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## Language attitudes in relation to language functions: An investigation of the attitudes of the Botswana Cambridge 'O' Level Senior Certificate (COSC) students

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**LANGUAGE ATTITUDES IN RELATION TO LANGUAGE  
FUNCTIONS: AN INVESTIGATION OF THE ATTITUDES  
OF THE BOTSWANA CAMBRIDGE 'O'LEVEL SENIOR  
CERTIFICATE (COSC) STUDENTS**

**By**

**JOEL M. MAGOGWE D.S.E, BA**

A Thesis Submitted in Partial Fulfillment of the  
Requirements for the Award of  
Master of Arts (Applied Linguistics)

at the Faculty of Arts, Edith Cowan University

Date of Submission: 14th November, 1995

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## **ABSTRACT**

This research study attempts to assess the language attitudes among Botswana Cambridge 'O' level Senior Certificate (COSC) students in relation to the official functions of Setswana and English. The study assumes that: (1) there is a general positive attitude towards English and Setswana and that allows for bilingualism; (2) the students are instrumentally motivated to learn English because of the socio-economic gains associated with it; (3) the students are integratively motivated to learn Setswana because Setswana is a symbol of nationhood and political independence; (4) language attitudes among L2 learners in Botswana are influenced by the functions the language is perceived to perform at least as much as by the identification of the learners with the speakers. Subjects' attitudes were evaluated using a questionnaire in which some statements of social and political attitudes were included since they have direct influence on language. The subjects consisted of 240 Form V students randomly selected from four different senior secondary government schools. Four other Form V subjects were interviewed from the fifth government senior secondary school. The schools were randomly selected from urban and rural areas within Botswana. In addition, two lecturers from University of Botswana were interviewed.

**DECLARATION**

I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any institution of higher education; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Signature.....

Date.....23/11/15.....

**CHAPTER ONE**

**GENERAL BACKGROUND  
OF  
BOTSWANA**

## **1.0 THE GENERAL BACKGROUND OF BOTSWANA**

This report will begin by giving the general background of Botswana, in order to provide the context in which the questions will be addressed.

### **1.1 A Brief History Of Botswana**

The ancestors of the present population of Botswana, which is mainly dominated by the Tswana (Setswana) speaking people, moved into the country within the last 500 years or so.(Janson & Tsonope 1991) They moved from the Transvaal during the nineteenth century Boer war known as " The Great Trek" and the large migration period called " Difeqane". During the same period, four concerned Tswana chiefs travelled to Britain to ask for protection from the Boers. As a result, the British Bechuanaland Protectorate was formed.( Janson & Tsonope, 1991) In 1966 the protectorate was peacefully transformed and the present independent Republic of Botswana was born. For more general information about the history and ethnography of Botswana, the reader is referred to Tlou and Campbell (1984), Campbell (1979) and Schapera(1976).

### **1.2 The Demographic Characteristics**

The population of Botswana is approximately 1.5 million. It has a high ratio of young people and females slightly outnumber males. The majority of the people live in rural areas along the eastern corridor of the country. They live in large and small villages some

of which are probably the largest in Southern Africa. About three quarters of the western part is a desert, and is sparsely populated (Nyati- Ramahobo, 1991). During the past 20 years Botswana has undergone a high degree of urbanisation. The urban population is approximately one fifth of the total population of the whole country (Nyati- Ramahobo, 1991).

Botswana is predominantly (85%) inhabited by people who speak Setswana.( Nyati-Ramahobo, 1991). This language consists of mutually intelligible dialects which have very few and insignificant differences.( Janson & Tsonope, 1991) There are several sub-groups that speak Setswana in addition to their local language, and they constitute approximately 15% of the population. They are Bakalanga, Bayei, Bambukushu, Basubiya, Baherero, Bakgalagadi, Basarwa, Balala and the Khoi San.(Nyati - Ramahobo, 1991). Of these subgroups, the Bakalanga are numerically and politically most important. There are about 100,000 of them. The rest of the subgroups number altogether approximately 76, 000 (Janson & Tsonope,1991) The Bakalanga mainly live in the north-eastern part of Botswana, near the Zimbabwe border. They speak the Ikalanga language which is not mutually intelligible with Setswana.

According to Swilla (1992), it could be postulated that Botswana is predominantly a monolingual country like Burundi, Rwanda and Somalia. This could be attributed to the high percentage of the people who speak Setswana, including the subgroups. (Abdulaziz, 1991). Arthur (1994) however, refers to Botswana as being bilingual primarily because of the use of English in education.

### **1.3 The Language Situation**

This section will provide a brief history of language in Botswana focusing on English and Setswana. Then the present language policy will be considered in general terms. This will be done in order to indicate the extent to which the above two languages are used. Finally there will be a summary of the position of the two languages, especially in education.

#### **1.3.1 A Brief History Of Language In Botswana**

Before independence, the official language of the Bechuanaland Protectorate was English. All official texts were practically always written in English.( Janson & Tsonope,1991). Top administration and civil service positions were occupied by a select few Englishmen. On the other hand, Setswana was mainly used for oral communication by the rest of the population. According to Fishman (1977), English was named the first official language in 1966 when the state received independence. There was one predominant vernacular language, Setswana, but it lacked the prestige associated with English.

Immediately after independence, there were no major changes. There were extremely few qualified Batswana, and as a result, the ministries and governmental departments had a very large proportion of Europeans. According to Janson and Tsonope (1991), the main language of administration continued to be English. Fishman (1977) points out that the emphasis, particularly during the first years of statehood, was on English as a key to social,

political and economic advancement. He indicates however that from 1973 onwards, more Setswana articles began to appear in 'Kutlwano', the national magazine. Also, letters to the editor began to praise the tribal customs and language, and to call for greater pride in the indigenous culture.

At present the language situation is fairly similar, especially in the private sector. The official language and the language of administration is still largely English. The number of expatriates is still significantly high, although the government has decided to embark on localisation. For instance, in industry, business and banking the number of English speaking expatriates is still high. English is used in contracts, business letters and reports. Setswana, on the other hand, is mainly used in oral contacts with clients and customers. However, Setswana does have a place in important organs such as radio, magazines and newspapers.

### **1.3.2 The Present Language Policy**

The language policy of Botswana, which is enshrined in the constitution, stipulates that English is the official language and Setswana the national language. (Janson & Tsonope, 1991) (Arthur, 1994 ; Fishman, 1977). English is normally used in education, law, and administration. For example:

#### **(a) The Judicial System**

All the proceedings in the Magistrate Court, the High Court and the Court of Appeal are held in English. However, interpretation is



provided for the defendants who do not understand English. The judicial system is European oriented. Traditional law is mainly dispensed in Setswana in the customary courts. People who commit minor offences, especially in the villages, go to this court. (Coangae, Letsididi & Nyati, 1986).

(b) Parliament

Debates and other official business are conducted in English. However, the parliamentary news is broadcast in Setswana in a special programme called 'Dikgang Tsa Palamente'. (Coangae, et al. 1986).

(c) Mass Media

The most popular of the mass media is the radio. Regular items such as news, music, educational programmes, interviews and feature programmes are broadcast in Radio Botswana which is the official broadcasting organ.. The broadcast hours are 16 to 17 per day, seven days a week. About 85% of the time the broadcasts are in Setswana, and for the rest in English. (Coangae, et al. 1986) However, the new commercial station called RB2 which goes on air for a few hours a day largely broadcasts its programmes in English or something close to standard English. The Radio Botswana English broadcasters and other officers are locals with varying standards of proficiency in their use of English. (Coangae, et al. 1986)

Some government and private newspapers and magazines use both Setswana and English. The largest volume of Setswana articles is

found in the government daily newspaper called 'Dikgang Tsa Gompieno' in Setswana. 'Mmegi Wa Dikgang', the local non-governmental newspaper has some original articles in Setswana.

(d) Health Services

English plays a very important role in the health services. Doctors, most of whom are expatriates, interact with patients in English. However, the patients receive information through a nurse who does the interpretation. The nurse then writes the report in English. Nurse training is done in English. (Coangae, et al. 1986)

(e) Education

The present structure of the formal education system consists of seven years of primary (standard 1-7), three years of junior secondary (Forms 1-3) and two years of senior secondary (Forms 4-5). At present there are twenty three senior secondary schools, nine of which are located in urban areas. Two of the twenty three are privately owned and located in the city. The private schools enrol mainly expatriate children and elite Batswana children.

Setswana is nationally the medium of instruction from Standard 1 to 4. From Standard 5 onwards, English is a compulsory subject. Notably though, lessons and examinations in all subjects except the Setswana subject, are conducted in English (Republic of Botswana 1985). According to Abdulaziz (1991), the most common policy is to use the mother tongue in the lower primary classes, in conformity with the UNESCO recommendation of 1951. The 1994 Botswana

National Education Commission, has recommended that English should be used as a medium of instruction from standard 2 as soon as practicable.( Rec. 18 para. 4.7.31)

### **1.3.3 The Position Of English And Setswana**

According to Janson and Tsonope(1991) English can be read and spoken by 40% of the population. However, for most Batswana, exposure to English is attained primarily by education. They learn it through formal instruction, rather than acquiring it spontaneously through natural purposive use in their daily lives. Outside the classroom, most people including adults and children will have no more than marginal or passive contact with the English language. (Janson & Tsonope, 1991) For example, the majority of programs are transmitted in Setswana, the first language of the majority and the second language of the minority. The radio only broadcasts limited programs in English. as indicated previously.

It could be suggested that English is a second language in Botswana because of its official status and use of in public domains throughout Botswana. However, despite its official status, it is a foreign language by virtue of its limited use, and in the context of the daily lives of most Batswana, particularly those who live in the rural areas. According to Janson and Tsonope (1991), the importance of English for Batswana has grown tremendously during the last two decades. It is almost necessary to have some knowledge of it in order to exist at all in the capital city Gaborone, or in other modern towns.

Also, economic development, which has had a high priority in Botswana, ever since independence, "entails modernisation which in practice means importation of western institutions, modes of production and modes of behaviour".(Janson & Tsonope, 1991, p.75) Success in the modern sector, is measured by good mastery of English. Even in the school system, it is very clear that proficiency in English is necessary for progress. The official point of view is that English should be encouraged in all possible ways and it is a requirement for further education. This has brought about a dramatic change in the status and importance of the English language generally. ( Janson & Tsonope, 1991)

English proficiency is measured when students sit a final examination in Senior Secondary School at the end of Form 5 . This examination determines whether a student has successfully completed the Cambridge 'O' level Senior Certificate (COSC ) which enables students to enrol at various tertiary institutions, including the University of Botswana. Candidates who enrol at the tertiary institutions, in all courses, except science courses, must have passed English at an adequate level. This is a cause of concern to many, as intelligent students may not be gaining access to university because of poor proficiency in English .

Setswana is a national language and it is the first language of most of the people in Botswana. It is daily acknowledged to be of primary importance in national issues.(Janson & Tsonope, 1991) They point out that the status of Setswana as a national language means, among other things, that all citizens are supposed to be able to use it. For instance, knowledge of it is a requirement if a

foreigner wants to obtain citizenship. It is also a compulsory subject from the beginning and throughout secondary school. Instruction in this subject is always conducted in Setswana and not in English. The curriculum is also appropriate for instruction in a first language. Reading and writing skills are emphasised. The students are encouraged to read books and other works published in Setswana. (Janson & Tsonope, 1991)

Interestingly, Setswana seems to have a problem in schools because the students do not take the subject very seriously. They seem to have the attitude that skill in Setswana is not really anything that matters much. This is because there are no important rewards for that skill. In the modern sector and in higher education there is very little demand for Setswana at all. According to Janson and Tsonope (1991), the status of Setswana is somewhat ambivalent. It is almost always more important for a Motswana to know English better than Setswana. The latter is only necessary for unexciting daily contacts and for the understanding of traditional Setswana culture and modes of thought.

#### 1.4 Summing Up

In essence, then, it may be said that Botswana is a small country characterised by multilingualism but dominated by one African language (Setswana) and one former colonial language (English). The country is in the process of social change, with increasing modernisation and associated urbanisation. Setswana and English are functionally differentiated in that the former language dominates in domestic and the latter in institutional use. It is clear

that education policy is increasingly favouring the use of English. Whether or not this is, however, popularly endorsed among high school students has not been established. The next chapter will take up this issue in introducing the present research project.

**CHAPTER TWO**

**OVERVIEW OF RESEARCH PROJECT**

## **2.0 INTRODUCTION**

This chapter will highlight the purpose and the overall aim of this study giving the rationale and the justification for carrying out such research in Botswana. It will also introduce the matter of the status of English and Setswana, investigate the Botswana language policy in relation to these languages and then consider whether it supports bilingualism in education.

### **2.1 The Purpose Of This Study**

It is important to examine the current national language policy in Botswana, which has chosen English as the medium of instruction. The fundamental question that this study will address is whether English, a non-indigenous language, should continue to perform such functions in public domains as administration and education. According to Gardner and Lambert (1972), these language roles usually arouse individual and group feelings that can drastically influence linguistic performance in a multilingual community. Hofman (1977) supports this view. The other fundamental question is whether Setswana should be used together with English in the above domains or whether it should completely replace English because it is the national language. The questions are also asked considering, broadly, the functions of English and Setswana in Botswana. As indicated previously, English continues to enjoy high status as an official language despite the fact that it is used by a minority of the people in Botswana. On the other hand, the status of Setswana is low although officially it is a national language. (Janson



& Tsonope, 1991 ; Nyati- Ramahobo, 1991; Chebanne, Tsonope & Nyati-Ramahobo, 1993)

Cooper (1980) points out that it often becomes necessary to decide on the languages or language varieties to be used for various purposes, and to be able to make such a decision, it is important to know, among other things, the attitudes of the public towards the use of the languages. This study will therefore address the above questions from the point of view of those who receive instruction through English, the Botswana 'O' level Senior Certificate (COSC) students. Specifically, the questions asked are as follows :

- (I) What are the attitudes of the Botswana COSC students towards English?
- (ii) What are the attitudes of the Botswana COSC students towards Setswana?
- (iii) How do the Botswana students regard Setswana in relation to English?
- (iv) What are the socio-political and socio-linguistic factors that guide the students' choice of language in different contexts?

The COSC students will be used because, as Baker (1992) points out, the assumption is that the teenage years comprise one crucial era in the evolution of attitudes to a minority language and attitudes to bilingualism. The issue of attitude evolution will not be dealt with in this study. Instead, the reader is referred to Baker (1992) for more information.

It is becoming increasingly important to study language attitudes in contexts of bilingualism and second language learning in order to meet the new challenges of the modern world. It has become necessary to develop and design new bilingual education programmes. (Cummins & Swain, 1986). Also, according to Baker (1992), it is important to study language attitudes, especially in multilingual contexts, because language engineering can flourish or fail according to the attitude of the community. He further points out that if the attitudes are not favourable to change, language planning, policy making and the provision of human and material resources can become fruitless. Ferguson (cited in Polome, 1975) points out that in developing countries, in particular, policy decisions must be taken bearing in mind three goals: national unity, national identity, access to modern science and technology, and international communication.

Language planning policies have been ignorantly formulated and haphazardly and hastily implemented in Africa. (Adegbija, 1994) Ferguson (cited in Polome, 1975) asserts that these policies have also been incoherently coordinated and carelessly evaluated. In fact some policy decisions have been influenced by emotional issues such as tribal, regional and religious identification, national rivalries, and preservation of elites. Adegbija (1994) cautions that many people involved in taking crucial language planning decisions are often unaware that improper language planning and policies have frequently metamorphosed into political time bombs. It is therefore, according to Baker (1992), important to study attitudes

towards particular languages because such attitudes can determine political, economic, religious, educational and social issues and problems. This point is emphasised by Edwards (1985) who points out that the possession of a language should guarantee individual economic well-being as well as cultural and political security, both at home and in a wider international context.

## 2.2 The Overall Aim Of This Study

The overall aim of this study is to establish a link between language functions and language attitudes and to identify the sociolinguistic characteristics that motivate these attitudes. According to Adegbija (1994), the sociolinguistic parameters such as political beliefs and historical factors can contribute to the formation of particular language attitudes. He also notes that the attitudes can also be motivated by the instrumental and integrative roles the language performs. For instance, in Africa it is unquestioningly believed that European languages are superior to African languages because they are used in modern science and technology, and in higher education.

The terms 'instrumental' and 'integrative' will be defined later. Also, the language functions referred to here will be discussed in detail in the chapter dealing with theoretical framework. However, the functions here are defined in terms of Fasold's (1984) classification which focuses on the "sociolinguistic attributes of the community's repertoire." (Sure, 1991, p. 247). Fasold's classification

of language functions was based on Ferguson's (1959) and Stewart's (1968) classifications.

### **2.3 Rationale And Justification**

It would be interesting to find out whether a study like this one should justifiably be carried out, in Botswana in particular. This will be done considering the attitude towards English and Setswana, bilingualism in Botswana, language policy in Botswana and the research situation in general.

#### **2.3.1 Attitudes Toward English And Setswana**

It is important to survey the attitudes of the Botswana students in order to see whether they are more positive towards Setswana or English or whether they regard both as equally important. It should be borne in mind that the attitudes the students possess can have a bearing on their success in language learning and on their achievement in general. This is especially important in situations like that of Botswana where a language is required to proceed to a higher level in life. It has been well established by research over the years that attitudes and motivation are related to achievement. Such studies were spearheaded by Gardner and Lambert in the late fifties and early sixties. ( Gardner & Lambert, 1972)

This study also draws on Gardner and Lambert's (1972) research and takes the beginning assumption that the students from Botswana are instrumentally motivated to learn English because of the socio-economic benefits they will attain from learning it and that the students are integratively motivated to learn Setswana because they regard Setswana as "a symbol of national identity, a symbol of authenticity, and a link with the glorious past." (Fasold, 1984, p. 60)

The hypothesis of this research project, therefore, is that:

- (a) Positive attitudes toward English are instrumentally motivated.
- (b) Positive attitudes toward Setswana are integratively motivated.

### 2.3.2 Bilingualism In Botswana

It is assumed that there is bilingualism in Botswana and that both English and Setswana should perform equally important functions, particularly in the education domain. Arthur (1994, p.31) points out that at present education in Botswana is bilingual by virtue of the extent to which the two languages are officially involved. She indicates, however, that "unofficially it is multilingual since at least ten language groups can be identified in the population. A number of first languages undoubtedly play minor or major roles in classrooms depending on geographical location and the particular linguistic profiles of the participants". If the students regard both English and Setswana as important, this presumably makes them favourable towards bilingual education. Fishman (1976) and

Mackey (1972) define bilingual education as the use of two or more languages as a medium of instruction to each subject other than one language . In a recent study of secondary school students in Kenya, Sure (1991, p. 246) attempted to “test the rationale of the current national language policy, seen from the point of view of those receiving language instruction.” The present research has the same purpose, to determine the degree to which the current Botswana policy on bilingual education can be sociolinguistically justified.

### **2.3.3 The Language Policy In Botswana**

The findings of this project are needed to inform language policy making. Arthur (1994) points out that the relative status and currency of the two official languages (English and Setswana) are constantly changing and are from time to time matters of debate and controversy in Botswana. At the time of writing this report, there have been, for example, repeated attempts to change the language of parliament from English to Setswana on grounds of increased democratic access. (Arthur, 1994)

The administrators in Botswana will be helped to determine which of the two languages, English or Setswana, is more applicable or relevant in terms of official language, national language and language of education. Such information is necessary as both languages are juxtaposed in various situations. Currently, Setswana is the national language of the country, as previously mentioned, and English is the official language.

This study is also important to corroborate or refute the Chebanne, et al. (1993) results which suggest that the status of Setswana is low in education and in society because it is not taught in schools for socio-economic advancement like English. Setswana, therefore, has no instrumental value to the student. Whatever the case, a greater challenge is left with the policy makers and government to ensure that Setswana is promoted to raise its status to put it at par with English.

It will also be important to find out if the response from the students supports or refutes the recommendations made by Nyati-Ramahobo et al. (1991) that "Setswana should be declared an official language alongside English and that it should be used as a medium of instruction and examination in schools".

#### 2.3.4 The Research Situation

First of all, Adegbija (1994, p.57) indicates that very few studies that specifically deal with language attitudes have been carried out "in the real hotbeds of language-related issues and problems - namely Africa, Asia and Latin America." Most of the language attitude research thus far has been done in the western world (Shuy & Fasold, 1973; Gardner & Lambert, 1972; Giles & Janson, 1981). Only very few language attitude studies in Africa have been published (Adegbija, 1992; Schimied, 1985; Sure, 1991; Webb, 1992, Saah, 1986). Schimied (1991) also points out that in many

African countries, language attitudes are seen as a central element in language policy, language use and language learning although very few empirical studies have been done concerning English in Africa. This study is therefore important to provide an addition to the few attitude studies that have been done in Africa.

Study of language attitudes in Botswana is very important because, at present, there are very few related studies. Most existing language related studies deal with topics such as the curriculum. (Prophet & Nyati-Ramahobo, 1993, p.47) They also suggest that current researchers should be encouraged to consider issues from a number of perspectives and to encourage, "solutions which reflect the complexity of the social situation in education".

#### 2.4 Summing up

The purpose of this chapter was to highlight the aim, rationale and justification of this project and to explain why it should be done in Botswana. The chapter listed the questions the study is hoping to answer and the hypotheses it is testing. For example, that the attitudes of the Botswana Cambridge 'O' level Senior Certificate (COSC) students are positive towards both English and Setswana, with attitudes toward English being instrumentally motivated and those toward Setswana integratively motivated. The chapter that follows will take up the above concept by giving the examples of studies that were done in Africa and the other parts of the world. It was also pointed out that the overall aim is to provide support



for the view that there is a link between language functions and attitudes, and that the attitudes are determined by the socioeconomic and political attributes or functions of the language. A detailed analysis of the link between attitudes and functions will be taken up in the theoretical framework chapter. Also introduced was the fact that it is important to study language attitudes, especially in multilingual contexts, in order to develop sound bilingual programmes. In developing countries like Botswana it is important to decide on the official language, national language and language of education.

**CHAPTER THREE**

**LITERATURE REVIEW**

### **3.0 LITERATURE REVIEW**

As indicated previously , this chapter will survey the literature that indicates that attitudes toward a second language can be related to the perceived instrumental and integrative value of the language. A brief definition of 'attitude' will be given followed by a discussion of the importance of language attitude studies. Then will follow brief overviews of attitude studies in Africa and the rest of the world. This will not only give us the idea of the extent to which research has been done in this area , but it will highlight the fact that a lot more work still has to be done in Africa. There have been and still are arguments supporting or disagreeing with the use of national or foreign languages as media of instruction in Africa. This will be addressed. There will also be a survey of literature on the method used in this study. Emphasis will be on the questionnaire and the interview methods because they were used to collect data for this project.

#### **3.1 A Brief Definition of Attitude**

Gardner (1985, p.9) operationally defines an attitude as, " an evaluative reaction to some referent or attitude object, inferred on the basis of the individual's beliefs or opinions about the referent". He thus explains that attitudes can be discovered in statements of

belief or opinion, and they may be specific or general, relevant or not to specific behaviours. The mentalist view of attitudes as defined by Williams (1974, p.21) is "an internal state aroused by stimulation of some type and which may mediate the organism's subsequent response." This view, in other words, suggests that attitude is an internal state of readiness rather than observable responses. (Agheyisi & Fishman, 1970 ; Giles Hewstone & Ball, 1983) The other view of attitudes is the behaviourist view. This theory postulates that attitudes are "responses people make to social situations." (Fasold, 1984: 147). This view is also shared by Agheyisi and Fishman (1970) and Giles, et al. (1983). De Klerk and Bosch (1993) define attitudes as complex and consistent hypothetical mental constructs which are acquired through experience and predispose or influence a person to react in certain ways in response to certain objects, people, situations and issues. A similar definition is found in Edwards (1985)

Giles et.al (1983, p.82) note that many researchers have overlooked or overcome problems associated with operationalising attitude "without recourse to conceptual acrobatics ; studies have proceeded apace, often perhaps eschewing these difficulties by virtue of the wide variety of adopted perspectives and methods". For the purpose of this study more emphasis will be placed on the importance of attitudes rather than on the definitions per se.

### 3.2 Language Attitude Research

Language attitude is a central concept in social science (Cooper & Fishman, 1974). Attitude research is of great importance in revealing the perceptions and stereotyped reactions of the people concerning the use of language. (De Klerk & Bosch, 1993). According to Giles et al. (1983), we need to study how people react to their local language varieties in order to understand specific language programmes . Attitudes towards language have been shown to reflect inter-ethnic attitudes (Lambert , Ansfield & Yeni-Komshian, 1965). They also determine the teacher's perception of pupils (Seligman, Tucker & Lambert, 1972) and reduce chances for educational and occupational success.(Frender, Brown & Lambert, 1970) Also, correlational studies in Canada and other parts of the world have shown that attitude is consistently related to achievement in the second language learning. (Gardner & Lambert, 1972 ; Lukmani, 1972 ; Clement, Gardner & Smythe, 1977 ; Dornyei, 1990 ; Gardner & McIntyre, 1991)

The study of language attitudes, especially in Botswana, is important because it can assist language planners, and indicate current community attitudes held towards particular language policies. Lewis (1981) quoted in (De Klerk & Bosch, 1993, p. 210) states that "any policy for language, especially in the system of education, has to take account of the attitude of those likely to be affected ( consequently) knowledge about attitudes is fundamental to the formulation of a policy as well as to success in implementation." This has also been indicated in Cooper (1980) and

Baker (1992). De Klerk and Bosch (1993) also assert the benefits that can be attained by language attitudes research. They contend that knowledge of language attitudes can, when responsibly applied, serve a very useful function, particularly when legislation and executive actions concerned with language have potential to influence discrimination in education and employment.

### **3.3 A brief overview of attitude studies in some parts of the world.**

A lot of work on attitude towards second language learning has been done in many parts of the world including third world countries. Most of the language attitude studies have focused on the western world (Lambert et al. 1960; Cooper, 1974 ; Shuy & Fasold, 1973 ; Williams, 1972, 1974 ; Clement, 1980; Krashen, 1981 ; Gardner, 1985; Dirven ,1990 ; Baker, 1992).

The research done in the west, which was spearheaded by Gardner and Lambert, is very important to the present research in that it provides support for the view that attitudes are important in second language learning. This will be fully discussed in the theoretical framework chapter. While specifically emphasising the role of functions in relation to attitudes towards second language learning, this study does not neglect the fact that the teacher and the language situation can also contribute towards the attitudes. This will also be discussed in the next chapter.

Gardner and Lambert (1972) conducted a study in the third world country of the Philippines and found that the students were instrumentally and integratively motivated to learn English and Pilipino respectively. Another study in the Philippines was done by Sibayan (1975). This sociolinguistic study is more relevant to the questions being addressed by this research. The survey was undertaken to facilitate language policy decisions. Over 2300 householders were interviewed in communities scattered throughout the country. They were asked questions about their language background, opinions and preferences with respect to language use, attitudes toward variation in language and preferences concerning the use of language in the schools. Cooper (1980) points out that on the basis of the survey results, the Bureau of Public Schools Director decided that Pilipino should be used as the medium of instruction in the first grades of schools located in non- Tagalog speaking provinces.

Another sociolinguistic survey was conducted in Jordan for purposes of policy evaluation.( Cooper, 1980) The aim of the study was to assess the effectiveness of the Jordanian English - Language programme. A field study involving a large number of Jordanians from various educational and occupational backgrounds was undertaken. A number of variables were examined including demographic characteristics, self-reported English proficiency, self reported English usage in specified contexts, and attitudes toward English and English instruction. Cooper (1980) points out that, based on their findings the authors proposed a number of recommendations with respect to English language policy ,

curriculum change, teacher training and research. Cooper (1980) further points out that the Jordanian study illustrates that language policy and attitude surveys need not be confined to settings that are linguistically heterogeneous. For instance, from the point of view of mother tongue distribution, Jordan is quite homogeneous.

Rockwell (1995) conducted a language learning attitude study in Australia using three Sydney high school classes. He decided to determine the views of students and parents about language learning at high school level. At the same time he wanted to determine how popular Indonesian might be if it were one of the languages offered. Some of the specific issues the survey attempted to examine were the students' reasons for choosing particular languages, the carry-over effect of any primary school language learning, the motivational effect of a home background in a language other than English and the students' attitudes to bilinguals. Some of the conclusions reached by this survey were that cultural background determines to a great extent language preference amongst background speakers, parental attitude is particularly important amongst background speakers, primary language learning programmes do not necessarily guarantee in students a greater interest in or desire to continue language learning at high school and students believe language learning may help with their study of other school subjects. Rockwell (1995) found that the students' overall regard for bilingual speakers and the usefulness of proficiency in a second language was high, but that interest was not harnessed or promoted in a way that would



produce proficient and employable speakers of languages other than English.

### **3.4 A Brief Overview of Attitude Studies in Africa**

Compared to other parts of the world, especially the western world, only very few studies on language attitudes in Africa have been published. The most important among these are Adegbija, 1992; Schmied, 1985; Saah, 1986; Harlech-Jones, 1990; Sure, 1991; Webb, 1992; De Klerk & Bosch, 1993.

Adegbija (1994, p.253) notes that language attitudes in Africa , "which has over 1000 languages, and in which multilingualism and multiculturalism are dense, have unfortunately not received the attention they deserve." This conclusion supports Wood's (1991) comment about the situation in South Africa, which indicates that the field of attitudes is not a generally studied one in South Africa, and one finds little more than scattered opinions and anecdotes in diverse places.

De Klerk and Bosch's (1993) study of English in the Eastern Cape found that, despite the significant trend for less-educated informants to give negative ratings, the feelings about English were strongly positive. This supports Schmied's (1991) report that English across Africa as a whole enjoys positive stereotypes, high international prestige and is an idealised world language associated

with a modern successful educated elite. De Klerk and Bosch's (1993) research also found that many of the Afrikaans and Xhosa speakers held favourable attitudes towards English. Additionally, "English speakers, while protective of their identity as a cultural unit, did not feel threatened, because English is an international communication medium." (De Klerk & Bosch, p. 225).

Schmied (1990) evaluated attitudes towards English in Kenya, Tanzania and Zambia. He noted that the most influential factors on attitudes were largely to do with the country's colonial inheritance such as the availability of alternative African lingua franca, and the official language policy with respect to education. Schmied observed an overall positive correlation with English from all three countries, with Zambia rating the highest and Tanzania and Kenya consecutively not quite as high. He explained the high approval rating of English as being valued for pragmatic reasons, particularly associated with education and business

Sure's (1991) Kenyan study supports the above findings. He asserts that the solid support for English is motivated by perceived socio-economic gains. In other words, the learner in Kenya, Tanzania and Zambia associates English with its instrumental value and socio-economic gains. On the other hand Swahili serves a symbolic and patriotic function indicated by the high integrative correlation associated with it.

Harlech-Jones (cited in De Klerk & Bosch (1993) carried out an interesting study in Namibia. He investigated the attitudes of teachers towards the use of English as the medium of instruction . He also examined English in the wider context of a multilingual society. The methodology included interviews and observation of classroom interactions between teachers and students. The findings of this study suggested that it may not be advisable for teachers to use vernaculars rather than English, and generally, there was "greater unanimity in the support of the use of English as a medium of instruction in secondary schools." (De Klerk & Bosch, 1993: 212).

Another study dealing with prospective school teachers was done in Swaziland by Mordaunt (1991). She investigated their attitudes toward English and explored the inter-relationships of such attitudes. Her investigations also included the nature of attitudes towards teaching and learning European languages; the role played by parents in encouraging the learning of these languages; students' desire and motivational intensity to learn them; and instrumental and integrative orientation towards learning and teaching them. Swaziland, like other sub-saharan African countries, as mentioned earlier, inherited English during the colonial era and it has played a significant role in education, especially at higher levels. Instruction occurs in English right from the elementary level, except in Siswati classes.

Adegbija (1994, p.253) investigated attitudes towards English and indigenous languages as a whole in Kwara, a multilingual and multicultural state in Nigeria with between 15 and 22 languages. He

also attempted to highlight some of the crucial factors that underpin such attitudes. He points out that, "the results of this study revealed attitudinal ambivalence". He further points out that there were very strong feelings of loyalty and love for the indigenous languages because of their symbolic values as emblems of national and cultural identity. Yet they are not perceived as contributing to the achievement of national progress. According to Adegbija (1994, p.253), this, along with their low development status, contributes to their low evaluation, especially in the educational domain. On the other hand "English is highly valued for its official roles, its institutionalisation as Nigeria's language of education, its varying functions in a multilingual polity and its association with progress".

In Zimbabwe, Mparutsa et al. (cited in De Klerk & Bosch, (1993) reported no clear trends from their investigation into the English language attitudes of secondary school students with regard to the use of English versus indigenous languages, Shona and Ndebele.

The study in Botswana is based on Sure's (1991) study conducted in Kenya. Like Kenya, Botswana is a multilingual society. English and Setswana are the main inter-group languages. English is the official medium of instruction. Setswana on the other hand, is an official national language which is considered a symbol of national identity and political independence. Sure (1991) notes that a good number of Kenyans are still monolingual although Kenya is a multilingual society. He indicates that it is estimated that up to 60% of Kenyans can speak Kiswahili with varying degrees of competence, whereas

not more than 5% can be said to have the same competence in English. Since 1984 Kiswahili is a compulsory subject from primary through to secondary schools. "In terms of numbers, English appears to be a minority language but its functions provide it with a unique status, which in other contexts can only be gained by a (numerically) majority language." (Sure, 1991, p. 246).

Similarly, although Botswana is a multilingual society, a good number of Batswana speak Setswana. Arthur (1994) concluded that the situation can be described as monolingual. Setswana is a compulsory subject from primary through to secondary schools, also, a medium of instruction from Standards 1 to 4. The majority of Batswana can speak Setswana with competence but very few people can speak English. Sure's (1991) sample of the population consisted of 405 primary pupils and 358 secondary students (n=763). For each group he administered a questionnaire with one part of the questionnaire measuring attitudes towards English and the other part attitudes toward Swahili..

To conclude this brief overview of attitude studies in Africa; Adegbija (1994) points out that, in spite of the very positive evaluation of European languages in most sub-saharan African countries, virtually all the studies available reveal strong feelings of mother tongue loyalty. He further asserts that a general attitude of ambivalence is sometimes evident with regard to European languages and indigenous languages. Such ambivalence is summed up by Sure (1991) who points out that, in his study, attitudes to English at the primary school are reflective of the conflict between

loyalty to one language and the utility of another: the choice between learning a language because of its instrumental value and learning another because of its integrative value marked by its importance for the individual's cultural, ethnic or national identity (Adegbija, 1994)

Despite the above findings, there are still mixed feelings about the retention of foreign languages and the introduction of indigenous ones in the important domains such as education. The next synopsis will present what different people think about these languages.

### **3.5 A Synopsis of Arguments About Foreign/National Languages**

Rugamelira (cited in Rubagumya, 1990) feels that Kiswahili should be the medium of instruction at all levels in Tanzania. He points out that at a more general level, the language of education should be accessible to the majority of the population. This facilitates the generation of knowledge and its dissemination to as wide an audience as possible within a given society. Rugamelira observes that, after all, English has ceased to be an effective medium of education in Tanzanian Secondary schools as amply shown by Mvungi, (1974); Mluma and Materu, (1978). (Rubagumya, 1990) For example, Criper and Dodd (1984) found that throughout their secondary school career, little or no other subject information is getting across to about 50% of the pupils in the sample. Only about 10% of Form Fours are at a level at which one might expect English

medium education to begin.(Rubagumya, 1990) According to Rugamelira, at any rate, the French do not educate their children through English language: they use French; the British use English the Chinese use Chinese. He observes that a major objection to Kiswahili has traditionally been the supposed inadequacy of the language with regard to technical terminology. But, "living languages continuously change to accommodate development experienced by the relevant speakers. The most obvious of such changes is the acquisition by borrowing or inventing of new vocabulary terms: witness the numerous Latin, Greek and French terms borrowed by English". (Rubagumya, 1990, p. 30)

Still in Tanzania, Abdulaziz (1991) argues that the thing that matters is that the majority of the people should be able to: read and write fluently in Kiswahili, know the history, values and workings of their country and their government and acquire the skills necessary for living. He argues that it is possible to produce materials for all levels since that has been achieved at primary school. The institution of Education at Dar es Salaam University coordinated the development of Kiswahili equivalents for English concepts and terms in various subjects in the late sixties and seventies, and Kiswahili primary school books, texts and materials for Mathematics, Science and Geography were produced.

Dirven (1990) reckons that downgrading the South African indigenous languages to the home, street and private encounters could harm the folk wisdom in science and technology and culture. He notes that not developing these languages could turn out to be

an irreparable blow to African culture. He fears that they would end up with a diglossic situation in which all higher cognitive and interactional functions are covered by English and the lower domains, such as home and heart are covered by the traditional African languages.

Some people feel that pupils should start learning English right from the lowest possible level. That would help improve their understanding of English. For instance, Arthur (1994, p.15) observes that in Botswana, the policy of English from standard six is "a handicap to teachers and pupils in their pursuit of meaningful learning. The consequence of this is that teachers are, understandably, daunted by the apparent failure of more than five years of instruction in English to produce better results". They may quite realistically and therefore unfairly, be held responsible for this failure by educationists and others outside the classroom. The pupils, on the other hand, learn English by formulaic memorisation or rote. This is ascribed to, among other things, the limited roles of English within the society which is paralleled by a limited range in the English used for instructional purposes.

Adegbija (1994) seems to take a middle view that both English and indigenous languages could be used provided one does not do harm to the other. He points out that a multilingual country should formulate a forward-looking policy which sees the colonial language in a proper perspective. "It should neither be made a scapegoat nor an overlord". (Adegbija, 1994 p.159). He argues that it should be accepted and respected even if considered ultimately



temporary, especially in education. However, its acceptance should not be such as to make indigenous languages nothing by comparison. "Acceptance is not glorification". He further argues that although the unnecessary superior status of colonial languages should be checked, it is harmful for an attitude of hostility to be developed by policy planners and members of the community towards them. A similar position was taken by Sibayan's (1975) findings in which people supported English but did not object to Pilipino entirely. They thought that Pilipino should be learned for patriotic reasons, for understanding one's heritage, and for teaching of certain subjects, and it should be made capable of allowing the individuals to have access to the world's knowledge, achieve personal advancement, do with it the things that English is doing for them.

### **3.6 Methods of Language-Attitude Research**

The sociolinguistic studies that were referred to above used some or all the methods that will be reviewed in the literature as we shall find out.

#### **3.6.1 Attitude Measurement**

According to Cooper and Fishman (1974) attitude measures have become associated with sociolinguistic surveys because language - attitude is a central concern in sociolinguistics. Fasold (1984) points

out that methods for determining attitudes about language can either be direct or indirect. In a totally direct method, subjects respond to a questionnaire or interview questions that simply ask their opinions about one or another language. A totally indirect method is designed to keep the subject from knowing that their language attitudes are being investigated. Perhaps the most distinctive of these measures are those involving the use of oral stimuli. Such measures were first developed by Lambert and his colleagues (Lambert et al., 1960) as the 'matched-guise' technique.

(i) The Matched-Guise Technique

This technique, which is fairly popular in language attitude research, was developed by Wallace Lambert and his associates (Lambert et al., 1960; Lambert, 1967). The speakers are tape-recorded reading exactly the same passage, once in one language and once in the other. The recorded passages are arranged in such a way that it appears that each passage has been recorded by a different speaker. A sample of bilingual listeners from the same speech community is then asked to listen to the recordings and rate the speakers on various characteristics, such as intelligence, social class and likability. (Fasold 1984)

Cooper and Fishman (1974), who were interested in testing the hypothesis that attitudes towards Hebrew in Israel make it more effective as a language for scientific arguments, used the above technique. They asked a group of bilingual Muslim adults to listen

to four-minute passages recorded by a fluent speaker of both Hebrew and Arabic. The respondents were then divided into two groups, one of which listened to the tobacco passage in Hebrew and the liquor passage in Arabic, and the other listened to a reverse combination. Respondents were asked if they would support increased taxes on tobacco or liquor to discourage their use.

De Klerk and Bosch (1993), also used the matched-guise technique in their study. They used three male readers (aged 30-35 years) who were reasonably fluent in English, Afrikaans and Xhosa. A short text was translated into each of these languages and each of the readers was tape-recorded onto a master tape in randomised order. A questionnaire was prepared which listed ten criteria in terms of which each voice was to be judged on a scale of one to seven. These criteria ranged from intrinsic to external characteristics, and were randomly ordered. (De Klerk & Bosch, 1993)

According to Fasold (1984), in spite of the successful use of the matched-guise technique in many language-attitude experiments, it has a number of problems. He says in order to control the context of the language samples, the purest application of the matched-guise technique requires that the same passage be read by each speaker in each language (in translated form). " But this introduces one variable as it controls another; the speakers may be judged as performers of readings, and not on the basis of the language variety they are using". (Fasold, 1984, p. 49). Edwards (1985) however

notes that, while the matched-guise technique has been criticised, it does seem to provide useful information which can be confirmed by other means, for example, by questionnaires or by ratings of actual speakers. He says that in general, the technique represents to the listener samples of speech "which are thought to act as identifiers allowing the expression of social stereotypes" (Edwards, 1985, p.147). Refer back to De Klerk and Bosch (1993, p.33).

## (ii) Questionnaires

Language attitudes have been measured directly with questionnaires. For example they have been used to evaluate languages and to find out which of the two varieties should be used for what purposes. Hence decisions regarding the learning of a particular language, bilingualism and bilingual education and opinions concerning shifting or maintaining language policies have been made. (Giles, et.al 1983; Cohen, 1974).

Open ended or closed questions have been used in questionnaires. Open ended questions give the respondent maximum freedom to present his or her views. Unfortunately as Fasold (1984) points out they allow the respondent to deviate from the subject and are also extremely difficult to score. He says closed questions are alternatively better, in that they are easier to respond to and score. Unfortunately they force respondents to answer in the researcher's terms instead of their own. (Fasold, 1984)

The questionnaire method was used by Schmied (1991) who not only critically observed the language attitudes of the Zambians, Kenyans and Tanzanians, but also elicited them systematically. The issues dealt with were largely those developed in Tanzania by Schmied (1985) and tested in Kenya by Sure (1989). Informants were presented with arguments and asked to indicate whether they agreed or disagreed; the rating was quantified on a scale ranging from one to six which is similar to the well known Likert scale used in psychological research. The wording of the statements was similar to the ones in Sure (1989) but the names of nations and languages were modified. (Schmied, 1991). Similarly, in the Botswana study, the statements in the questionnaire are similar to those in Sure's (1991) study in Kenya, with the word Kiswahili replaced with Setswana.

### (iii) Interviews and Observations

There are other methods that are used in language attitude research. Interviews are like open-question questionnaires without the questionnaire. Interviewers personally ask attitude questions and record the responses by means of taperecorders or other materials. Unfortunately the interview method is extremely time consuming and expensive. Fasold (1984, p.152) contends that it "takes a field worker longer to conduct one interview than to administer 50 or 100 questionnaires in a group session."

The observation method is normally used to collect the most naturalistic data. It is particularly favoured by anthropologists doing ethnographic research. Observation refers to the recording of people's activities by the researcher as he or she watches them. Agheyisi and Fishman (1970, p.150) criticise the observation method for its "excessive subjectivity and privacy" and suggest that it is not better than other formal methods.

An important point noted by Cooper (1980) is that, sociolinguistic surveys can be useful not only to the extent that their techniques are appropriate and sound but, more importantly, to the extent that the information they are designed to collect is worth gathering. "The hypotheses they test are worth testing, the problems which motivate them are worth solving, and the answers they seek are relevant to the issues at hand." (Cooper, 1980 p.125)

### 3.6.2 An Assessment of Some African Studies

The strength of the research that has been done in sub-saharan Africa, according to Adegbija (1994), is in the combination of qualitative approaches such as interviews and observation, for instance as employed in Adegbija (1992), with socially inclined and quantitative approaches as employed by many studies reported in Giles and Edwards (1983) Adegbija notes that Sure's (1991) is a very interesting and commendable study because it is one of the pioneering studies by Africans which directly focuses on language attitudes.

Adegbija (1994) also observes that the language attitude researchers and authors in sub-saharan Africa have pursued the basic aims similar to those outlined by Schmied (1985), such as to try out fairly simple and flexible techniques which can easily be applied in developing countries despite their problems and research limitations. Schmied (1985) himself comments that, in Africa, it is methodologically very difficult to reach high standards that have been set because there are few reliable statistical data, poor postal services and a population not used to questionnaires. Therefore, the test techniques need to be as direct, flexible and as simple as possible. Adegbija (1994) supports this observation by indicating that factors such as, poor communication systems, insufficient funds, lack of governmental support and large expanses of people needing to be surveyed, can militate against successful language surveys.

According to Adegbija (1994), Schmied (1985) attempted greater scientific rigour in the presentation of his results, thus making his study more scientifically detailed. The reactions of the informants were measured on a scale of approval ranging from one to six, with no neutral point.

However, Adegbija (1994) supports the view of Schmied (1985) that, generally, the African studies are not of a high standard and are deficient in methodology. He notes that Sure (1991), for instance, uses very simple instruments and statistical techniques

despite the fact that attitudes, like many aspects of life, are far more complex than merely agreeing or disagreeing with particular statements. Also, he is sceptical about the statements used by Schmied and Sure and feels that they don't actually point at deep-seated language attitudes, since respondents often answer in accordance with what they think the researcher wants to hear. Adegbija also points out that most of the African studies referred to did not attempt to investigate the inter-relationships between variables.

According to Adegbija (1994), one interesting thing about Baker's (1992) study worth imitating by future African studies is that it was sensitive to the inter-relationships between individual variables that shape language attitudes (eg. age, gender, type of school attended, language background) and societal variables (eg. youth culture and popular culture). Studies such as those reported on in Giles and Edwards (1983) and Giles and Johnson (1981) , also highlight a sensitive interaction of variables in attitude studies.

Adegbija (1994) concludes that future research on language attitudes in sub-saharan Africa should be less impressionistic and use more detailed statistical procedures. He cautions that its research design should be more sophisticated and thorough in sampling and analytical techniques.



### 3.7 Summary

The importance of undertaking a sociolinguistic survey has been emphasised. Attitude surveys are particularly needed in developing countries to formulate, implement and facilitate policy. This chapter has highlighted that any policy for language, especially in the system of education, has to take account of the attitudes of those likely to be affected, the students. That is what this study is attempting to do, to test the Botswana students.

It was pointed out that similar studies were conducted in third world countries of Philippines, Tanzania and Kenya. In the Philippines, as a result of the survey, Pilipino was chosen as the medium of instruction at primary school. Unfortunately, few attitude studies have been done in Africa as compared to the Western world. The few published African studies have not yet reached the methodological standards that have been set and it has been recommended that in the future they should be sophisticated.

The African studies found that, generally, European languages are held in high esteem in Africa for pragmatic reasons, particularly in education, and indigenous or national languages are looked down upon, except in few countries. The national languages are relegated to home languages, only necessary for day-to-day purposes and national activities. However, the studies reveal strong feelings of mother tongue loyalty for these languages. That foreign (European) languages are valued for utilitarian reasons and national languages

are associated with affiliation will be conceptually pinned down in the next chapter. The link between attitudes and functions will also be discussed.

**CHAPTER FOUR**

**THEORETICAL FRAMEWORK**

## **4.0 THEORETICAL FRAMEWORK**

This study investigates language attitudes in relation to the official, national and educational functions performed by Setswana and English languages.

### **4.1 Definition of Attitude Revisited**

Edwards (1985, p.279) generally defines an attitude as " a disposition to react favourably or unfavourably to a class of objects. This disposition is often taken to comprise three components: thought (the cognitive element), feelings (affective) and predispositions to act (behavioural)." That is, one knows and believes something, and has some emotional reaction to it. It is important to note, however, that Edwards (1985) says there is often no consistent relationship between assessed attitudes and their actions. Also, there is often confusion between belief and attitude. He points out that strictly speaking, attitude includes belief as one of its elements. For instance, one can believe that French is important for his children and yet he could loathe the language and all its associations. He also believes that actual attitudes are different to stereotypes that people hold about languages. The same view is found in Edward (1982; 1979). Adegbija (1994) observes that 'attitude' can be defined in various ways. For instance it is sometimes used as a generic term for 'belief' or 'knowledge'. Sometimes 'evaluation' is seen as the crucial component of 'attitude'. Fitch and Hopper (1983) themselves define language attitudes

simply as evaluative judgements about others' speech patterns. Young's (1991) definition, cited in De Klerk and Bosch (1993) earlier on, describes attitudes as hypothetical constructs which are acquired through experience and which influence a person to act in certain ways in response to certain objects, people situations and issues. Young notes that attitudes are complex, consistent and deeply felt but not immutable.

Having defined attitudes, it is important to note that they have traditionally been of great importance in sociolinguistics and the psychology of language. According to Giles, et al. (1983), language attitude research has often considered the choice between languages, bilingualism and bilingual education, and opinions concerning the formulation of language policies. (Cohen, 1974 ; Giles, et al. ,1983) Edwards (1985) notes that one important use to which language attitude information has been put is in connection with the learning of a second language. The relationship between attitudes and success in second language learning was confirmed by the Gardner and Lambert research of the late sixties and early seventies which resulted in the attitude/motivation theory.

#### **4.2 The Attitude/ Motivation Theory and Second Language Learning**

This study does not specifically use Gardner and Lambert' s (1972) attitude/ motivation theory and the Gardner (1985) Attitude/ Motivation Test Battery (AMTB), but it draws from them the

concept that attitudes are important in language use and that they can either be instrumentally or integratively motivated. Motivation is defined by Gardner (1985) as the effort and desire to achieve the goal of learning the language. Most importantly, this study seeks to establish a link between language functions and language attitudes as we shall see later on.

The general view is that positive attitudes are likely to facilitate second language learning. (Gardner & Lambert, 1972 ; Schumann, 1978, 1986 ; Clement, 1980, 1981 ; Krashen, 1981 ; Gardner, 1982) Gardner (1985) notes that it is not only attitudes that are crucial in second language learning. Pedagogical techniques, teaching materials, language course and the teachers themselves play an important role. This observation was earlier made by Leontive (1981). Gardner (1985) also points out that, while problems of second language learning cannot all be attributed to the teacher, the teacher's role in the teaching-learning situation cannot be underestimated, since attitudes and motivation will influence positively or negatively the attitudes of the students they teach. For instance the teacher's personality, credibility and attractiveness can also help change the attitudes of the students.

#### **4.2.1 Instrumental And Integrative Orientations**

Gardner and Lambert (1972) found that students who were instrumentally motivated perceived value in learning a second or foreign language (eg English or French) because of the benefits they

would attain from studying it, such as education, employment, social recognition and economic advantages. For example, some of the students tested using the Gardner (1985) Attitude/Motivation Test Battery said that studying French could be important to them because it would some-day be useful in getting a job and it would also make them more knowledgeable people. Such an attitude, according to Baker (1992) is self-oriented and individualistic, and overlaps with the need for achievement. He also points out that Instrumental attitudes to learning a second language or preserving a minority language might be, for example, for vocational reasons, status, achievement, personal success, self enhancement, self actualisation or basic security and survival.

Gardner and Lambert (1972), referred to above, also found out that the students who were integratively motivated wanted to be identified with the target language community and its culture. For example, the Gardner (1985) Attitude/Motivation Test, referred to earlier on found that some students studied French because it would allow them to meet and converse with more varied people and they would respect them more if they had a knowledge of a foreign language. Baker (1992) notes that an integrative attitude is social and interpersonal in orientation and is conceptually linked with the need for affiliation. He further points out that an integrative attitude to a particular language may concern attachment to, or identification with a language group and their cultural activities.

There is some disagreement, however, concerning the view that attitudes are important in language learning. Macnamara (1973) argues that necessity may overpower attitude and most historical changes in language use owe much more to socioeconomic and political pressures than they do to positive attitudes alone. Also, in the report of a large-scale language attitude research project, Macnamara concludes that Irish usage was more associated with ability than with attitudes. Macnamara also cautions that an instrumental motivation need not imply an integrative one (ie. one based upon a desire to become part of another group). He points out that language attitude towards English may be positive and instrumental, but not necessarily favourable and integrative.

There is another controversy, according to Baker (1992), regarding the classification of language attitudes under two headings, instrumental orientation and integrative orientation. The same feeling is shared by Oller (1981) and Au (1988). Baker (1992) observes that one concern is about how the orientations were measured. He points out that, starting from the Gardner and Lambert (1959) study to the recent Gardner and Lambert (1985) study, the precise items to measure integrativeness and instrumentality have varied and often been small in number. He also says this tends to lead to low internal reliability. For example Gardner, Lalonde and Moolcraft (1987) only found an alpha reliability coefficient of 0.55 for instrumentality and 0.81 for integrativeness. (Baker, 1992) Another concern is that integrative and instrumental items have been used differently. According to Baker (1992) sometimes they are kept distinct, other times



aggregated. For example in the (Gardner, 1985) battery, a variety of individual scales are grouped into three categories; integrativeness, attitudes toward learning and motivation. Gardner (1988) himself suggests that scores on each measure are used as separate variables in some studies, in others the three composites are used while in others a single aggregate is used depending on the purpose of the study.

### **4.3 Attitudes Toward Second Languages In Africa**

Despite the different views and feelings about the Gardner and Lambert (1972) research, it remains a classic reference and is of particular relevance to Africa. Their findings are supported by the language attitude research in Africa (Schmied 1985; Sure 1991; Webb 1992; Adegbija 1992) which, according to Adegbija (1994), has found that the major attraction, pull and motivation of learning European languages is a result of their potent instrumental value. He points out that there is a value for European languages in the official domains, especially in education. They are also seen as vehicles for climbing the social ladder of success. Many people in sub-saharan Africa wish to be like the small powerful group that is well versed in European languages. This observation is supported by Schmied (1985) who notes that the expressions of positive or negative feelings towards a language in general may reflect the degree of importance or status it has in the community or even the importance of the people who use it as a first or second language.

Interestingly, however, Adebija (1994) warns that the distinction between instrumental and integrative attitudes is not necessarily straightforward. He points out that, in the African context, it does seem that both integrative and instrumental motivation are strongly related but a more fine-grained research may not uncover this. Adebija (1994) further points out that, the strong desire to learn the European languages, as indicated above, is to be like the indigenous elite and not necessarily like the native target language speakers of European languages as Gardner and Lambert postulate. The desire to affiliate and mix with the educated giants could create an intense desire to learn European languages and could also be interpreted as integrative motivation. (Adebija 1994) Shaw (1981) studied Asian students' attitude towards English and found that that the relationship between instrumental and integrative motivation, can be found in other contexts of English as a second or foreign language as well.

#### **4.4 Attitudes and Functions**

As already indicated, this study does not specifically use Gardner and Lambert's (1972) attitude/ motivation theory and the Gardner (1985) Attitude/ Motivation Test Battery (AMTB), but it draws from them the concept that attitudes are important in language use and that they can either be instrumentally or integratively motivated. Most importantly, this study seeks to establish a link between language functions and language attitudes. It was mentioned that attitudes can be determined by the instrumental and integrative functions performed by a language. For instance one

language may be regarded as superior to the other because it is used in the expression of science, technology and higher education. This study also identifies the sociolinguistic characteristics that motivate these attitudes. For instance, as already indicated, the social parameters such as political beliefs and historical factors can contribute to the formation of particular language attitudes. (Adegbija, 1994)

Function here specifically refers to the use or purpose of a language or a particular linguistic system in a community. According to Stewart (1968), the specification of sociolinguistic function serves as an answer to the question : for what purpose is a particular linguistic system used as a medium of communication in the nation? The differentiation between various possible sociolinguistic functions can be made as refined as the descriptive goals warrant. (Fishman, 1968). Stewart (1968) indicates that in the new, multilingual and developing nations in particular, there are various social and technical problems a sizeable number of which turn out to be directly related to language in some way. For instance, widespread illiteracy and other socioeconomic problems might be caused by the lack of standardised national languages and the fact that the national languages lack modern technical and scientific vocabularies. There may also be a lack of pedagogical tools in locally-adapted language teaching.

For the purpose of general description and comparison of languages (Setswana and English in this study) Stewart (1968) developed some functional categories similar to the ones later used by Fasold

(1984). These are: Official, Nationalist, Group, Educational, Wider Communication, International, School Subject and Religious Functions . The three functions that will be used in this study are :

### 1. Official Function

Fasold (1984, p.72) says a language becomes official when “ it is the spoken language of government officials in their official duties at the national level . . . the language of written communication between and within government agencies.” It has also been sufficiently standardised. Stewart (1968, p. 540) describes an official language as “ a legally appropriate language for all politically and culturally representative purposes on a nationwide basis. In most cases the official function is specified constitutionally”.

### 2. Nationalist Function

According to Fasold (1984, p. 73), the sociolinguistic attributes of a national language are:

- (I) A symbol of national identity for a sizeable and powerful proportion of the population.
- (ii) It is used for some everyday, unofficial purposes of a sizeable proportion of the population, although not necessarily as the home language.

(iii) It is spoken fluently and with ease by a sizeable proportion of the population.

Stewart (1968, p.540) says the language here functions as " the medium of communication among the members of a single cultural and ethnic group, such as a tribe, settled group of foreign immigrants ".

### 3. Educational Function (level specified)

The language is understood by learners; it has sufficient teaching resources; has sufficient standardisation. (Fasold, 1984). According to Stewart (1968, p.541), a language assumes this function as " a medium of primary or secondary education, either regionally or nationally".

It is important to note that, according to Stewart (1968), under various conditions, the same linguistic system may occupy more than one functional slot. Secondly. multilingual situations may be considered stable when the different linguistic systems are geographically, socially and functionally non- competitive. Finally. where a diglossia situation exists, the linguistic system which is used for more formal purposes can be designated as the high (H) variety, while the one which is used for informal purposes can be designated the low (L) variety.

#### 4.5 Diglossia

Diglossia, according to Ferguson (1959), means a situation where two varieties of a language exist side by side throughout the community with each having a definite role to play. He refers to the superposed written variety as the high (H) variety and the regional vernaculars as the low (L) variety. Ferguson points out that in one set of situations only H is appropriate and in another only L, with the two overlapping very slightly. For example, he gives; a sermon in a mosque, a news broadcast and a university lecture as the speech situations where only the H form is used while instructions to servants, conversations with family and friends and other informal speech situations are the domains of the L form or the vernacular variety. It is important to note that Ferguson says the use of the vernacular or the mixture of both forms in certain formal settings such as the classroom or the mosque is quite common and a more acceptable practice. While Ferguson says the overlap between H and L is slight, Fasold (1984) calls it a substantial leakage of H or L varieties into the functions of the opposite variety. For example, while H is used in education L may be used in initial education using the H materials.

Also important to note is that, Ferguson (1959) makes the following conclusions: Even where the feeling of the superiority of H is not so strong, there is usually a belief that H is somehow more beautiful , more logical, and is better able to express important thoughts. L is

learned by the children in what may be regarded as the 'normal' way of learning one's mother tongue. H may be learned by the children from time to time, but the actual learning of H is chiefly accomplished by means of formal education. For example, modern government schools. The H form is standardised and has grammars, dictionaries and so on. The proponents of H argue that H must be adopted because it connects the community with its glorious past or with the world community. The proponents of L argue that some variety of L must be adopted because it is closer to the real thinking and feelings of the people, and it eases educational problems since people already have a basic knowledge of it in early childhood.

While Ferguson (1959) seems to limit diglossia to varieties of a language, Fishman (1967; 1972) expands the diglossia notion to include cases of both closer and more distant degrees of language relatedness, and indicates that the sort of functional distribution of languages found in diglossia need not involve only two languages. The reader is referred to Stevens (1983) and Fasold (1984) for more information. For example, Stevens (1983) points out that in Tunisia, informal and non-technical conversations tend to take place in Tunisian dialect primarily. A more technical conversation uses more and more French. A more formal speaking situation involves a switch to French or classical Arabic, depending on factors such as topic of discussion. The two languages, as Scotton (1986) indicates, can be separate, stable elements which are not related genetically. Also, they are allocated different functions and do not

strictly occur in complementary distribution as happens in the H and L varieties under Ferguson's formulation of diglossia.

Supporting the notion that diglossia involves more than two languages, Abdulaziz (1972) uses the term 'triglossia' to describe the pattern of language use in Tanzania. He says a triglossic situation would be found where there exist side by side regional or vernacular languages used for intragroup oral communication; a local, standardised lingua franca used in education, mass media, government administration, but which is not developed enough to cover all settings of modern urban technological culture; a world language. According to Rubagumya (1990) this means that in Tanzania, for those who speak a vernacular language, Kiswahili and English each of these languages has its domains of use. For instance, the vernacular is usually the language of intimacy i.e of the home and friends in informal situations. Kiswahili then takes the functions of the vernacular when people do not speak the same vernacular. Kiswahili is the language of national public life, for example, in parliament, political rallies, post, transport, banking, schools and church. English is used in higher education, high court, diplomacy and other businesses. (Rubagumya, 1990)

#### **4.6 Function/Diglossia Notions Applied To Botswana**

Following Ferguson (1959), there is diglossia in Botswana. English and Setswana exist side by side and each has a definite role to play. As already indicated, English is the official language and Setswana



the national language. However, the notion of diglossia can be extended further to include other vernacular languages spoken by the subgroups listed in the first chapter. The situation in Botswana can therefore be described as triglossic following Abdulaziz (1972) definition of 'Triglossia' : The vernaculars are mainly used for intra-group oral communication. Setswana, which more or less performs the role of a lingua franca, is used in education, mass media and administration, to a certain extent. English, a world or international language, is mainly used for most of the official functions.

It is important to mention at this point that both Setswana and English fit very well the official function as classified by Stewart (1968) and Fasold (1984). For instance, both languages are legally and constitutionally recognised as official. They are both sufficiently standardised and used by government officials in their official duties. For example, a District Commissioner (DC) would normally use Setswana to address the community on a very important issue or motion tabled by the government. In other words Setswana is often used for addressing public gatherings. It is also an official language at the regional level of administration. Stewart (1968) points out that a language can occupy more than one functional slot. So, both Setswana and English have a place in education. Setswana is nationally a medium of instruction from pre-school to standard four and then English officially takes over. Both languages are sufficiently standardised to perform this function. The most important difference is that English has more teaching resources than Setswana. But, Setswana is much better understood by the learners than English. As Ferguson (1959) indicates, the vernacular

language eases educational problems because it is closer to real feelings and thinking and the students already have basic knowledge of it at childhood.

The only function which Setswana performs much better than English is the nationalist function. It is the symbol of national identity because it "serves as a link with the glorious past and with authenticity." (Fishman, 1972, pp.44-55). It is spoken fluently and used by a sizeable proportion of the population for unofficial purposes. It is a home language and is used with close friends. It is the mother tongue of the majority of the people. Fishman (1972, p.46) points out, "the mother tongue is an aspect of the soul." Weinreich (1970) points out that a certain amount of language loyalty is in every language user because of the inescapable emotional involvement with one's mother tongue as one learned it in childhood.

Using Ferguson's (1959) formal-informal continuum, it can be concluded that English is the superposed or high (H) variety. That is, it is the language used for more formal purposes. On the other hand, Setswana is the low (L) variety used for informal purposes. However, given Stewart's (1968) definition of functions above, Setswana qualifies to be designated a high (H) language for a number of reasons: First of all, it is used in education, administration and other official or formal duties. There are both English and Setswana versions of official government forms. According to Swilla (1992, p.511). "the importance of African languages for cultural identity, extension work, and development-

oriented literacy campaigns , especially in rural areas cannot be overemphasised”.

Secondly, Setswana is historically significant and connects the Batswana with their glorious past. The late President of Botswana, Sir Seretse Khama, once said that a nation without history and culture is a lost and dead nation. Ferguson (1959) notes that H connects the community with the glorious past. Thirdly, the speakers of different vernacular languages would normally use their mother tongues when informally chatting and joking with their 'homies' say at tea time. But, they would then turn to Setswana when talking with those of other vernaculars normally on a more formal basis. So, in this situation, Setswana might be called a high (H) variety.

Lastly, Ferguson (1959) points out that the mixture between H and L in formal situations is common and acceptable. Ferguson (cited in Polome 1975) indicates that, although everyone agrees that H is the language of education, L may be used in some communities for initial education, and informal explanations in L of material presented in H at all levels. In Botswana, it is quite common that a teacher would switch to Setswana when explaining the concepts or words that students find difficult to understand in English, especially at primary school. The teacher would also use Setswana when s/he is angrily rebuking a naughty student. The switch from English to Setswana and back to English is normally intermittent or sporadic and cannot necessarily be called code switching.

So, it is evident that there is quite a common overlap between the functions of English and Setswana. According to Fasold (1984) there is a substantial leakage of H or L varieties into the functions of the opposite variety. By investigating the attitudes of the Botswana students toward Setswana and English this study provides evidence relevant to deciding whether English should continue to be an official language or whether it should be substituted with Setswana as an official language or a language of instruction at school.

Swilla (1992) points out that an African language, like any other, can become an official and national language, and a medium of instruction. He says the choice is determined by political and socioeconomic factors. He also points out that several African countries have designated African languages as national , official languages and as media of instruction, especially at primary school level. However, English continues to perform most of the official functions.

#### 4.7 Summary

It has theoretically been shown that attitudes and motivation can determine success in second language learning. For instance, students who value English for practical benefits, such as getting a job, are usually motivated to learn it as compared to those who do not. Gardner & Lambert (1972) call this instrumental motivation. On the other hand, those who would like to become part of the English

community would be integratively motivated to learn it. The Gardner and Lambert theory has been taken further to mean that African students are instrumentally motivated to learn English because to them it is associated with employment, status and education. On the other hand, They have strong feelings for their mother tongues or national languages because they are symbols of national identity.

The Gardner and Lambert theory was linked with the Fasold (1984) depiction of language functions and diglossia. Fasold's classification of language typologies and functions is based on Stewart (1968) and Ferguson (1959) conceptual frameworks. In essence, European languages, are regarded as high (H) languages because of the official function they perform. National languages are regarded as low (L) languages because they largely perform nationalist functions. A close analysis and comparison of English and Setswana showed that there is an overlap between the functions of these two languages. The purpose of this study therefore is to find out what the attitudes are towards these languages and then decide whether the diglossic and bilingual situation should remain as it is or something should be done. The questions asked and the hypothesis given in this study will be evaluated through the questionnaire and the interviews presented in the next chapter.

**CHAPTER FIVE**

**METHOD OF DATA COLLECTION**

## **5.0 METHOD OF DATA COLLECTION**

The closed questionnaire and the interview methods were primarily used in this study, with the latter used to support the former. Ferguson (cited in Polome, 1975), notes that the four techniques likely to prove effective in linguistic research are: the culling of information from public sources, consultation with experts and persons knowledgeable about specific areas or problems, the use of questionnaires, and field observation and interviews. The systematic procedures and the tools used to collect the data for this study will now be described.

### **5.1 Sampling Procedure**

Two hundred and forty Form V students (approximate age 17-20) were used. The students were randomly selected using stratified random sampling procedures. Sixty students were selected from each of the four government senior secondary schools selected for investigation. The students were selected from urban and rural areas reflecting middle and lower socio-economic demographics. Please note that, although care was taken to randomise the sample in order to satisfy the validity and reliability requirements, the informants, as noted by Schmied (1990), may not necessarily be

representative of the general population and the interpretation of the results must be fairly conservative.

The four government secondary schools selected are from the south and north urban regions in Botswana (2 schools), and from the north and south rural/village areas (2 schools). In total, there are, at present, twenty three senior secondary schools in Botswana. Also, at present, two of these are privately owned and the remaining are government aided schools. The ratio of urban to rural schools is approximately 2:1 with 14 senior secondary schools situated in urban centres. Ninety percent of secondary schools in Botswana are located along the eastern corridor of Botswana. All four schools selected for this study follow a secular curriculum. English is used as the medium of instruction (verbal and written format) except for Setswana. English is also studied as a subject in the schools.

## **5.2 Attitude Measurement - Questionnaire**

A questionnaire similar to that used in Sure's (1991) research in Kenya was used. Professor Schmied confirmed in a letter written to the researcher that the questionnaire used in Sure (1991) was adapted from the questionnaire he had used in his (1985) studies of Kenya, Tanzania and Zambia mentioned earlier on.

The questionnaire consisted of two sections: Part A (Attitude towards Setswana) consisted of 30 statements and Part B (Attitude



towards English) consisted of 29 statements. Some statements were positive and others negative. Oppenheim (1966) indicates that items should cover the attitude from one extreme to the other, but not too many extremes. There should also be roughly equal proportions of positive and negative items. Students were instructed to write the name of their school, form, date, age, sex, mother tongue or first language, and parent's or guardian's occupation. The instructions written on the cover, explained to the student on how to answer the questionnaire. Students were not required to write their names on the questionnaire as that would maintain anonymity.

The questionnaire was written in Setswana, so that all could easily and clearly understand the questions. Also, the researcher provided as much help as possible to the students who had problems with understanding some Setswana words. In both Part A and Part B, the students were asked to indicate whether they agreed or disagreed with the statements by simply ticking the statement that they agreed or disagreed with.

Specifically, Part A of the questionnaire included items which:

- required students to demonstrate loyalty to Setswana. (ie all the negative statements (eg 'Setswana is a waste of time', 'I don't want to learn Setswana' ;
- emphasised the political significance of Setswana: to find out if secondary schools students are aware of the political status of Setswana and the political implications

of language policy that promotes it, (eg. Setswana is essential to take part fully in national life in Botswana);

- would compare Setswana to English as far as education is concerned. (For example, to find out if Setswana should be a medium of instruction and not just a subject in the timetable);

- would find out the instrumental value of Setswana, even outside school, (eg knowledge of Setswana offers few career opportunities);

- would find out the integrative value of Setswana, (ie, in allowing communication among Batswana and thereby fostering national identity and unity);

- would find out if students experience personal satisfaction in speaking Setswana, (eg. enjoying listening to Setswana spoken).

Part B included items which:

- measured the perceived value of English, and the extent to which it should be learnt by Batswana for more important functions than just to enjoy pop music;

- showed the position taken by students on the question of bilingualism - that is, to test if bilingualism is balanced or not (eg. Batswana should speak English as well as Setswana);

- showed whether or not it is considered that English has assumed an almost unchallengeable position as a

world language (eg. we should leave English to the British and Americans);

- showed attitudes to the situation in education where English is necessary for higher education and is expected to remain the medium of instruction;

- invoked the instrumental value of education; (eg. English is important to get a job), and the social prestige of English (eg. you are considered a higher class person if you speak English).

The test was administered by the researcher and not the teachers of the tested students. It was assumed that this would enable students to be more honest and accurate in answering the questionnaire. The students were assembled in one area and given one hour to complete the questionnaire. The data were collated by the writer in Botswana. The interpretation of findings of the study were undertaken when the writer returned to Perth, Western Australia.

It is vital to note that, as cautioned by Gardner (1985, p.9), the reliability of a measuring instrument is usually defined in terms of internal consistency, which deals with the relations among items comprising the scale. However, "where the attitude is general, it is highly likely that considerable discrepancy could exist between a test/retest assessment and one concerned with internal consistency". Gardner (1985) cautions that individuals might respond similarly over two occasions to each item, yielding a high

test/retest reliability, yet respond differentially to the items at any one testing because the generalizability of the attitude permits many interpretations of individual items (yielding relatively low internal consistency reliability). He thus indicates that in such situations it would be unwise to conclude that the test is unreliable, but rather that the generality of the attitude influences the assessment of its reliability.

Also, although one may not go into the problems, advantages and disadvantages of questionnaire-based studies in Africa, one agrees with Schmied (1990) who points out that they have limitations for certain contexts and should not be over-interpreted. They are however complementary to observation and interview-based sociolinguistic research.

### **5.3 Interview**

Four Form 5 students, two girls and two boys, were randomly picked from the fifth senior secondary school and interviewed. One interview was conducted with each one of the students, each lasting for about twenty minutes. The interview technique was used to collect more data to support the data collected using the questionnaire. Some of the interview questions were closely related to the questions used in Gardner (1985) Attitude and Motivation Test Battery (AMTB), which were designed to investigate the students' attitude towards the subject, the teachers and the learning environment. All the interviews were tape recorded and data were transcribed and analysed to find out about the following things:

1. the subject(s) the students liked and regarded as the most important;
2. the subject(s) the students disliked and regarded as the least important;
3. whether English or Setswana should be used as a medium of instruction in the schools;
4. whether the school promoted English and Setswana and encouraged the students to learn them;
5. the attitudes of both the Setswana and English teachers;
6. whether the students liked the way they were taught English and Setswana;
7. whether the students found their English and Setswana teachers interesting, efficient, effective, lovable, humorous, motivating, active, helpful, cheerful or otherwise;
8. whether the students found English or Setswana interesting, easy, satisfying, useful or otherwise;
9. whether English or Setswana would benefit the students in the future.

The interview method was also used to investigate the attitudes of two lecturers from University of Botswana. The interview questionnaire was adopted from Nyati-Ramahobo (1991) and

adapted to suit the needs of this study. These lecturers are relevant to this study because they either teach or deal with languages or subjects related to language. One belongs to the department of Primary Education and also teaches Applied Linguistics. The other is a lecturer and a tutor in the department of African Languages. They were interviewed because of their personal interest in language issues and even more importantly because of their valuable contributions to the recent national commission on education. They have also participated in the committee meetings dealing with the Botswana language policy. As noted by Ferguson (cited in Polome, 1975) the most fruitful source of sociolinguistic information in many countries will be consultation with language teachers (experts above), government officials .

One interview was conducted with each lecturer, each lasting about one hour. The interviews were not tape recorded but notes were taken. The interview covered issues such as the formulation and implementation of the language policy, the attitude towards Setswana as the national language, the status of Setswana and English in education and the necessity for equally using Setswana and English in education and hence bilingualism.

#### 5.4 Interpretation of Results

The Thurstone test used here allowed the writer to discover the nature of attitudes expressed by the students in each school. This was achieved by evaluating the items on the test and assessing the percentage response to each item school by school. The responses were computed for absolute frequencies and percentages, as well as cross-tabulated by school. "The reliability of Thurstone Scales tends to be adequate" (Oppenheim, 1966, pp.132-140), although it may not be as good as the Likert's Scale which "tends to be good , partly because of the greater range of answers permitted to respondents ; a reliability of .85 is often achieved".

On the question of validation, Oppenheim (1966) points out that it is difficult to validate attitudinal measures because of their abstract nature. He also says validity depends on the respondents' candour and willingness to respond.

The students' cooperation and willingness to provide accurate information would obviously affect the results. As Gardner (1985, p.5) comments, "considerable speculation about language is based on individuals' views derived from their experiences, preconceptions and the like". Although empiricism and rigour guided this study before the findings were considered to be valid, "no study, no matter how carefully conducted, can be taken as conclusive". Gardner acknowledges it is only with repeated investigations that the complexities of an area can be truly validated.

It is worthwhile mentioning here that this research used closed - type questions involving YES - NO answers, which were "easier for the respondents to deal with and the questions were easy to score". (Fasold, 1984, p.152). The main weakness of this method is that it forces the respondents to answer in the researcher's terms instead of their own. Both Part A and Part B of the questionnaire contain statements of social and political attitudes, since they have direct influence on language attitudes (Sure, 1991).

### 5.5 Summing up

The data was collected as planned. All the subjects used in this study, including the four students from the fifth school and the two lecturers, cooperated very well so that everything was completed within the given time frame. Each of the four schools where the questionnaire was administered was visited at least twice. The first time was to consult the administration to ask for permission to use the students and the school facilities, as an ethical requirement. The second and subsequent times involved randomly sampling the names from the student lists and actually administering the test. All the materials used were transported to Australia, where the researcher studies, and the data were computed giving the results, interpretations and recommendations that are in the next chapter.



**CHAPTER SIX**

**RESULTS AND FINDINGS**

## 6.0 THE RESULT

As already indicated, the Thurstone-type test was used here in order to help to discover the nature of the attitudes of the respondents in each school. That was done by looking at the frequency and examining the percentage response to each item.

The following information will specifically deal with the responses from the four schools, where the questionnaire was administered, in order to answer the questions that have been asked and to test the hypothesis given. Additional information from the four students interviewed from the fifth school, together with the responses from the lecturers, was separately recorded to provide a more open-ended source of data which could assist in the interpretation of the questionnaire findings.

### 6.1 The overall results of the four schools

#### 1. Attitudes Towards English

The first question asked by this study is, "What are the attitudes of the Botswana COSC students toward English?" The results clearly show that the students have a positive attitude towards English and they would like to see it maintained. For instance, 94.2 % disagreed with the statement that "We should leave English to the British and

the Americans". Such a high percentage response testifies to the fact that English has assumed an almost unchallengeable position as a world language. The position of English is also strengthened by the response that "We need English to speak to foreigners from other parts of the world" (90.8 %). The support for English by Botswana students is further demonstrated by the 77.5 % negative response to the most sensitive statement that "It's wrong to teach English to our children when the English don't teach Setswana to their children".

In fact, the respondents agreed that English is a useful language in Botswana and that it should be learnt for more important functions than just to enjoy pop music. Only 33.3 % thought they needed English to enjoy pop music. Also, only 13.8 % agreed with the statement that "Batswana ought to speak Setswana, and not a foreign language like English".

As far as education is concerned, 94.2 % of the respondents agreed that "English should be taught all over the world", and 95.4 % thought that "English is necessary for higher education". Most seemed to say that, no matter what the circumstances, English is important as 96.7 % thought that "Learning English is boring but necessary". Furthermore, a great majority (86.7 %) would like English to remain the medium of instruction and 86.3 % considered that it is a language which could be used in a clear way (i.e not vague). As we will see later on, some of the four students who were separately interviewed thought that they understood some things better when taught in English than in Setswana. Also, from my

experience, some people say they find it easier and quicker to read information written in English than in Setswana, although they are not necessarily more fluent in the former than the latter.

The results also prove that the respondents strongly recognised the utilitarian aspect of the English language. Hence 80.4 % agreed that English should remain important in Botswana even in future". 98.8 % thought "English is important to get a job". 90 % agreed that "You are considered a higher class person when you speak English. These high percentage responses undoubtedly support the hypothesis proposed in this study that, in Botswana, positive attitudes toward English are instrumentally motivated

In conclusion, although the students seemed to overwhelmingly support English, they did not necessarily say that Setswana should be discarded. They seemed to take the position of balanced bilingualism as 95.4 % argued that "Botswana should speak English as well as Setswana". The support for Setswana will be manifested in the following results.

## 2. Attitudes Towards Setswana

The second question asked by this study is, "what are the attitudes of the Botswana COSC students towards Setswana?" There is clear evidence that the respondents would like to see Setswana maintained. For example, 82.9 % agreed that "We owe it to our

country and posterity to preserve Setswana". Loyalty to Setswana was also demonstrated by the overwhelming 91.3 % disagreement with the statement that "Setswana is a waste of time. "A good majority of the respondents (79.2 %) would like to see Setswana promoted and 88.3 % enjoy hearing Setswana spoken.

With respect to language use in education the response to Setswana is not so strong. It is clearly evident that the students would prefer English to Setswana as already indicated. Only 35.4 % agree that "Setswana ought to be medium of instruction, not just a subject on the timetable". The low response to the use of Setswana in education could be attributed to the low instrumental value of Setswana in Botswana. Only 34.2 % of the respondents thought that " Being able to speak Setswana is an advantage in getting a job in Botswana". Also, 42.9% thought that there are few careers that need Setswana. In fact, 72.1 % indicated that they didn't want to learn Setswana since they were not likely to use it. This should not, however, be interpreted to mean that Setswana is seen as useless because, as we will see later, the students thought it is useful for national purposes. The four students interviewed later made it clear that they needed Setswana for communication but they did not want it to be the medium of instruction.

### 3. A comparison of English and Setswana

The third question asked was how the Botswana students regarded Setswana in relation to English. In other words, did the students

think that Setswana should completely be supplanted by English especially in the education domain. As we have already seen, the majority of the respondents clearly support both languages. However, it is interestingly evident that they would like to see them functioning in different domains. Compared to Setswana, English has strong acceptance in the education domain. The results above support this conclusion. Although 88.8 % thought they should be able to read Setswana books, there was some disagreement (64.6 % ) as to whether Setswana should be the medium of instruction. In economic and utilitarian terms, the students prefer English to Setswana. English guarantees monetary gain or social advantage and prestige to individuals. This has already been discussed in the preceding chapters. On the other hand, Setswana is unbeatable in the national domain. This will be manifested in the following section dealing with the fourth and last question of this study.

#### 4. The factors that guide the choice of language

The fourth question asked by this study was, "what are the socio-political and socio-linguistic factors that guide the students' choice of language in different contexts ?" Without necessarily repeating what has already been said above, it is very evident that the above students chose English for instrumental reasons. It would really be unreasonable to think that they supported it because they wanted to change their nationality. The above literature has shown that African students generally want to be identified with the few elite whose status is also identified by their fluency in English (the

legacy of colonialism). As we will see, it is clearly evident that the Botswana students are proud of their nationality and hence chose Setswana for nationalistic reasons.

The students clearly agreed that Setswana has a symbolic importance as a national language. This was demonstrated by 81.7 % of the responses arguing that "Setswana should be maintained because it is a symbol of Botswana nationhood". 79.2 % agreed that "Setswana is bound up with our national culture". To further support this, 63.8 % rejected the statement that "There is no need to keep up Setswana for the sake of nationalism". 65.3 % thought "We should maintain Setswana in order to develop Botswana." To emphasise the political significance of Setswana further, 64.2 % of the respondents thought that "Setswana is essential to take part fully in national life in Botswana". This is clear evidence that Botswana secondary school students are aware of the political status of Setswana and the political implications of the language policy that promotes it.

## **6.2 Comparison of Results of Individual Schools**

It is important to compare the results of the four individual schools in order to find out if there was a clear distinction between the attitudes in the urban and the rural areas of Botswana respectively. Also it is worthwhile finding out if there was a marked difference between the schools in the north and those in the south. As we have

been told already, a large number of the people who speak Setswana as a second language come from the north. Logically most of the respondents to whom Setswana is a second language would come from the north as compared to the south.

The four schools used in the study are located in the eastern corridor of Botswana within a radius of approximately 500 km. As already explained in the introduction chapter, the majority of the people live in the eastern corridor because the climatic conditions are more favourable for living compared to the western side which mainly consists of a desert. Hence there are more schools on the eastern side than on the western side, as has previously been indicated.

Schools A and C are located in the southern part of Botswana both in the urban and rural areas respectively. Schools B and D are situated in the northern part, both in the urban and rural areas respectively. A stratified random sample of 60 students was taken from each school. The majority of the students who spoke Setswana as a first language came from the south where school A had 100 % of such students and school C 95 %. In the schools of the north 55% of the students spoke Setswana as a second language, school B having 40 % of such students and school D 70 %. Approximately 72% overall spoke Kalanga as a first language. Kalanga is the second largest language in Botswana in terms of the number of its speakers.



### 1 Attitudes Towards Setswana

Students from all the four schools clearly disagreed with the negative statements about Setswana, thus demonstrating their loyalty to Setswana. (86.7 - 96.7 %) The respondents disagreed with the statement that " Setswana is a waste of time ." It is interesting to find that Schools B and D scored highest on this item (96.7 and 91.7%) despite the fact that they have the highest number of students who speak Setswana as a second language. Schools D and B also, interestingly, had the highest percentage of negative responses (86.7 and 83.3 ) to the statement that " I don't want to learn Setswana since I am not likely to use it." The students clearly agree that Setswana has a symbolic importance as a national language. This is demonstrated by (68.3-90 %) arguing that " Setswana should be maintained because it is a symbol of Botswana nationhood". Also, (91.7- 66.7%) of the respondents agree that "Setswana is bound up with our national culture".

So, given the above results, it could be argued that the four schools do not differ much regarding attitudes toward Setswana. The majority of their students support it regardless of whether it is a first or second language.

## 2. Attitudes Towards English

The respondents generally agreed that English is a useful language in Botswana (93.3 - 76.7%) disagreeing with the statement that "Botswana ought to speak Setswana, and not a foreign language like English". All the four schools strongly argued for balanced bilingualism, that " Botswana should speak English as well as Setswana" (98.3 - 91.7%) The four schools also strongly argued that English should remain the medium of instruction in Botswana (91.7-78.3%). All the respondents from the four schools (98.3 - 100 %) agreed that English is important to get a job".

It is interesting that in most of the statements arguing for English, School C appeared top of the list. It appeared at the bottom of the list concerning most of the statements that supported Setswana despite the fact that the majority of its students speak Setswana as a first language. At the same time one should realise that school C comes from the rural area. So, it is probable that the students from the rural area associate the learning of English with urbanity and prestige. On the other hand they may take Setswana for granted because they always speak it in the rural area.

In conclusion, there is no marked difference between the four schools as far as attitudes towards English are concerned.

The following section will present a summary of the data collected from the four students from the fifth school. This data is important to complement the data above. It provides further support to the fact that attitudes toward both English and Setswana are positive and that they are instrumentally and integratively motivated respectively. The other information that will be drawn from this data is that the status of the two languages is not the same hence different attitudes towards them. Also, the data will satisfy the fact that the attitudes toward these languages may be determined by other factors such as classroom environment, attitudes toward the subject and the teacher. It is worth noting though that these factors will not be extensively discussed since they are not the specific questions asked by this study. However, they can be further investigated in another study.

### **6.3 Interviews With Students**

The four students generally thought that all the subjects were important. Only one student picked English as the most important subject. Also, one student, a different student, thought Setswana was the most important subject. Again, only one student picked Setswana as the least important subject. None thought English was least important.

All the students agreed that English should be the medium of instruction in the schools. The reasons they gave were that: English is the official language of Botswana, it is an international language,

it makes it easier for the students to understand what they are taught and it is used with the expatriates in the schools. Interestingly, on the other hand, the students did not give Setswana very high marks compared to English. They thought that it should not be the medium of instruction because it is not an international language, and they already know it because they use it every day. They did not give any specific reasons other than the above.

One might have thought that nothing was done to promote Setswana and that is why it was not given a glowing accolade by the students. However, interestingly, the results of the interviews clearly showed that both English and Setswana are promoted and the students are encouraged to learn them. That is done through extra lessons, clubs (eg debating club), performance prizes, individual contacts with teachers, and the extensive use of the library.

Generally, the students thought that their Setswana and English teachers had positive attitudes towards their subjects. They indicated that the teachers encouraged them to study them seriously because they both determined their success in the final examination. They generally thought that their teachers were interesting, efficient, effective, lovable, humorous, motivating, active helpful and cheerful. However, some of the students raised concerns such as the teacher not being able to explain terms or words in detail, missing some classes, and favouring some students. Without any doubt, these can have an impact on the attitude of the student towards the subject and even the language. None of the

students, however, mentioned any of them as a major problem affecting his / her attitude.

The students generally did not have problems with the way they were taught English and Setswana. They all said they were always involved in the class activities such as reading stories and discussing them. They generally found both subjects interesting, satisfying and useful. However, one found English difficult and the other thought Setswana was sometimes boring.

All the students thought that English would benefit them in future. They advanced reasons such as that they would use it for communicating with foreigners, for further education, and for getting a better job. On the other hand, they thought Setswana was needed in order to speak to elderly people, for becoming a teacher and for national purposes.

In conclusion then, the results of the interview support the fact that the students consider both Setswana and English to be important subjects. The attitudes of the students, in this case, are not so much influenced by the way they feel about the subjects and the teachers alone. They are also determined by the instrumental and the integrative importance the students attach to them. This indeed supports the hypothesis of this study as outlined earlier on.

#### 6.4 Interviews With Lecturers

As already mentioned, the lecturers were used in this study in order to extend the coverage of opinions beyond the students, and also to compare their attitudes in order to solidify the conclusion reached by this study as far as the attitudes of the Botswana COSC students towards English and Setswana are concerned. It has already been mentioned that both the lecturers participate, in one way or another, in policy advisory and formulation forums. Also, through a chain reaction, their attitudes can be relayed to the students through the teachers they teach at the university. It would be interesting to find out the attitudes of the teachers themselves in another study.

The interviews covered issues such as the formulation and implementation of the language policy, the attitude towards Setswana as the national language, the status of Setswana and English in education and the necessity for equally using Setswana and English in education and hence bilingualism.

In brief, both lecturers did not outspokenly object to the use and maintenance of English in Botswana. They agreed, as we have found out about the students, that English has an instrumental value in Botswana. They also strongly agreed that Setswana is the national language and it should undoubtedly be preserved for that function. One lecturer said, "Setswana is the language of Botswana and is therefore important for cultural identity". Another one indicated

that "generally, a well educated Motswana, whether Kalanga, would see it as a good idea or ideal to support Setswana for nationalism". Interestingly, Setswana is the second language to this second lecturer because he is Kalanga. This finding ties with what we saw about the schools in the north.

Both lecturers strongly felt that the language policy of Botswana has many weaknesses and that it tends to upgrade the status of English while lowering that of Setswana. As we have already found out, the students do not have a high opinion of Setswana, especially in education. One lecturer thought that the policy is colonially orientated towards thinking that English is important as a world language and a language of business, and therefore should be learnt from an early age. However, she felt that ESL programmes could be developed for those who want to do business with the world, as Japan has for instance done, while Setswana should be used as a medium of instruction, especially at primary school. This is contrary to what the students thought.

The other lecturer thought that Botswana doesn't really have a policy except two sentences in the constitution which say that English is the official language and Setswana is the national language. He said the Botswana policy doesn't define the domains of language, and the educational policy in particular does not have any specific assumptions.

In conclusion, both lecturers recommended that Setswana should be given a fair place in the language policy of Botswana, especially in education. This can be done by using it as a medium of instruction right from the early age and at primary school, in order to inculcate national and cultural identity in the students while they are still young. They also recommended that Setswana should be developed to become sufficient and efficient for instruction. This can be done by developing its metalanguage and increasing its vocabulary by borrowing scientific words and concepts from other languages such as English. The status of Setswana can also be improved by providing all the necessary incentives towards the writing and reading of Setswana books, and by giving a proper language training to teachers.

So, given the data collected from all the subjects including the four students and the two lecturers, there is no doubt that the questions asked by this study have been sufficiently answered.



## 6.5 Findings

In specific terms, the findings of this study are therefore that:

### 1. Hypothesis A: That attitudes toward English are instrumentally motivated.

The results of this research confirm that attitudes to English are instrumentally motivated. All the respondents, even the Kalanga speaking ones, did not think that English should be replaced by Setswana as a medium of instruction. This is indicated by 65 % of them who thought that English was a better language for teaching Science subjects. Furthermore, 87.5 % of all the respondents agree that "English takes you further than Setswana". The four students who were separately interviewed also unanimously thought that English should continue to be the medium of instruction. One of the reasons they gave is that English is an international language.

### 2. Hypothesis B: That attitudes towards Setswana are integratively motivated.

The respondents agreed overall that Setswana is a useful language. 63.8 % thought that we should keep Setswana for the sake of nationalism and 81.7 % thought that Setswana should be maintained because it is a symbol of nationalism in Botswana. 65.8 % thought

that " We should maintain Setswana in order to develop Botswana" and 64.2 % also thought that "Setswana is essential to take part fully in national life in Botswana". Although the students generally thought that Setswana should be kept for nationalistic reasons, they did not give it a glowing accolade. This is mainly because the instrumental value vis-a-vis national status of Setswana is low. Only 34.2 % thought that "Being able to speak Setswana is an advantage in getting a job". Also, only 34.4 % thought that "Setswana ought to be the medium of instruction, not just a subject in the timetable". In fact, 42.9 % agree that "Knowledge of Setswana offers few career opportunities". So we can see that the importance the students attach to Setswana is mainly of a symbolic or integrative nature than instrumental. In fact, 95.4 % said "English is necessary for higher education". Sure (1991) cites Hofman (1977) who, in his study of language attitudes in Rhodesia, concluded that people learn the indigenous languages more because of their abstract and symbolic importance as markers of national unity or cultural identity than for personal instrumental benefits.

## 6.6 Summary

The results give the evidence that the attitudes of the student subjects like those of the two lecturers interviewed are generally positive toward English and Setswana, thus answering the questions asked by this study earlier on. The hypothesis that the Botswana COSC students are instrumentally and integratively motivated to learn English and Setswana respectively is valid. As already mentioned, English is valued for instrumental reasons and Setswana

for nationalist reasons. The acceptance of both languages indicates that the respondents are in favour of a balanced diglossic situation whereby " Each language is given fair official and public support in its domain(s)".(Sure,1991, p. 6)

The student subjects do not as a whole seem to think that the languages are existing in conflict but rather that they are "happily co-existing in a diglossic relationship with functions clearly delineated and clearly understood by the users". (Sure 1991, p. 6) It is clearly evident that they would like the status quo to remain and it doesn't seem that they would like to see the functions of the two languages interchanged. For instance they believe that English should continue to be the medium of instruction as it is. On the other hand, the lecturers are not satisfied by the value of Setswana. Although they do not necessarily say the roles of the languages should be interchanged or replaced, they recommend that the status of Setswana should be improved by giving it a share in the formal domains that are at present dominated by English.

The question that remains now is how to make each language perform its function(s) effectively and efficiently. In other words, how can the "war of attrition" between the two languages be reduced and how can the prestige, status and utility of a disadvantaged language be enhanced? (Sure, 1991) Sure thinks that this question is both pedagogical and attitudinal, requiring the cooperation of policy makers ( politicians and civil servants) and educators. The above concerns may be addressed if one of the following recommendations can be considered.

## 6.7 RECOMMENDATIONS

This study provides added support in the context of Botswana for the recommendations made by Sure (1991) that:

1. At primary school level some subjects, especially those that will increase the amount of exposure to language skills, such as History and Social Studies should be taught and examined in Setswana. According to Sure (1991) this system has been tried in the Philippines and it has been successful. In his study, Sibayan (cited in Polome, 1975) found that the majority of the respondents indicated that Good Manners and Health Education should be taught in Pilipino. The data suggested that many of the respondents favoured the idea of using Pilipino as the medium of instruction for non-scientific and non-technical subjects. According to Sibayan, that seemed to suggest that people were willing to accept a multilingual type of instruction in which English and Pilipino had separate domains.

2. Setswana should be used as a medium of instruction at primary school and English at secondary school. According to Sure (1991) this has been done in Tanzania although the success of this is still being debated. For more information the reader is referred to Rubagumya (1986,0; 1990) and Criper and Dodd (1984). Although some people may think that this system can lower the education standards, especially at secondary and university level, this may

not be the case if the teaching of English as a subject is done well at primary school.(Sure, 1991)

Similarly, in Ethiopia, Amharic is the sole language of primary education, with English taught as a subject as in the case of Tanzania. French and Italian are media of instruction at secondary school, although English is rapidly replacing them. Abdulaziz (1991). In Somalia as well, Somali is used as the medium of instruction both at primary and secondary school. Somalia is the only country south of the Sahara that uses its own national/official language as a medium at secondary school level. School books in Mathematics and Science have been written in Somali. (Abdulaziz, 1991) In order to ease the language transition, university students undergo two years of intensive studying of Italian/English depending on the faculty.

3. Another method comparable to one which has been tried and found to be successful by Mexican Americans (Sure, 1991; Cohen, 1975) is that of using both Setswana and English in teaching all subjects. However, this requires the teachers to be trained and know where exactly to switch to another language for the maximum benefit of the students.

As Adegbija (1994) indicated earlier on, it does no harm to accept English, particularly in the science and technology domains. It is also important for international communication. Accepting it is not necessarily glorifying it. Unless Setswana is developed to perform the above functions, it should be used in non-scientific areas. This

will improve its status, and protect it from the danger of shifting and eventual extinction.

## 6.8 CONCLUSIONS

In conclusion, the findings of this study, together with the literature that has been used, significantly emphasise the importance of sociolinguistic research, particularly in informing policy. First of all, this research has taught us that we need to implement new bilingual education programmes or review those that already exist, in order to meet the challenges of the modern world which is lead by science and technology. (Cummins & Swain, 1986) Of significance to this study, it was highlighted that it is important to study language attitudes, especially in multilingual contexts, because language engineering can flourish or fail according to the attitude of the community. (Baker 1992)

Most importantly, the developing countries like Botswana must properly and carefully formulate and implement policies that will safeguard national unity, national identity, access to modern science and technology, and international communication. (Ferguson, cited in Polome, 1975) It was cautioned that language planning policies that are ignorantly and haphazardly formulated and hastily implemented (Adegbija, 1994) can be discriminating and metamorphosed into political time bombs. In fact, as noted by Ferguson (cited in Polome, 1975) policy decisions must not be

influenced by emotional issues such as tribal, regional and religious identification, national rivalries, and preservation of elites.

This study has shown us the attitudes the Botswana COSC students and in relation to what Gardner and Lambert (1972) had said these attitudes can have a bearing on their success in language learning and in their achievement in general. This is especially important in situations like that of Botswana where English is required to proceed to a higher level in life. It has been well established over the years that attitudes and motivation are related to achievement. (Gardner & Lambert, 1972) So, it was important to investigate the attitudes of the Botswana students and find out whether they think English should be the medium of instruction because they are the ones who receive instruction in this language.

The necessity to investigate the positions of English and Setswana was also prompted by the fact that there seems to be a "war of attrition" (Sure, 1991) between these languages. English seems to be superseding Setswana, despite the fact that there is quite a common overlap between their functions. There is a substantial leakage of functions between H (English) L (Setswana). (Fasold, 1984) By investigating the attitudes of the Botswana students toward Setswana and English this study produces evidence relevant to the case as to whether English should continue to be an official language or whether it should be supplanted by Setswana as an official language or a language of instruction at school.

The most important challenge remaining for the government of Botswana is to develop the language skills in both Setswana and English (corpus planning) and also ensure that the two languages are on a par as far as their social prestige is concerned (status planning). (Nyati-Ramahobo, 1991) The government should also recognise the value attached to Setswana, acknowledge the bilingual nature of the society and see that both Setswana and English (and not just English) can perform important functions both in education and in society . Furthermore Sure (1991) points out that the use of both languages in bilingual education has been proved by research to develop skills in both with learners transferring skills from one language to the other. "One language does not, therefore work against the other but actually reinforces the acquisition of skills in the other".(Sure 1991, p. 259).

Finally, to complement the recommendations that were made above, this study would like to suggest that : Following the recommendations made in Botswana Government Paper No. 2 the teaching of Setswana should be taken more seriously and the students should be helped to recognise the opportunities of development in the language. This can be done by :

(a) including Setswana teacher training in the category of critical human resource shortage alongside the science and technical fields of study in the proposed Grant/ Loan Scheme.

( Rec 103 paragraph 10.5.19, p.46) :



(b) extensively disseminating information about job opportunities other than teaching such as translation, court interpretation and media work to help the students to take Setswana more seriously and realise its instrumental value (Rec 46 paragraph 5.10.37, p. 66) ;

(c) exposing teachers to as many effective language teaching methods as possible so as to provide variety for the teacher and the learner, with emphasis on communicative approaches, to make Setswana interesting as a subject (Rec 46 paragraph 5. 10. 37 p66).

Research on language issues or topics should be encouraged in Botswana. A more thorough study with more sophisticated design and thorough sampling and analytical techniques should be done on language attitudes in Botswana, involving both the students, teachers, parents and the policy makers. This will unearth the more deep-seated attitudes of the respondents. (Adegbija, 1994)

Table 1 : Attitudes towards Setswana (overall results)

STATEMENT	NO		YES	
	F	%	F	%
1. I enjoy hearing Setswana spoken	28	11.7	212	88.3
2. We should work tirelessly to promote Setswana	50	20.3	190	79.2
3. Setswana should not be forced on people	53	22.1	187	77.9
4. Setswana is a waste of time	219	91.3	21	8.8
5. Setswana is difficult to learn	149	62.1	91	37.9
6. There are more useful languages than Setswana	80	33.3	160	66.7
7. I like speaking Setswana	52	21.7	188	78.3
8. I don't want to learn Setswana since I'm not likely to use it	175	72.3	65	27.1
9. Setswana is a language worth learning	59	24.6	181	75.4
10. I'd like to learn Setswana if it were easier to learn	115	47.9	125	52.1
11. I don't speak Setswana but I don't object to it	129	53.8	111	46.3
12. I should be able to read Setswana books	27	11.3	213	88.8
13. There is no need to speak Setswana for the sake of nationalism	153	63.8	87	36.3
14. We should maintain Setswana in order to develop Botswana	82	34.2	158	65.9
15. I'd like to speak Setswana just for the sake of it	165	68.8	75	31.3
16. Setswana shouldn't dominate the curriculum	51	21.3	189	78.8
17. Setswana is not an asset but only demanded by politicians	183	76.3	57	23.8
18. It is not true to say Setswana has no value in the modern world	87	36.3	153	63.8
19. Setswana has no place in the modern world	117	48.8	123	51.3
20. Knowledge of Setswana offers very few career opportunities	137	57.1	103	42.9
21. Setswana is essential to take part fully in national life in Botswana	86	35.3	154	64.2
22. Setswana is not much use to anybody	195	81.3	45	18.8
23. The learning of Setswana should be left to individual choice	80	33.3	160	66.7
24. We owe it to our country and posterity to preserve Setswana	41	17.1	199	82.9
25. Setswana should be maintained because it is a symbol of Botswana nationhood	44	18.3	196	81.7
26. It is important to learn Setswana since it is the language used by the top political leaders	196	81.7	44	18.3
27. Being able to speak Setswana is an advantage in getting a job in Botswana	158	65.8	82	34.2
28. I speak Setswana but I shouldn't mind if I didn't	112	46.7	128	53.3
29. Setswana is bound up with our national culture	50	20.8	190	79.2
30. Setswana ought to be a medium of instruction, not just a subject on the timetable	155	64.6	85	35.4

N = 240

Table 2 : Attitudes towards English (overall results)

STATEMENT	NO		YES	
	F	%	F	%
1. We need to know English to enjoy pop music	160	66.7	80	33.3
2. Batswana speak too much English	133	55.4	107	44.6
3. English should be taught all over the world	14	5.9	226	94.2
4. I shouldn't like English to overshadow Setswana	86	35.8	154	64.2
5. English takes you farther than Setswana	30	12.5	210	87.5
6. Setswana is better than English	209	87.1	31	12.9
7. English is better than Setswana	42	17.5	198	82.5
8. English is a beautiful language	38	15.8	202	85
9. Batswana ought to speak Setswana, not a foreign language like English	207	86.3	33	13.8
10. English is more difficult than Setswana	105	43.8	135	56.3
11. We should leave English to the British and the Americans	226	94.2	14	5.8
12. Learning English is boring but necessary	8	3.3	232	96.6
13. English is necessary for higher education	11	4.6	229	95.4
14. One shouldn't learn English too early in life, in case one is lead to disregard Setswana, the national language	150	62.3	90	37.5
15. English is a vague language	207	86.3	33	13.8
16. It is good to be able to speak English to be able to communicate and make freinds with the British and the Americans	33	13.8	207	86.3
17. English should be used in Botswana when it is absolutely necessary	137	57.1	103	42.9
18. Batswana should speak English as well as Setswana	11	4.6	229	95.4
19. English is working against Setswana	147	61.3	93	38.8
20. English books are better than Setswana books	107	44.6	133	55.4
21. We need English to speak to foreigners from other parts of the world	22	9.2	218	90.8
22. English should be more important than Setswana in Botswana	153	63.8	87	36.3
23. It's wrong to teach English to our children when the English don't teach Setswana to their children	186	77.5	54	22.5
24. English is the greatest language in the world	23	9.6	217	90.4
25. It's easier to study science subjects in English	84	35	156	65
26. You are considered a higher class person if you speak English	24	10	216	90
27. English is important to get a job	3	1.3	237	98.8
28. English should be less important in Botswana in future	193	80.4	47	19.6
29. English should be taught as a subject only ; not used as a medium of instruction	208	86.7	32	13.3

N = 240

Table 3 : School A - Attitudes towards Setswana

STATEMENT	NO		YES	
	F	%	F	%
1. I enjoy hearing Setswana spoken	5	8.3	55	91.7
2. We should work tirelessly to promote Setswana	13	21.7	47	78.3
3. Setswana should not be forced on people	12	20	48	80
4. Setswana is a waste of time	54	90	6	10
5. Setswana is difficult to learn				
6. There are more useful languages than Setswana	25	41.7	35	58.3
7. I like speaking Setswana	13	21.7	47	78.3
8. I don't want to learn Setswana since I'm not likely to use it	34	56.7	26	43.3
9. Setswana is a language worth learning	19	31.7	41	68.3
10. I'd like to learn Setswana if it were easier to learn	23	38.3	37	61.7
11. I don't speak Setswana but I don't object to it	37	61.7	23	38.3
12. I should be able to read Setswana books	5	8.3	55	91.7
13. There is no need to speak Setswana for the sake of nationalism	39	65	21	35
14. We should maintain Setswana in order to develop Botswana	21	35	39	65
15. I'd like to speak Setswana just for the sake of it	42	70	18	30
16. Setswana shouldn't dominate the curriculum	14	23.3	46	76.7
17. Setswana is not an asset but only demanded by politicians	45	75	15	25
18. It is not true to say Setswana has no value in the modern world	25	41.7	35	58.3
19. Setswana has no place in the modern world	29	48.3	31	51.7
20. Knowledge of Setswana offers very few career opportunities	31	51.7	29	48.3
21. Setswana is essential to take part fully in national life in Botswana	20	33.3	40	66.6
22. Setswana is not much use to anybody	45	75	15	25
23. The learning of Setswana should be left to individual choice	13	21.7	47	78.3
24. We owe it to our country and posterity to preserve Setswana	10	16.6	50	83.3
25. Setswana should be maintained because it is a symbol of Botswana nationhood	6	10	54	90
26. It is important to learn Setswana since it is the language used by the top political leaders	48	80	12	20
27. Being able to speak Setswana is an advantage in getting a job in Botswana	45	75	15	25
28. I speak Setswana but I shouldn't mind if I didn't	30	50	30	50
29. Setswana is bound up with our national culture	5	8.3	55	91.7
30. Setswana ought to be a medium of instruction, not just a subject on the timetable	40	66.7	20	33.3

N = 60

Table 4 : School A - Attitudes towards English

STATEMENT	NO		YES	
	F	%	F	%
1. We need to know English to enjoy pop music	36	60	24	40
2. Batswana speak too much English	20	33.3	40	66.7
3. English should be taught all over the world	5	8.3	55	91.7
4. I shouldn't like English to overshadow Setswana	20	33.3	40	66.7
5. English takes you farther than Setswana	10	16.7	50	83.3
6. Setswana is better than English	52	86.7	8	13.3
7. English is better than Setswana	10	16.7	50	83.3
8. English is a beautiful language	8	13.3	52	86.7
9. Batswana ought to speak Setswana, not a foreign language like English	53	88.3	7	11.7
10. English is more difficult than Setswana	34	56.7	26	43.3
11. We should leave English to the British and the Americans	56	93.3	4	6.7
12. Learning English is boring but necessary	2	3.33	58	96.7
13. English is necessary for higher education	3	5	57	95
14. One shouldn't learn English too early in life, in case one is lead to disregard Setswana, the national language	35	58.3	25	41.7
15. English is a vague language	50	83.3	10	16.7
16. It is good to be able to speak English to be able to communicate and make freinds with the British and the Americans	9	15	51	85
17. English should be used in Botswana when it is absolutely necessary	32	53.3	28	46.7
18. Batswana should speak English as well as Setswana	5	8.3	55	91.7
19. English is working against Setswana	32	53.3	28	46.7
20. English books are better than Setswana books	23	38.3	37	61.7
21. We need English to speak to foreigners from other parts of the world	5	8.3	55	91.7
22. English should be more important than Setswana in Botswana	46	76.7	14	23.3
23. It's wrong to teach English to our children when the English don't teach Setswana to their children	38	63.3	22	36.7
24. English is the greatest language in the world	7	11.7	53	88.3
25. It's easier to study science subjects in English	21	35	39	65
26. You are considered a higher class person if you speak English	9	15	51	85
27. English is important to get a job	1	1.66	59	98.3
28. English should be less important in Botswana in future	47	78.3	13	21.7
29. English should be taught as a subject only ; not used as a medium of instruction	47	78.3	13	21.7

N = 60

Table 5 . School B . Attitudes towards Setswana

STATEMENT	NO		YES	
	F	%	F	%
1. I enjoy hearing Setswana spoken	4	6.7	56	92.3
2. We should work tirelessly to promote Setswana	11	18.3	49	81.7
3. Setswana should not be forced on people	15	25	45	75
4. Setswana is a waste of time	58	96.7	2	3.3
5. Setswana is difficult to learn	37	61.7	23	38.3
6. There are more useful languages than Setswana	19	31.7	41	68.3
7. I like speaking Setswana	7	11.7	53	88.3
8. I don't want to learn Setswana since I'm not likely to use it	50	83.3	10	16.7
9. Setswana is a language worth learning	10	16.7	50	83.3
10. I'd like to learn Setswana if it were easier to learn	25	41.7	35	58.3
11. I don't speak Setswana but I don't object to it	33	55	27	45
12. I should be able to read Setswana books	9	15	51	85
13. There is no need to speak Setswana for the sake of nationalism	39	65	21	35
14. We should maintain Setswana in order to develop Botswana	13	21.7	47	78.3
15. I'd like to speak Setswana just for the sake of it	45	75	15	25
16. Setswana shouldn't dominate the curriculum	16	26.7	44	73.3
17. Setswana is not an asset but only demanded by politicians	50	83.3	10	16.7
18. It is not true to say Setswana has no value in the modern world	17	28.3	43	71.7
19. Setswana has no place in the modern world	31	51.7	29	48.3
20. Knowledge of Setswana offers very few career opportunities	41	68.3	19	31.6
21. Setswana is essential to take part fully in national life in Botswana	17	28.3	43	71.7
22. Setswana is not much use to anybody	57	95	3	5
23. The learning of Setswana should be left to individual choice	22	36.7	38	63.3
24. We owe it to our country and posterity to preserve Setswana	5	8.3	55	91.7
25. Setswana should be maintained because it is a symbol of Botswana nationhood	7	11.7	53	88.3
26. It is important to learn Setswana since it is the language used by the top political leaders	48	80	12	2
27. Being able to speak Setswana is an advantage in getting a job in Botswana	38	63.3	22	36.7
28. I speak Setswana but I shouldn't mind if I didn't	37	61.7	23	38.3
29. Setswana is bound up with our national culture	10	16.7	50	83.3
30. Setswana ought to be a medium of instruction, not just a subject on the timetable	33	55	27	45

N = 60

Table 6 : School B - Attitudes towards English

STATEMENT	NO		YES	
	F	%	F	%
1. We need to know English to enjoy pop music	46	76.7	14	23.3
2. Batswana speak too much English	29	48.3	31	51.7
3. English should be taught all over the world	5	8.3	55	91.7
4. I shouldn't like English to overshadow Setswana	15	25	45	75
5. English takes you farther than Setswana	9	15	51	85
6. Setswana is better than English	47	78.3	13	21.7
7. English is better than Setswana	19	31.7	41	68.3
8. English is a beautiful language	15	25	45	75
9. Batswana ought to speak Setswana, not a foreign language like English	46	76.7	14	23.3
10. English is more difficult than Setswana	24	40	36	60
11. We should leave English to the British and the Americans	54	90	6	10
12. Learning English is boring but necessary	4	6.7	56	93.3
13. English is necessary for higher education	4	6.7	56	93.3
14. One shouldn't learn English too early in life, in case one is lead to disregard Setswana, the national language	27	45	33	55
15. English is a vague language	47	78.3	13	21.6
16. It is good to be able to speak English to be able to communicate and make freinds with the British and the Americans	10	16.7	50	83.3
17. English should be used in Botswana when it is absolutely necessary	31	51.7	29	48.3
18. Batswana should speak English as well as Setswana	2	3.3	58	96.7
19. English is working against Setswana	37	61.7	23	38.3
20. English books are better than Setswana books	32	53.3	28	46.7
21. We need English to speak to foreigners from other parts of the world	7	11.7	53	88.3
22. English should be more important than Setswana in Botswana	47	78.3	13	21.7
23. It's wrong to teach English to our children when the English don't teach Setswana to their children	46	76.7	14	23.3
24. English is the greatest language in the world	10	16.7	50	83.3
25. It's easier to study science subjects in English	13	21.7	47	78.3
26. You are considered a higher class person if you speak English	10	83.3	50	16.7
27. English is important to get a job	1	1.7	59	98.3
28. English should be less important in Botswana in future	47	78.3	13	21.7
29. English should be taught as a subject only ; not used as a medium of instruction	54	90	6	10

N = 60

Table 7 : School C - Attitudes towards Setswana

STATEMENT	NO		YES	
	F	%	F	%
1. I enjoy hearing Setswana spoken	14	23.3	46	76.7
2. We should work tirelessly to promote Setswana	18	30	42	70
3. Setswana should not be forced on people	7	11.7	53	88.3
4. Setswana is a waste of time	52	86.7	8	13.3
5. Setswana is difficult to learn	41	68.3	19	31.7
6. There are more useful languages than Setswana	10	16.7	50	83.3
7. I like speaking Setswana	17	28.3	43	71.7
8. I don't want to learn Setswana since I'm not likely to use it	39	65	21	35
9. Setswana is a language worth learning	18	30	42	70
10. I'd like to learn Setswana if it were easier to learn	34	56.7	26	43.3
11. I don't speak Setswana but I don't object to it	35	58.3	25	41.7
12. I should be able to read Setswana books	6	10	54	90
13. There is no need to speak Setswana for the sake of nationalism	41	68.3	19	31.7
14. We should maintain Setswana in order to develop Botswana	35	58.3	25	41.7
15. I'd like to speak Setswana just for the sake of it	37	61.7	23	38.3
16. Setswana shouldn't dominate the curriculum	6	10	54	90
17. Setswana is not an asset but only demanded by politicians	41	68.3	19	31.7
18. It is not true to say Setswana has no value in the modern world	29	48.3	31	51.7
19. Setswana has no place in the modern world	19	31.7	41	68.3
20. Knowledge of Setswana offers very few career opportunities	25	41.7	35	58.3
21. Setswana is essential to take part fully in national life in Botswana	33	55	27	45
22. Setswana is not much use to anybody	43	71.7	17	28.3
23. The learning of Setswana should be left to individual choice	18	30	42	70
24. We owe it to our country and posterity to preserve Setswana	15	25	45	75
25. Setswana should be maintained because it is a symbol of Botswana nationhood	19	31.7	41	68.3
26. It is important to learn Setswana since it is the language used by the top political leaders	50	83.3	10	16.7
27. Being able to speak Setswana is an advantage in getting a job in Botswana	47	78.3	13	21.7
28. I speak Setswana but I shouldn't mind if I didn't	15	25	45	75
29. Setswana is bound up with our national culture	15	25	45	75
30. Setswana ought to be a medium of instruction, not just a subject on the timetable	45	75	15	25

N = 60

Table 8 : School C - Attitudes towards English



STATEMENT	NO		YES	
	F	%	F	%
1. We need to know English to enjoy pop music	37	61.7	23	38.3
2. Batswana speak too much English	40	66.7	20	33.3
3. English should be taught all over the world	2	3.3	58	96.7
4. I shouldn't like English to overshadow Setswana	29	48.3	31	51.7
5. English takes you farther than Setswana	2	3.3	58	96.7
6. Setswana is better than English	55	91.7	5	8.3
7. English is better than Setswana	4	6.7	56	93.3
8. English is a beautiful language	12	20	48	80
9. Batswana ought to speak Setswana, not a foreign language like English	56	93.3	4	6.7
10. English is more difficult than Setswana	26	43.3	34	56.7
11. We should leave English to the British and the Americans	56	93.3	4	6.7
12. Learning English is boring but necessary	1	1.7	59	98.3
13. English is necessary for higher education	1	1.7	59	98.3
14. One shouldn't learn English too early in life, in case one is lead to disregard Setswana, the national language	43	71.7	17	28.3
15. English is a vague language	54	90	6	10
16. It is good to be able to speak English to be able to communicate and make friends with the British and the Americans	5	8.3	55	91.7
17. English should be used in Botswana when it is absolutely necessary	38	63.3	22	36.7
18. Batswana should speak English as well as Setswana	1	1.7	59	98.3
19. English is working against Setswana	30	50	30	50
20. English books are better than Setswana books	25	41.7	35	58.3
21. We need English to speak to foreigners from other parts of the world	2	3.3	58	96.7
22. English should be more important than Setswana in Botswana	27	45	33	55
23. It's wrong to teach English to our children when the English don't teach Setswana to their children	51	85	9	15
24. English is the greatest language in the world	4	6.7	56	93.3
25. It's easier to study science subjects in English	24	40	36	60
26. You are considered a higher class person if you speak English	2	3.3	58	96.7
27. English is important to get a job	1	1.7	59	98.3
28. English should be less important in Botswana in future	50	83.3	10	16.7
29. English should be taught as a subject only ; not used as a medium of instruction	55	91.7	5	8.3

N = 60

Table 9 : School D - Attitudes towards Setswana

STATEMENT	NO		YES	
	F	%	F	%
1. I enjoy hearing Setswana spoken	5	8.3	55	91.7
2. We should work tirelessly to promote Setswana	8	13.3	52	86.7
3. Setswana should not be forced on people	19	31.7	41	68.3
4. Setswana is a waste of time	55	91.7	5	8.3
5. Setswana is difficult to learn	41	68.3	19	31.7
6. There are more useful languages than Setswana	26	43.3	34	56.7
7. I like speaking Setswana	15	25	45	75
8. I don't want to learn Setswana since I'm not likely to use it	52	86.7	8	13.3
9. Setswana is a language worth learning	12	20	48	80
10. I'd like to learn Setswana if it were easier to learn	33	55	27	45
11. I don't speak Setswana but I don't object to it	24	40	36	60
12. I should be able to read Setswana books	7	11.7	53	88.3
13. There is no need to speak Setswana for the sake of nationalism	34	56.7	26	43.3
14. We should maintain Setswana in order to develop Botswana	13	21.7	47	78.3
15. I'd like to speak Setswana just for the sake of it	41	68.3	19	31.7
16. Setswana shouldn't dominate the curriculum	15	25	45	75
17. Setswana is not an asset but only demanded by politicians	47	78.3	13	21.7
18. It is not true to say Setswana has no value in the modern world	16	26.7	44	73.3
19. Setswana has no place in the modern world	38	63.3	22	36.7
20. Knowledge of Setswana offers very few career opportunities	40	66.7	20	33.3
21. Setswana is essential to take part fully in national life in Botswana	16	26.7	44	73.3
22. Setswana is not much use to anybody	50	83.3	10	16.7
23. The learning of Setswana should be left to individual choice	27	45	33	55
24. We owe it to our country and posterity to preserve Setswana	11	18.3	49	81.7
25. Setswana should be maintained because it is a symbol of Botswana nationhood	12	20	48	80
26. It is important to learn Setswana since it is the language used by the top political leaders	50	83.3	10	16.7
27. Being able to speak Setswana is an advantage in getting a job in Botswana	28	46.7	32	53.3
28. I speak Setswana but I shouldn't mind if I didn't	30	50	30	50
29. Setswana is bound up with our national culture	20	33.3	40	66.7
30. Setswana ought to be a medium of instruction, not just a subject on the timetable	37	61.7	23	38.3

N = 60

Table 10 : School D - Attitudes towards English

STATEMENT	NO		YES	
	F	%	F	%
1. We need to know English to enjoy pop music	41	68.3	19	31.7
2. Batswana speak too much English	44	73.3	16	26.7
3. English should be taught all over the world	2	3.3	58	96.7
4. I shouldn't like English to overshadow Setswana	22	36.7	38	63.3
5. English takes you farther than Setswana	9	15	51	85
6. Setswana is better than English	55	91.7	5	8.3
7. English is better than Setswana	9	15	51	85
8. English is a beautiful language	3	5	57	95
9. Batswana ought to speak Setswana, not a foreign language like English	52	86.7	8	13.3
10. English is more difficult than Setswana	21	35	39	65
11. We should leave English to the British and the Americans	60	100	0	0
12. Learning English is boring but necessary	1	1.7	59	98.3
13. English is necessary for higher education	3	5	57	95
14. One shouldn't learn English too early in life, in case one is lead to disregard Setswana, the national language	45	75	15	25
15. English is a vague language	56	93.3	4	6.7
16. It is good to be able to speak English to be able to communicate and make friends with the British and the Americans	9	15	51	85
17. English should be used in Botswana when it is absolutely necessary	36	60	24	40
18. Batswana should speak English as well as Setswana	3	5	57	95
19. English is working against Setswana	48	80	20	12
20. English books are better than Setswana books	27	45	33	55
21. We need English to speak to foreigners from other parts of the world	8	13.3	52	86.7
22. English should be more important than Setswana in Botswana	33	55	27	45
23. It's wrong to teach English to our children when the English don't teach Setswana to their children	51	85	9	15
24. English is the greatest language in the world	2	3.3	58	96.7
25. It's easier to study science subjects in English	26	43.3	34	56.7
26. You are considered a higher class person if you speak English	5	3	57	95
27. English is important to get a job	0	0	60	100
28. English should be less important in Botswana in future	49	81.7	11	18.3
29. English should be taught as a subject only ; not used as a medium of instruction	52	86.7	8	13.3

N = 60

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**Source**

Sure, K (3/2/95) Phone conversation between K Sure and J Magogwe on the validity of the questionnaire to be used, selection of judges, and the Thurstone scale.

**QUESTIONNAIRE(S)**

**School:** \_\_\_\_\_

**Form:** \_\_\_\_\_ **Year** \_\_\_\_\_

**Age:** \_\_\_\_\_

**Sex:** M/F (circle)

**Mother Tongue** \_\_\_\_\_ **Other Languages**  
**Used** \_\_\_\_\_

**First Language** \_\_\_\_\_  
\_\_\_\_\_

**Father/Guardians Occupation**

\_\_\_\_\_

**Mother/Guardians Occupation**

\_\_\_\_\_

**INSTRUCTIONS:**

Following are a number of statements with which some people agree and others disagree. There are no right or wrong answers, since many people have different opinions. Please show your opinion by ticking the answer that best describes how you feel towards each question. For example, I might think that Botswana soccer players are much better than South African soccer players. In that instance I would tick **AGREE** as given in the example below:

	AGREE	DISAGREE
Botswana soccer players are better than South African soccer players		

How you select your answers should be based on everything you know and have heard. Please do not be careless as it is important we obtain your true feelings. I urge you to be as accurate as possible, since the success of this investigation depends upon it. It is also of great importance, that you complete ***BOTH*** parts of the questionnaire: Part A and Part B . Many thanks to you all.



**Part A**

<b>STATEMENT</b>	<b>AGREE</b>	<b>DISAGREE</b>
1. I enjoy hearing Setswana spoken.		
2. We should work tirelessly to promote Setswana.		
3. Setswana should not be forced on people.		
4. Setswana is a waste of time.		
5. I like speaking Setswana.		
6. Setswana is difficult to learn.		
7. There are more useful languages than Setswana.		
8. I don't want to learn Setswana.		
9. Setswana is a language worth learning.		
10. I would like to learn Setswana if it were easy to learn.		
11. I don't speak Setswana but I don't object to it.		
12. I should be able to read Setswana books.		
13. There is no need to keep Setswana for the sake of nationalism.		
14. We should maintain Setswana in order to develop Botswana.		
15. I'd like to speak Setswana just for the sake of it.		
16. Setswana shouldn't dominate the curriculum.		
17. Setswana is an asset but only dominated by politicians.		
18. It is not true to say Setswana has no value in the modern world.		
19. Knowledge of Setswana offers few career opportunities.		
20. Setswana has no place in the modern world.		
21. Setswana is essential to take part fully in national life in Botswana.		
22. Setswana is not much use to anybody.		

23. The learning of Setswana should be left to individual choice.		
24. We owe it to our country and prosperity to preserve Setswana.		
25. Setswana should be maintained because it is a symbol of Botswana nationhood.		
26. It is important to know Setswana since it is the language used by the top political leaders.		
27. Being able to speak Setswana is an advantage in getting a job in Botswana.		
28. I speak Setswana but I shouldn't mind if I didn't.		
29. Setswana is bound up with our national culture.		
30. Setswana ought to be a medium of instruction, not just a subject in the timetable.		

**Part B**

<u>STATEMENT</u>	<u>AGREE</u>	<u>DISAGREE</u>
1. we need to know English to enjoy pop music.		
2. Batswana speak too much English.		
3. English should be taught all over the world.		
4. I shouldn't like English to overshadow Setswana.		
5. English takes you further than Setswana.		
6. Setswana is better than English.		
7. English is easier than Setswana.		
8. English is a beautiful language.		
9. Batswana ought to speak Setswana, not a foreign language like English.		
10. English is more difficult than Setswana.		
11. We should leave English to the British and Americans.		
12. Learning English is boring but necessary.		
13. English I necessary for higher Education.		
14. One shouldn't learn English too early in life, in case one is lead to disregard Setswana, the national language.		
15. English is a vague language.		
16. It is good to be able to speak English to be able to communicate and make friends with the British and the Americans.		
17. English should be used in Botswana when it is absolutely necessary.		
18. Batswana should speak English as well as Setswana.		
19. English is working against Setswana.		
20. English books are better than Setswana books.		
21. We need English to speak to Foreigners from other parts of the world.		

22. English should be more important than Setswana in Botswana.		
23. It's wrong to teach English to our children when the English don't teach Setswana to their children.		
24. English is the greatest language in the world.		
25. It's easier to study science subjects in English.		
26. You are considered a higher class person if you speak Setswana.		
27. English is important to get a job.		
28. English should be less important in Botswana in future.		
29. English should be taught as a subject only; not used as a medium of instruction.		

