture go hand-in-hand because the same method is used to transmit culture. Secondly language itself becomes a powerful tool of intellectual adaptation. People use language as a tool for communication. When children are given instructions in their language they perform better. Nelson Mandela former president of South Africa said that 'If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart'. (Mandela, 1994)

Indigenous Africa languages and cultural beliefs, practices and ceremonies are the only heritage that African people are left with, that no one can take from us, as long as there are speakers of our languages. Africans are the only people who will kill their own languages by not using them for communication and by not writing in their home languages socially and in schools. African parents are to be blamed for believing that English is a universal language, and a language of trade and industry which is not true, Chinese, Japanese, French and Indian people still trade using their indigenous languages not English.

African parents believe that the ability to speak the Queen's English is a sign that their children are clever. The South African government is also to blame for not promoting languages by writing and using the European languages and Afrikaans in parliament and at political gatherings. Afrikaans-speaking schools in Gauteng (TSHWANE) produce the best matric results year in and year out because they use Afrikaans at home and as their language of learning and teaching (LOLT) which is an advantage on their side. They are not scared to communicate in it; it is much younger than other indigenous African languages in this country but it is better developed than them because it is promoted even in parliament. Afrikaans speakers communicate in their own language without code switching to the European languages which shows how proud they are of it, hence the good matric results.

Not that long ago, with the launch of the *Azanian Peoples Organisation* in 1977, the exponents of the Black consciousness movement (BC) taught us that there were two nations in South Africa: one European oppressive and privileged; the other Africans oppressed and dispossessed. The European minority were aware that the African majority outnumbered them, so they went out of their way to create the African middle class that would serve as a 'Buffer zone' between the European haves and African have nots. Memela S, as reported in (*The New Age* 22 May 2014:1) These Africans are rising into becoming directors and chief executive officers in the corporate world. They are fluent and articulate in the Queen's English and produce children that do not speak indigenous African languages.

Lastly language serves as a vehicle through which culture is transmitted. There is no culture without a language, the two work hand-in-hand and they complement each another. Language is therefore more than a means of expression; it cannot stand alone, but must be taken in relation to the whole background of tribal and national life and in relation to a whole culture. (Lewis, 1978:198). Some English words cannot be translated into African languages because African culture can only be expressed using African languages. Even the missionaries who translated the Bible into African languages lacked the vocabulary to use because English and African languages are not translatable without losing the languages' meaning. Moreover African languages have many spoken dialects which are not written down but spoken and transmitted from one generation to the next through cultural practices.

2.4 CONCLUSION

In conclusion the researcher defined a discourse and tried to use the Socio-cultural Theory as the theoretical framework to support the research study and to introduce and describe the theory that explains why the research problem under study exists. This chapter of the research gives a background of the theory, whose brainchild it is and it also introduces the topic of globalisation and shows how it is related to the topic of the impact of indigenous African languages and cultures on South African homes, schools and public institutions against the backdrop of the language rights enshrined in the South African Constitution.

CHAPTER 3

POSSIBLE SOLUTIONS: PANSALB AND THE BILL OF RIGHTS

3.1 INTRODUCTION

In chapter four the researcher discussed the findings on the background of globalisation, how it spread from the colonial era to the present, also showing how both the Christian and Islamic religions were instrumental in promoting what is today referred to as globalisation. The purpose of this chapter is to outline possible solutions to the PanSALB and the Bill of Rights under the topics language, education and culture as outlined in chapter one.

From time immemorial African people had languages, cultures and an education. African languages are spoken in the entire Sub-Saharan Africa accounting to almost a third of geographical space and population; they are philosophically bantu languages (languages of the people) from which the notion of Ubuntu is derived, they are socially and culturally oriented towards the development of communities rather than individuals. (Morris, 1965) They also had their own ways of life which they learned from their parents which was passed from one generation to the other through language. Even though their languages and cultures were not written down and their education not formal all three existed in Africa. The whole community was responsible for bringing children up and carrying out the morals and values of the society.

3.2 LANGUAGE

Chomsky, (1957, p. 13) states that language is a set of (finite or infinite) set of sentences, each finite in length, and constructed out of a finite set of elements.

Mae, (1964) defines language as the road map of a culture. It tells you where its people come from and where they are going.

3.2.1 The Role of Language in Society

Seema (2012) asserts that languages are special gifts of God to mankind. They are means to deliver thoughts, dreams, meditations, relations, prayers and communications to others. Apart from being a means of communication it is the source of thinking as well as expression. Since a man interacts with the society, language plays a vital role in

society transformation. The language can serve in the following ways: Language is a means of communication, a kind of social tool that is used for interacting with others in a human society to deliver a message. Language is important to understand nature and its behaviour. Man would have remained deprived of the Divine message of God if there was no language. It helped in making him capable of receiving and understanding his purpose of life. The past could be preserved with the help of a language. The written and spoken records of history helped the following generations to understand the living patterns of mankind. Language helps to understand the culture and life styles of other societies. Their traditions, customs and festivals are purely reflected by diversified languages around us.

He further says language is knowledge and learning new languages increases intellectual status of mind and the brain efficiency could be improved with the aid of new languages. One of the famous man in history said

"By learning anyone`s language you actually conquered half of his land"

World would be empty of poets, philosophers, leaders, writers, scientists if there would be no language at all. Thus it can rightly be said that languages actually fulfilled basic human needs to live happy and responsible live in any society. It has played a significant role in the service of mankind its civilization.

Language unites a group of people and it also carries a group of people`s way of life from one generation to the next. It is significant in identifying a culture in that it is not just a way of communication, but a tool to express a set of beliefs, interpretation of the world around us and our concept of reality. Traditions, values, and religion are preserved by a language. Language has evolved and developed alongside humans. A culture without a language actually not a culture at all.

3.2.2 Language and Gender

Other uses of language include differentiation between gender to discriminate people of the same or different gender. In the Sesotho language people doing the same job are discriminated in terms of being male or female: a teacher in English means both male and female teacher, while in Sesotho a male teacher is 'mosuwe', while a female teacher is called 'mosuwetsana' a suffix 'tsana' is added which is diminutive. The same goes for entrepreneur, a male is called 'mohwebi' or 'rakgwebo' while a female is

'mmakgwebo', but these people are doing the same job. This goes along with the types of jobs given to male and females in the job market. Males are usually given management positions while females are their subordinates as their secretaries and personal assistants.

3.2.3 Language and the economy

Today is the threshold of the information society. According to the world summit on the information society held in 2003, an information society is one in which '....everyone can create, utilise and share information and knowledge, enabling individuals, communities and people to achieve their full potential in promoting sustainable development and improving their quality of life....' (World Summit on the Information Society, 2003 in Wesso, 2007) Africa people need to remove the perception that African languages cannot be used for economic reasons, we need to learn from Afrikaans how it developed in such a short time and is now a language that has economic value. Each of the 9 official languages in South Africa has economic value only if it can be developed and used. Zulu for instance has a newspaper 'Isolezwe' which is published on the internet and is the first amongst African languages, other languages with newspapers like 'Imvo Zabantsundu' a Xhosa newspaper and 'Maluti' a South Sotho newspaper to name but a few should follow suite.

3.2.4 How English is perceived by Africans

Colonialism created some of the most serious obstacles against African languages and cultures. These obstacles still haunt the African continent today, because such African countries have adopted the language of the coloniser as their official languages. These African languages include English, Portuguese, French and Spanish. Although in South Africa Apartheid followed in the footsteps of Colonialism, English instead of Afrikaans is regarded as the official language, the language of unity and an international language. As a language English is spoken by many people in Africa and throughout the world. It is regarded by some as a language of trade and industry and by others as a unifying language of the world. Some people look at it as a language of slavery, a language of dominance and a language that marginalised the African people of the continent.

Even though Africans hold English in high esteem as a language of trade, the Russians, Chinese, French and Spanish still trade using their own languages and no one forces

them to trade in English. Why can't we upgrade and promote our African languages so that they are at a state where they can be used for trade? Why is the PanSALB not doing its job to upgrade, promote and improve the African languages after 23 years of democracy in South Africa? Why is the department of education taking such a long time to introduce African languages in all schools in all South Africa? Why are African children still victimised for speaking their African languages in private and model C schools?

3.2.5 Language and the Constitution in South Africa

Our National constitution provides a policy and institutional Framework for the protection, maintenance and promotion of all 11 official languages in South Africa (The Constitution, 1996: Chapter 1) Hence a very specific constitution obligation is placed on all spheres of government to create an enabling environment for all these official languages to fulfil their rightful roles to spearhead communication development, bring about modernisation and assist in overcoming the prejudices and injustices in the past. (Alexander, 2008, p. 9)

There seems to be lack of support for the 9 indigenous languages by language planners and the PanSALB and this leads to parents and students not supporting the use of these languages for learning. Indigenous languages seem to be used only for communication and not for learning purposes. This statement is alluded to by (Mutasa, 2003, p. 6) when he said 'The people do not see much value in African languages...? Authorities seem to be reluctant to ensure that African languages, by appropriate legal provisions, assume their rightful role as official communication in public affairs, administration and educational domains. No one seems to take African language seriously. They seem to have nothing to offer except in everyday communication between members of families and informal conversations with friends and colleagues'

3.2.6 Language and Ethnicity

The first South Sotho novel 'Moeti oa Bochabela' was written 1907 with the religious background and the encouragement from the missionary employers at Sesotho Book Depot, in Morija Lesotho, where the author worked as a manuscript reader, proof reader and secretary. It is a narrative of a young traveller saved by a Christian. This novel was followed by Thomas Mofolos second book Pitseng in (1910) which was a love plot with

a European fiction context. This one allowed a young man, Alfred Phakoe to grapple with issues of changing culture around courtship, love and marriage with religion at the centre. (Riche, 1910) In the novel 'Pitseng' African people are given Christian names like Alfred, Aria, Milton, James, Ioda, and Mr Katse as a sign of their conversion into Christianity. Another Sesotho author who was also influenced by religion was 'Ntsane' in his poetry books Mmusapelo one and two in poems like 'Bokgowanatshwana', 'Majakane', 'Keiting Ya Dihele' and others not mentioned in this paper.

3.3 EDUCATION

The value system of the Africans seems to have become distorted through the introduction of missionary education. This system of education removed the African child from their cultural values, systems and practices. Through colonial education African people started competing for jobs in the economy. The system has come up with job classification; some jobs are reserved for the highly educated while jobs like farming are left for the unskilled and African nationals in particular. African languages were and are still excluded from the education system in most African countries. As it was mentioned earlier in this research African states have adopted the languages of their colonisers as languages of learning and teaching (LOLT). English especially in South Africa and the fluency thereof was and is still perceived to be a sign of intelligence, and the inability to speak the queen's language is a sign of being less educated and illiterate. Africans compete for places in higher education institutions and associate formal education with a passport to gaining prestige in the global world.

African children are educated to compete internationally and education in their African languages became of less value than those obtained in languages of foreign countries because of those countries influence that was and is still exerted in Africa. (Prah, n.d.) Assets that the advent of colonialism gradually eroded the place of African languages and African economies by granting the highest prestige value to school education and colonial languages.

Globalisation has greatly impacted on the African education. The education system used is western and is established according to the European model which prepares learners for the international market. More and more highly educated Africans are migrating to western countries seeking employment and further under developing the African continent as a whole. (Asante, 2006) Maintains that Eurocentric education

distorted African history, misrepresented the African image and manipulated the African minds into thinking that Eurocentric ideas and ways of life are superior to that of Africans.

According to (Mbeki, 2005) all schools and universities in Africa should embrace the indigenous African world view and root their nation's education paradigm in an indigenous African socio-cultural framework. African education has no attachment to the African child. Children think and comprehend in their mother tongue or first language L1 but are forced by their parents to learn in a language that is foreign even before their vocabulary is fully developed in the L1. This has resulted in individuals who do not master any of the languages that they speak.

African children should not be allowed to think that all knowledge comes from the Europeans. Education has to be decolonised from primary up to university level. African children should know the history of the African leaders and heroes. Africans need to develop an Afrocentric type of education that incorporates the Pan South African language board PanSALB. The board has to become effective both in improving and empowering indigenous African languages that were previously marginalised to be at par with English and Afrikaans.

3.4 CULTURE

Hofstede (1990) Defines culture as the collective programme of the mind which distinguishes the members of one group from another....the interactive aggregate of the common characteristics that influence a human group's response to its environment.

The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. (Tylo, 1871) said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Of course, it is not limited to men. Women possess and create it as well. Since Tylor's time, the concept of culture has become the central focus of anthropology.

Culture is a collective approach to the world that provides a group, and individuals within that group, with a design for living. (Shade, et al., 1993)

As it is mentioned in the definition that culture is learned and it takes place by the gradual process absorption from the social environment or through deliberate instruction as stated by (Fridah, 1998) and it is transmitted from generation to generation. This is done using language, not any language but the language that carries that specific culture because not any language can carry another languages culture. Culture gives a community a sense of belonging, identity, dignity, security, continuity and it binds society together. Cultures evolve with mankind, it change all the time and is never static.

Being human does not necessarily mean that we are the same, as mentioned above that culture is learned, each culture has its own personality. It is genetically transmitted. It takes place by a gradual process of absorption from the social environment or through deliberate instruction as stated by Fridah (1988). She continues to identify a continuous process of change but in spite of the change, culture continues to give a community a sense of identity, and dignity, security and binds a society together.

It has been observed that globalisation, the spread of market economies, and communication technologies through the influence of multinationals has brought about hindrances to local indigenous cultures and values in Africa. Western religious cultures are being imposed to cultural practices in Africa. Africans believe the myths and lies that they are history less, old fashioned, mindless, backwards, evil, third world and underdeveloped. This has led to them adopting the western practices which are unAfrican.

3.4.1 The Mcdonaldization culture

Mcdonalization is the term that was invented by George Ritzer to describe a sociological phenomenon that is happening in our society. According to Ritzer, Mcdonaldization 'is the process, by which the principles of the fast-food restaurant are coming to dominate more and more sectors of the American society as well as the rest of the world,

Indigenous Africans who are employed by the western companies are not allowed to practice their African culture in the workplace but are forced to practice western culture from the uniform worn for social acceptance by their employers. Globalisation and the expansion thereof has led to westernisation which undermines the African cultures in the that American fast food companies are here to stay, clothing labels that are imported like Polo, Carducci, Nike and western music. Local music is being

compromised at the expense of the foreign one. Even children who cannot read and comprehend in class are able to sing these foreign songs.

3.4.2 Effect on African families

Globalisation has not only affected commerce and industry but it has also infiltrated the African families affecting their lifestyle, living arrangements, dress code, social life, marriages, religion and artwork. Goods produced in Africa by Africans are being westernised. African medicine like aloe is commercialised, bottled and referred to as aloe vera, is bought while it grows everywhere especially in South Africa. African families don't live as communal as they used to they have been urbanised and live in townships. Families have been separated by urbanisation, migrant labour and marriages are falling apart because fathers have to work while mothers are left home to fend for themselves and their children. More and more incomplete families are being created, some by choice while others are circumstantial due to HIV Aid and mortality. African people wear western imported clothing and use imported goods.

3.4.3 Culture and religion

Western religion has overtaken the African value systems. The religion that was imposed by missionaries before colonialism is fighting for dominance. The Islamic and Christianity religions are at war with each other in Africa especially in Israel and the Middle East. Africa has become a religious warzone. The main objective of Colonialism was to build empires and loot raw materials for the overseas markets. Colonisers therefore used religion to destroy the African culture. Religion has therefore negatively impacted on the African culture and African beliefs. (Mazrui, 2001) Maintains that globalisation is fuelled by religion, technology, economy and empire building. Missionaries saw the religion culture of the African people as evil when they imposed theirs. (Achebe, 1986) says the following about missionaries, Reverend James Smith:

He saw things as black and white. And black was evil. He saw the world as a battle field in which children of light were locked in moral conflict with the sons of darkness. He spoke in his sermons about sheep and goats and about wheat and tares.

The above statement led Africans to believe that white is a sign of purity and black is evil. Africans are extending their short afro hairs to look like whites; they bleach both

their skin and hairs in order to look lighter. The era of afro hairs and dreadlocks has disappeared with the elderly people, like the researcher who believes that black is beautiful, while afro, dreadlocks and chiskop is the way to being African.

3.4.4 Culture and ethnicity

Apartheid in South Africa created a policy of segregation; segregation can be defined as the practice of keeping ethnic, racial, and religious or gender groups separate. Apartheid came up with ethnicity amongst the African people. Africans saw themselves as people but apartheid divided black South African into different ethnic groups and settled them accordingly. During the apartheid era South Africa was divided into 10 ethnic homelands namely; Transkei, Ciskei, Bophuthatswana, Venda, Ciskei, Kangwane, Kwandebele, Gazankulu, Lebowa and Qwaqwa. Even in urban areas like Soweto people lived according to segregation areas. Nguni, Sotho, Tswana and Venda language groups; and in cases of black and white this was regulated by the so called Group Areas Act of 1950 to control intermarriage between races. The above settlement created conflict and tension where one ethnic group undermined another.

The South African constitution states clearly that everyone has a right to practice their own culture and religion without fear or favour. Africans need to go back to basics and rekindle their Africanism. African children need to be taught the culture and traditions in the form of folklores, fables, oral traditions and African stories. In this way the African moral fibre will be rekindled.

Understanding and valuing cultural diversity are the keys to countering racism. All individuals must feel free to explore the uniqueness of their culture and identity while developing understandings of the cultural diversity that exists in the world around them. Denying cultural expression means limiting the expression of unique perspectives on life and the transmission of knowledge from generation to generation. (UNESCO: 1996)

3.4.5 Culture and language

Culture is intertwined with language, the relationship between language and culture is deeply rooted. Culture is carried through the use of language from one generation to the next. The culture of one language cannot be transmitted with the use of another language; hence language teachers should understand the culture of the language that they are teaching because to teach a language is to teach a culture of that particular

language. Every community, cultural group or ethnic group has its own values, beliefs and ways of living.

The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance.

According to the Bill of Rights which is the cornerstone of democracy in South Africa. It enshrines and affirms the democratic values of human dignity, equality and freedom. Act no 30 on language and culture: Everyone has a right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights of Rights. Act no 31 says:

- (1) Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community—
 - (a) to enjoy their culture, practise their religion and use their language and
 - (b) to form, join and maintain cultural, religious and linguistic association and other organs of civil society. All the answers are found in the Constitution, citizens who do not know their rights will always be victims of people who know their rights. The PanSALB has to protect the right of all languages that were marginalised during the Apartheid era, and also promote multilingualism in South Africa,

3.5 CONCLUSION

In this chapter the researcher discussed the possible solutions of the Bill of Rights and the PanSALB as South African Pillars as they are schematically represented in chapter one under the following social discourses namely: language, education and culture, How language is the carrier of a culture and we cannot speak of a culture without a language as well as how education cannot be carried out without a language as a vehicle for communication, not only in education but in all spheres of life.

CHAPTER 4

FINDINGS

4.1 INTRODUCTION

In chapter 3 the researcher discussed the possible solutions to the Pan South African Language Board (PanSALB) and the Bill of Rights. According to the schematic representation in chapter one the 3 discourses to be discussed are language, education and culture, therefore this chapter will discuss the findings of possible solutions discussed in the previous chapter. As it is mentioned before that African languages, education and culture have been part of the Sub-Saharan Africans who are 'Bantu' a zulu word for person, which was used by colonisers to refer to people. It is the plural word for 'umuntu' meaning a person and based on the plural stem 'ntu' plus the plural prefix 'aba'.

African people are socially and culturally community oriented as opposed to other nations that are individual. They have their own way of life that is learned and transmitted from their grandparents to parents and passed from one generation to the next through a language that was not written down. Their language, education and culture existed even before it was written down by colonists. African children were also brought up by the whole community following the societies moral and value systems which were acceptable to all.

4.2 FINDING ON LANGUAGE

4.2.1 The Role of Language in the Society

As Gods special gift to mankind language delivers thoughts, dreams, relationships, prayers and communicating sources of thinking and expression of feelings. Through language man communicates the Divine message of God; it helps man to be capable of receiving and understanding his purpose in life, language preserves the past. Language assist one in understanding the language, culture traditions, customs, festivals and lifestyle of other societies. Language is knowledge and acquiring a new language increases ones intellectual status of mind and improves brain efficiency. If the world did not have poets, philosophers, leaders, writers and scientists it would be empty.

Language preserves traditions, values, religion and expresses a set of beliefs. It has preserved alongside humans.

4.2.2 Language and gender

Language differentiates between gender to discriminate people of the same and of a different gender i.e. people doing the same job that are being discriminated against because of their gender especially being female. They are belittled using diminutives 'tsana' and prefixes. Jobs that are given to males are usually more of a managerial nature than those given to females who are given subordinate duties even if they hold the same qualifications.

4.2.3 Language and the economy

Indigenous African people perceive that African languages cannot be used for economic purposes, African languages have to be developed, latest words developed in these languages and used for trade like Spanish and French. C Every language can be used for economic purpose and can be uploaded on the internet just like 'Isolezwe' a Zulu newspaper. All indigenous languages can be able to create, utilise and share information in promoting sustainable development and improving the quality of life.

4.2.4 How English is perceived by Africans

In the African continent colonialism has created obstacles which still haunt the African people because African countries have adopted the language of their colonisers as their official languages. South Africa is not an exception even though there was apartheid after colonialism; they have also adopted the coloniser's language. African people who were colonised by the British believe that English is spoken by many people throughout the world; it is a language of trade and industry, a unifying language of the world. A few regard it as a language of slavery, dominance and a marginalising language.

Africans are ignorant that language like Russian, Chinese, Spanish and French people do not all use English for trade and industry. Africans need to upgrade their African languages to be at par with English and Afrikaans especially in South Africa. The Pan South African Language Board (PanSALB) is seen not to be doing enough to upgrade, promote and improve the African languages. The South African education system is seen to be taking a long time to introduce African languages in all schools so as to

make all the official languages equal. African children are still being victimised for speaking their African languages which form part of the official languages in former model C and in private schools.

4.2.5 Language and the South African Constitution

The researcher has found that the South African Constitution which is the supreme law of the land provides a framework for the protection, maintenance and promotion of all the official languages. There is also a specific constitutional obligation placed on the government to create an enabling environment for all official languages so that they can fulfil their rightful roles of communication development, bring modernisation in order to overcome the prejudices and injustices of the past.

African indigenous languages lack support from language planners and the Pan South African Language Board which subsequently leads to parents and students losing interest in using them for learning purposes. They are seen to be languages of communication only. Authors like Mutasa say people do not see the value of African languages because authorities are also reluctant to use them as languages of communication in education and administration domains and in public places.

4.2.6 Language and Ethnicity

The English language that came with the colonisers in South Africa as well as Christianity influenced Sesotho language authors to write books from a religious perspective. Africans people who converted into Christianity were given Christian names upon baptism. In Christian schools only Christian names were used to call learners.

4.3 EDUCATION

The introduction of missionary education has distorted the value system of the Africans. It has removed the African child from their cultural values, systems and practice. Children are competing for jobs in the economy, jobs are classified and there are job reservations between the highly educated skilled and unskilled. Most African countries have excluded African languages from their education system. English is the language of learning and teaching (LOLT) in South African schools. Africans believe

that fluency in English is a sign of intelligence and the inability to speak English fluently is believed to be a sign of illiteracy.

The value of education is believed to be only in foreign languages hence African children are educated to compete internationally. Colonial education is given the highest prestige value. Globalisation is found to have impacted on African education. Many highly educated Africans are migrating to seek employment elsewhere in the process they are under developing African countries. Africans believe that Eurocentric ideas are superior to theirs. The PanSALB and education planners need to develop an Afrocentric type of education.

4.4 CULTURE

Culture distinguishes members of one group from another, it includes, knowledge, beliefs, art, law, morals, customs and language. Culture is learned and transmitted from one generation to the other using the language spoken by the people as a medium of communication. Culture gives the community a sense of identity, security and it binds them together. Through the influence of multinationals and the internet local indigenous cultures are hindered, western cultures are imposed on Africans and the written history that they learn about spreads myths and lies written about the negatives of the African culture.

4.4.1 The McDonaldisation Culture

George Ritzer invented the term McDonaldisation as a principle of fast-food restaurants dominating the world at large. African people employed in the restaurants are unable to practice their African culture in the workplace. Globalisation and westernisation have taken over the African continent and African children listen more to western music and wear western clothing, they can also sing foreign songs even though they are unable to read and write.(educated illiterates)

4.4.2 The Effects on African families

Globalisation has affected the lifestyle, living arrangements, dress code, social life, marriages, religion and artwork of many African families. African goods, medicine and artwork are westernised, urbanisation, migrant labour and industrialisation have

separated families. Circumstances have created divorces, incomplete families and single parents.

4.4.3 Culture and religion

The African value system has been overtaken by the western culture and religion. Different religions are at war with each other, Africa is a warzone where there are many moral conflicts. Black is seen by Africans as evil and white as a sign of purity.

4.4.4 Culture and ethnicity

Apartheid in South Africa separated people according to their ethnic groups and races. The Group Areas Act of 1950 controlled intermarriage and led to conflict between the different ethnic groups and races. People's human rights as stated in the constitution were not respected and people should be free to explore their cultural uniqueness, diversity and those of others.

4.4.5 Culture and language

Language and culture cannot be separated; one can only learn one's culture through the medium of a language. Culture cannot be separated from a language. Language teachers should understand the culture of language they teach because teaching a language is equivalent to teaching a culture. Different communities, cultural groups have their own values, beliefs, food, clothing, celebrations art and heritage.

People are shaped by their behaviour and way of thinking. Act No 30 of the Bill of Rights deals with the right to use the language and to participate in the cultural life of their choice; this should not be exercised in an inconsistent manner with the provision of the Bill of Rights. Human Rights are found in the Constitution, citizens who do not know their rights will always be victimised for their lack of knowledge.

4.5 CONCLUSION

In conclusion the researcher has tabled the findings on the possible solution outlined in chapter 3. The researcher has also shown the findings on how English has impacted on language, education and culture in the lives of the Indigenous African people. How the Pan South African Language Board (PanSALB) has failed in its mandate of promoting and preserving the previously marginalised African languages to be at par with English

and Afrikaans as well as the education planner's inability/oversite to incorporate African languages and make them compulsory in the curriculum of all South African learners of different races from basic up to higher education level. How the right of people as enshrined in the Bill of Rights are not adhered to in Africa as a whole.

CHAPTER 5

CONCLUSION

5.1 INTRODUCTION

According to the researcher the aims of this research have been met. The researcher hopes and believes that the South African leaders in parliament, government, policy makers and political leaders will go back to the drawing board by first adhering to the *Constitution of the Republic of South Africa* which serves as the guide for all citizens of a country, which is seen by the outside world as the best ever drawn in the entire world. Read it with understanding and apply it for the benefit of the black majority of South Africa, not forgetting that in a country like this one where blacks are a majority and the languages and cultures that they have and hold in high esteem as their national heritage must be considered and given equal status to Afrikaans and English which are minority languages which have always been prioritised over those of the African people.

The preamble of the constitution acknowledges that as South Africans we have to recognise the injustices of our past, honour those who suffered for justice and freedom, respect those who worked to build and developed the country; and believe that South Africa belongs to all who live in it, united in our diversity as a 'rainbow nation'. The country has freely elected representatives who are expected to adopt and put into practice the highest law of the country, the constitution that all governmental and non-governmental organisations (NGO) should abide by when making their own rules and laws, so as not to infringe on people's rights. People should also apply the provisions of the *Constitution* within the organisations where they are employed.

5.2 FOSTERING SOCIAL COHESION

Firstly the government should foster social cohesion in order that all the citizens can work willingly together towards a common goal, so as to create a sense of belonging and equality before the law. The common goal should be working together, respecting each other and uplifting one other. By so doing the government will get rid of social disparities, social exclusions, marginalisation and inequality between the rich and the poor and the country's economy, politics, education and health should improve and prosper.

5.3 DECOLONISE EDUCATION

South Africa has inherited an unequal society created by the colonisers. The economy of the country still belongs to the white minority at the expense of our black majority who are exploited. Firstly the system of education has to be decolonised. Decolonising according to *yourdictionary.com* (Accessed 10 October 2016) refers to the act of getting rid of colonialization or freeing a country from being dependent on another country. It is the undoing of colonialism for a country to become politically independent, going from a Euro-centric towards an afro-centric education. To the researcher the word means moving away from the present Euro-centric education system that is taught to the learners in schools which prepares them for the European market to the Afro-centric one where they are taught about the history of Africa and its people to also decolonise knowledge of the education system itself. Goba, N. (2016: 1) asserts that foreign students should be regarded as South Africans because they speak the same languages by the #FeesMustFall movement.

5.4 PARENTS ROLE

Parents have to ensure that their children are fluent enough in their home languages, be they father or mother tongue before they start school and are exposed to institutions like pre-schools and crèches. Parents should relate stories, fables folktales and age old tales to their young ones using their languages or request older family members to do so on their behalf. They can also employ the elderly who are knowledgeable in storytelling. The government using the constitution has to make it compulsory that Indigenous African languages are taught in all schools from primary, secondary, high schools as well as Further Education and Training (FET) colleges and universities, to ensure that there is no gap in terms of assessments and literary levels. The president and other leaders should be motivated to speak African languages in parliament when addressing the public or at least have an interpreter to do so depending on the area visited and the languages spoken there.

5.5 GOVERNMENT'S ROLE

The government should also make it compulsory that cultural education is taught in schools so as to rid them of cultural intolerance. Understanding of each other's languages and cultures is important because language is the carrier of culture, a rich

culture that South Africa and the whole of Africa has. To make sure that the Pan South African Language Board (PanSALB) carries out its duty of promoting the use of previously marginalised languages through the use of mass media and social networks that children use daily to communicate amongst one another. To feed the internet and other social media with African languages as well as to use television and radio programmes like 'Muvhango' and 'Sevendelaan' for sub-titles for better understanding of languages. Encourage the government organisation television to employ television and radio presenters who are literate in four South African languages and who are able to communicate and understand two more out of the eleven (11) official languages in the constitution.

The schooling curriculum should include the use of more than four official languages. All teachers and all civil and public servants that are employed from 2020 onwards should be literate in 6 official languages so that they can be able to code switch and encourage multilingualism in South African schools and other public spaces. This can be ensured when a newly appointed employee is being interviewed for the post that they have applied for. This will motivate South Africans Black, White, Coloured and Asians to speak several languages used in South Africa for communication purposes and a better understanding of one another's language and culture and later multilingualism as stated in the constitution.

5.6 EDUCATION SYSTEM

The education system should encourage African writers to write books in African languages and be given incentives for doing so. Africans should stop translating English story books into African languages because the royalties still go to the original author creating a wider inequality. Unfortunately the fables, folktales and other stories written in European languages are not the same as African tales which were and some are still not written down but carried from one generation to another orally using African language. In English they have *Cinderella*, *Goldilocks and the three bears*, *Snow white and the Seven Dwarfs* while we Africans relate to *Tselane le dimo*, *Tau le mmutla*, *Dimo le Mmadiepetsane*, *Moshanyana Senkatana* and the researcher has never heard of African language books' being translated into English, even the bible was translated from Aramaic, Greek or Hebrew into all other languages hence there are more than one translation thereof.

The researcher believes that it would be beneficial for African children to be informed about the reasons why authors like Ngugi wa Thiongo in 1986 had to abandon writing books in English, that he published under the name 'James Ngugi' and began writing in his African language which is Gikuyu under the name 'Ngugi wa Thiongo'. In the book '*decolonising the mind: The politics of Language in African Literature*' Ngugi bids farewell to English as a vehicle for any of his writings and introduces writing in Kiswahili and Gikuyu which are languages of his native land. In South Africa upcoming authors and artists should be encouraged to write and compose music and other forms of arts in African languages too. This idea has also encouraged African parents not to give their children Christian or Islamic names as these associate them with the colonial regime which they do not want to be part of anymore.

Shop owners should refrain from instructing their workers to greet anyone getting into the shop in English, because sometimes this intimidates the buyer who ends up not being free and deciding to leave without buying anything. Our Children should be encouraged to produce more than they consume. South Africa is a consuming country. We are unable to produce all of the food we eat, clothes we wear, houses we live in and we are dependant on the government to feed, clothe, build houses for us and lastly give us grants for our livelihood. This has to come to an end because we have hands. We need to learn different skills in order to be self-sufficient and to do things for ourselves and not to depend on the governments child grant, youth grant and SASSA. As Africans we have always been nomads, hunters /gatherers and farmers living out of the work of our hands, we need to go back for better livelihood and healthy living.

5.7 IMPORTANT CELEBRATIONS

Children should be taught about their continent Africa, its history, where, when, how and why the continent is where it is politically, economically, socially, culturally and educationally. Africans should celebrate the important days that have significance to the continent like Africa day on the 25th of May which is the annual commemoration of the Organisation of African Union (OAU) in 1963, later African Unity (AU) which South Africa joined on the 13rd May 1994. The international mother language day 21st February which the PanSALB celebrates to promote and develop languages and cultures. African states, independence days, African months and their significance in

history. African leaders of neighbouring countries and those of South Africa and their contribution in making, taking Africa to where it is today.

Lastly the present ineffective PanSALB has to play the role of policing languages especially the previously deprived and marginalised African languages so as to promote, preserve, protect and contribute positively towards the indigenous languages, the same way that the government had the former public protector Thuli Madonsela whose work is to protect the public. The Bill should allow the ombudsman and the public to refer cases to the PanSALB so that it can make use of the chapter 9 institution of the constitution.

5.8 COUNTRY'S NAME CHANGE

As a researcher I believe the name Republic of South Africa needs to be changed to a new name that is representative of a non-racial and democratic state. The present name does not have a meaning, except that it is a state south of Africa. I believe that the new name should be an indigenous African name or a conglomeration of African names that have an African meaning that will unite all the people of our country.

5.9 CONCLUSION

The objectives of this research as outlined in chapter one have been met. This study has established the impact of English on indigenous African languages and cultures in South Africa with reference to the neighbouring African countries. It has highlighted both the positives and negatives thereof. In this chapter the recommendations and guidelines have been provided to assist future researchers as a stepping stone.

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