ATTITUDES OF YOUTH TOWARDS TELEVISION NEWS BROADCAST IN INDIGENOUS AFRICAN LANGUAGES: THE CASE OF STUDENTS AT THE UNIVERSITY OF VENDA

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DEDICATION

I dedicate this work to my most important people in my life, my late father, Jacob Moatle Sathekge who worked tirelessly as a labourer to make sure my education is paid for and my late brother Bennet Lekwetekwete Sathekge who never got tired to remind me about the importance of education and always encouraged me to put it first - *kea leboga ditlou.*

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DECLARATION

I, **Suzan Manki Sathekge**, hereby declare that this dissertation titled "Attitudes of Youth Towards Television News Broadcast in Indigenous African Languages: The Case of Students at the University of Venda in fulfilment of the requirements for the degree of Master of Arts in Linguistics in the Department of Communication and Applied Language Studies, at the University of Venda, is my own design and all reference materials contained therein have been duly acknowledged.

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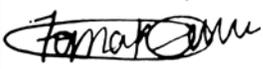
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ABSTRACT

On average, youth in South Africa are more inclined to watch and listen to news broadcast in English language than in indigenous African languages. This trend is likely to contribute to underdevelopment, and extinction of the indigenous African languages in South Africa. However, these concerns are based on casual observations rather than scholarly investigations. This study explores attitudes of the youth towards news broadcast in indigenous African languages at the University of Venda in Limpopo Province, South Africa. An exploratory sequential mixed method was utilised to firstly establish trends in attitudes of youth towards news broadcast in African indigenous languages and later explain the underlying reasons for the language preferences. A self-administered questionnaire was used in the first phase and focus group discussions were used in the second phase to collect data from purposively selected students in the School of Human and Social Sciences at the University of Venda in Limpopo Province, South Africa. Quantitative data was analysed descriptively through Statistical Package for Social Sciences version 26 while qualitative data were analysed using Thematic Content Analysis. The study revealed that most youth are inclined to watch news broadcast in the English language because of the perceived benefits and content richness. On the other hand, news broadcast in African languages were shunned due to limited socio-economic benefits associated with these languages. The study provides important insights into possible strategies for enhancing promotion of indigenous African languages in South Africa through further their development and incorporation into the socio-economic practices.

Keywords: African languages; Indigenous languages; Attitudes, Linguistic imperialism, Multilingual, Television news

ACRONYMS

AMPS	:	All Media Products Survey (AMPS)
CTCTV	:	Cape Town Community Television
DW	:	Deutshe Well
FM	:	Frequency Modulation
FTA	:	Free to air
KBC	:	Kenya Broadcasting Cooperation
GDP	:	Gross Domestic Product
NTA	:	Nigerian Television Authority
PanSALB	:	Pan South African Language Board
PBS	:	Public Broadcasting Services
PCS	:	Public Commercial Services
RAMS	:	Radio Audience Measurement Survey
SABC	:	South African Broadcasting Cooperation
TAMS	:	Television Audience Measurement Survey
TBN	:	Trinity Broadcasting Network
TV	:	Television
UNIVEN	:	University of Venda
ZTV	:	Zimbabwe Television

TABLE OF CONTENTS

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CHAPTER 1

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1   INTRODUCTION

This chapter provides the introduction and background to the study. The background to the study deals with the original of the problem and its current status. The chapter also deals with the statement of the problem, aim and objectives of the study, research questions, significance and delimitation of the study. The chapter continues presenting definitions of key operational terms used in this study. Lastly, it presents the chapter outline of the study.

1.2   BACKGROUND TO THE STUDY

During colonial rule and apartheid in the case of South Africa, English and Afrikaans were utilised as the main languages in various platforms including in the media. Oppression, fear of black majoritarianism, discrimination, favouritism, and lack of development of Indigenous African languages are some of the factors underlying marginalisation of Indigenous African languages in the media and education (Louw, 2004). In schools, English and Afrikaans were used as the medium of instruction and in government departments as the administration language. Moreover, media houses such as radios and television (TV) stations broadcast their programmes in either English or Afrikaans (Steyn, 1980). As a result, it was 'mandatory' for all citizens to be proficient in both English and Afrikaans to engage in socio-economic activities.

Since the first occupation of South Africa by the Dutch in 1652, to the period of British rule and the establishment of the Republic of South Africa by the apartheid regime government language policies in schools and formal settings failed to recognize South Africa's linguistic diversity. This created language inequalities and promoted the dominance of English and Afrikaans. Also, news broadcast on radio and television were

either in English or Afrikaans. Kapatamoyo (2007) notes that English and Afrikaans in South Africa were used to mobilize and segregate; educate and mal-educate; as well as to inform and misinform. Consequently, Africans were compelled to seek proficiency in and ultimately prefer the English and Afrikaans. A trend that has survived even after the demise of the apartheid government and it is more pronounced among the youth because of the dominance of global culture (Grau, 2009). Although, the government started to promote African languages in the 1970s. It was only until the end of Apartheid in 1994, that indigenous African languages were legislatively recognised and incorporated in practice. Post-apartheid, the youth are increasingly inclined towards English as a medium of communication. For instance, Zulu (23%) is the most commonly spoken first language in South Africa followed by Xhosa (16%) and Afrikaans (14%). However, English (9.6%) remains the dominant language in government and the media (The Economist, 2011: 58). This is largely influenced by global culture and globalisation (Witdarmono, 2021). It also highlights lack of transformation in the present institutional settings from the past apartheid practices. It is against this backdrop that this study seeks to explore further the language preferences for news and programmes broadcast on TV.

The South African Broadcasting Commission's (SABC) language policy framework supports equitable treatment of all the 11 official languages (SABC, 2004). Although, programming in indigenous African languages in the SABC were introduced as early as 1982, and continues to improve including news broadcast, English remains the most dominant language (Eventhough, Mushwana & Mathevula, 2020). This implies that the other 10 languages are given less airtime and the public is exposed to English programmes more than news broadcast in indigenous African languages. As a youthful country with over 63 % of people below the age of 34 years, the youth are likely to develop negative attitudes to the indigenous African Languages (Stats SA, 2020). Thus, the skewed exposure of youth to English language programmes and news broadcasts, is likely to influence their language preferences for television news. The present study sought to investigate the attitudes and perceptions of youth towards television news broadcast in indigenous African languages. Furthermore, how these attitudes affect the process of developing and preserving indigenous African language was assessed.

1.3   PROBLEM STATEMENT

South Africa is youthful nation with young people constituting about 63% of those below 35 years (Stats SA, 2020). Due to globalisation, internationalisation and underdevelopment of indigenous African languages, English language is the most used as a medium of instruction and communication. This unbalanced exposure to the English language is worrisome particularly given the colonial history of the country whereby African languages were marginalised. Despite having fewer home-language speakers, English still dominates in government, the public sector, the legal system, education and broadcasting. Although television programmes in Sepedi, Sesotho, Setswana, IsiZulu and IsiXhosa were introduced in broadcasting as early as 1982, these indigenous African languages still have token appearance in the broadcasting while English dominates and appears to be the preferred language in most of the programmes across SABC1, 2 and 3 (Jackson, 1982). Similarly, the introduction of minority languages such as Xitsonga, IsiNdebele, IsiSwati and Tshivenda on television reflects this tokenism in language representation at SABC as English remains the language of choice on these stations (Kapatamoyo, 2007). All this has been happening in spite of the existence of an SABC policy which commits to redress the imbalance in language promotion and development. Domination of English on television and the underrepresentation of indigenous African languages on the medium does not augur well for the development and promotion of indigenous African languages and could possibly result in the youth becoming more inclined to content produced English while shunning content produced in their mother languages, a scenario that does not bode well for the development and promotion of indigenous African languages. Against this background this study sought to investigate the attitudes of youth towards the news broadcast in indigenous African languages to ascertain the extent to which the dominance of English in the broadcast media in South Africa could be threatening the development of African languages.

1.4   AIM OF THE STUDY

The study sought to investigate attitudes of youth in South Africa towards television news broadcast in indigenous African languages.

1.5 RESEARCH OBJECTIVES

The study was sought to achieve these objectives:

- To establish the preferred language(s) of news broadcast by youth at the University of Venda
- To ascertain the reasons why the youth, prefer news broadcast in a certain language(s)
- To determine the implications of language preferences towards the promotion of indigenous African languages

1.6 RESEARCH QUESTIONS

The following questions are central to the realisation of the study objectives:

- What language(s) of television news broadcast do youth at the University of Venda prefer?
- What factors influence the news broadcasts preferences in the languages identified?
- What are the implications of the language choices on the promotion and development of indigenous African languages?

1.7 SIGNIFICANCE OF THE STUDY

The results of the study could inspire the youth to develop more interest in TV news broadcast in indigenous African languages. Moreover, the outcomes could bring awareness to TV managers on how they could manage and possible stimulate the youth interests to watch TV news and programmes broadcast in indigenous African languages. The study could also help future researchers in the field of communication, media, and language studies to gain further insight that might improve future studies to promote indigenous African languages.

The study may revive the interests of local cultures, traditions and languages, and further grow the youth's interests to the indigenous African languages. In addition, the results may assist in understanding the phenomenon and possible measures of promoting the use of indigenous languages amongst youth.

1.8   DELIMITATION OF THE STUDY

The University of Venda Quality Assurance statistics for the 2020 academic year reports a student population of 16 150 (UNIVEN IPQA, 2020). In this figure, there were 2 380 students in the former School of Human and Social Sciences. This study purposively engaged undergraduate and postgraduate students in the former School of Human and Social Science who speak indigenous African languages and watch television news. Selected students were aged between 18 and 35 as target population of the study.

1.9   DEFINITIONS OF THE OPERATIONAL TERMS

1.9.1   Indigenous languages

An indigenous language refers to a language spoken uniquely by an indigenous community and with origins in each community or country (Spolsky, 2002). It is a language that is native to a region and spoken by indigenous people, often reduced to the status of a minority language. However, for this study, indigenous languages refer to any African local languages, which is Sepedi, Setswana, Sesotho, Tshivenda, Xitsonga, IsiNdebele, IsiZulu, isiXhosa, and SiSwati spoken by students at the University of Venda.

1.9.2   Rural university

Nkomo and Maja (2004) define rural university as an institution of higher learning situated in an area geographical defined as rural. In this study, rural university refers to the University of Venda that is used as case study.

1.9.3 Attitude

Goodale and Milner (1992) define an attitude as a psychological tendency to view an object, issue, or behaviour with a degree of favour. This behaviour is based on conscious or unconscious mental views developed through cumulative experience. Bandura (1982) defines an attitude as a position of the body or manner of carrying oneself, it includes orientation, approach, outlook, manner, stance, position, feelings, thoughts, mind-set, way of thinking, and way of behaving.

1.9.4 Television news

Television news typically connotes the presentation of new information via television. Feubert (2012) news gives it an uncertain quality which distinguishes it from the more careful investigations of history or information about current events provided through different media. In this study television news refers to newly received or noteworthy information, about recent events broadcast in television via SABC channels.

1.9.5 Youth

According to the South African Constitution, national youth policy of 2015 – 2020, youth are any persons aged between 15 – 35 years. For this study, youth refer to the University of Venda students aged 18 to 35 years who speak any local indigenous African languages.

1.10 Chapter Outline

CHAPTER 1: INTRODUCTION AND BACKROUND TO THE STUDY

This chapter provides the introduction to the study. The chapter further outlines the core problem of the research, aim, the key terms, objectives, the research questions and significance of the study.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This chapter reviews the relevant literature pertaining to the state, use and development of indigenous languages in the country. Also, the attitudes and perceptions of the youth on news broadcast in indigenous languages in an African post-colonial society are explored. The chapter also presents the theoretical framework that underpins the study.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

This chapter shares information on research design, research approach, population of the study, sampling and sampling procedure, data collection methods, data analysis and ethical considerations.

CHAPTER 4: DATA PRESENTATION AND ANALYSIS

This chapter presents the study findings and provides an interpretation of the study.

CHAPTER 5: SUMMARY OF FINDINS, RECOMMENDATION AND CONCLUSION

This chapter provides a discussion of the research findings and draws conclusions based on the findings. The chapter further considers the limitations of the study, suggests areas for future studies as well as recommendations based on the research findings.

1.11 CHAPTER SUMMARY

This chapter introduced and highlighted the general background to the study on attitudes and perceptions of the youth towards television news broadcast in indigenous African language. Problem statement, aim of the study, research questions and definitions of key concepts were also discussed. The significance of the study was also outlined as well as the outline of all the chapters in the study. The chapter further highlighted aspects to be discussed under the research design and methodology, data collection instruments, data analysis as well as ethical considerations.

CHAPTER 2

LITERATURE REVIEW, CONCEPTUAL AND THEORETICAL FRAMEWORKS

2.1   INTRODUCTION

The chapter reviews relevant literature on the topic under consideration. It discusses the state, use and development of indigenous languages in South Africa as well as attitudes of the youth towards news broadcast in indigenous languages in an African post-colonial society. In addition, the section looks at the promotion of indigenous African languages *vis-a-vis* English in the educational system, media, governance and at the SABC television. The literature review is divided into six sections, briefly outlined hereunder.

The first section examines the theoretical framework of the study. The second part discusses language and its functions followed by language imperialism and language loss. Thereafter, indigenous languages, how they are affected by globalisation and technology as well as the state of African and South African indigenous languages use and preferences are discussed. The following sections discuss the attitudes towards indigenous languages from a general standpoint to government and youth's perspectives. Also, examined are attitudes towards foreign languages. Sections 9 to 11 discusses the relationship between the broadcast media and indigenous languages. The sections after deal with the language and the new constitution of South Africa as well as the use of indigenous languages in the media globally and in sub-Saharan Africa. Lastly, the chapter concludes by discussing the promotion of African indigenous languages in South Africa.

2.2   LANGUAGE, MEDIA AND SOCIETY

There is considerable amount of literature on the role and functions of language in society. One of the most important elements of language, is that language is a system of signs (Swiss linguist, Ferdinand de Saussure, 1916/1959). Languages are similar in the sense that all are systems of signs for encoding meaning and the realities of the world. Moreover, the language is culture-specific, thus each language is systematically different

from another. In each language, signs are used or arranged differently to encode meaning and communication to the world. Thus, each language is an efficient tool for encoding the peculiarities of the specific environment in which people live. Sapir-Whorf Hypothesis states that human beings neither live in the objective world alone nor alone in the world of social activity as ordinarily understood but are very much at the mercy of a specific language which has become the medium of expression for their society (Chandler, 1994). Individual members of the society cannot adjust to reality essentially without the use of language. and the language is an instrument and means of solving specific problems of communication or reflection. The world' is to a large extent unconsciously built up on the language habits of the group. What we see, hear and experience is largely influenced the language habits of our community that predispose us to certain choices of interpretation (Sapir, 1929). Languages relate to cultures that are unique and each language represent the speakers of the culture it encodes. This is the basis of the tight relationship between language and ethnicity in many parts of the world. Hence, the language has a symbolic function of society or community.

The language is a granary, and a repository of the worldview of its speakers. A language contains and expresses the indigenous belief systems, socio-cultural, political, economic and technological aspects of any society. The emergence of a new belief systems is immediately related to these existing systems. The most intelligible and intelligent reactions by speakers to new ideas and technologies are registered through their own language. With this synopsis of the nature and role of language in society it is critical that we also discuss the development and how a community can lose its language over time.

2.3   LANGUAGE LOSS

Khudair (2020) states that in linguistics, language death occurs when a language loses its last native speaker; by extension, language extinction is when the language is no longer known, including by second-language speakers. Language death is a process in which the level of a speech community's linguistic competence in their language variety decreases, eventually resulting in no native or fluent speakers of the variety (Khudair, 2020).

2.3.1 Fishman's eight stages of language loss

Fishman (1991) studied minority languages worldwide. Fishman postulated eight stages of language loss with stage eight being the closest to total extinction and stage one being the closest to dynamic survival. Fishman (1991)'s eight stages are summarized in Figure 1. The figure also shows suggestions on what can be done to promote indigenous language use at each stage. It is important to remember that one of Fishman's stages can only roughly approximate the real situation of an indigenous language, and it is imperative to understand that different approaches to language revitalization are called for depending upon the current health of a language and unique local conditions.

Fishman's Scale for endangered languages

Stage 8	Only a few isolated old folks speak the language
Stage 7	Speakers are socially integrated but beyond child-bearing age
Stage 6	Some informal oral intergenerational use of the language
Stage 5	Language is alive and well
Stage 4	Language is taught and required in elementary schools
Stage 3	Language is used in business and by employees in lower work sphere
Stage 2	Language is used by lower government and mass media
Stage 1	Language is used by higher government and in higher education

Adapted from Fishman
(1991); Černý (2010)

Figure 1: Eight stages of language loss

The most seriously endangered languages are in Fishman's stage eight and have only a few isolated elderly speakers. Partly because of years of concerted language suppression by the United States government, many American Indian tribes, such as the Salish and Kootenai in Montana, Pawnee in Oklahoma, Arikara in North Dakota, and almost all the remaining fifty Indian languages of California, are in Fishman's eighth stage. Stage eight languages are on the verge of extinction. Speakers need to be recorded using media that is not subject to degradation over time, such as VHS videotapes and through written transcripts using phonetic alphabets that catch the nuances of the language's sound

system. However, this archiving of language knowledge can be tantamount to an admission of defeat, with the language becoming a museum piece. While stage eight elders seldom have the stamina to teach young children, especially in large groups, they can teach young adults singly or in small groups.

The Native Californian Language Network through the "Language Apprentice" approach is passing on endangered California Indian languages to young adults who have both the stamina to teach young children and who can be trained in teaching methods appropriate for schools (Hinton, Florey, Gessner & Manatowa-Bailey, 2018). Another approach to the lack of speakers at Stage 8 is the Indiana University Model described in this volume that utilizes computer-assisted instruction to make up for the lack of speakers.

Some tribes still have many fluent elders, but most, if not all, the native language speakers are beyond their childbearing years. Fishman (1991) describes this situation as his stage seven. While often lacking training in teaching methods appropriate for large groups of older children, these older adults can teach their grandchildren their language. These elders can care for young children in preschool settings and immerse them in their language. Elders can also team up with certified teachers who can help control students in the classroom and suggest second language teaching methods while they learn the language along with the children. Parents are also asked to learn the language along with their children. It also describes week-long retreats where participants voluntarily pledge to use no English. In Fishman's stage six there is still some intergenerational use of languages in the homes. Parents need to be encouraged to use the language and make places in the community where children can use the language. These places can be community centers, schools, churches, and so forth. It is important to give the language prestige so that the children learning the language keep speaking it through their teenage years until they become parents and can pass it on to their children. Creating a published written literature of poems, plays, and stories is one way to give a language prestige. Also, it is helpful to have government officials, athletes, and other well-known community members use the language.

In stage five the language is still very alive and used in minority communities, and even on a voluntary basis in schools. Smith (1988) in his book Joining the Literacy Club focuses on the importance of getting children to see that literacy is something for them and needs to be a part of their identity. Similarly, for language revival efforts to be successful, children need to feel that it is "their" indigenous language and that speaking the language makes them a member of an important and worthwhile group. As with any "club", there needs to be interesting and important projects and activities for the children to do. Historically, school-based second language teaching has not led to widespread "communicative competency" (the ability to carry on a sustained conversation) in the new language for most students. It is extremely important to use language teaching methods in schools that will prepare and encourage students to use the language they are learning outside of school.

2.4   INDIGENOUS LANGUAGES

2.4.1   Indigenous languages, ICTs and globalisation

Sociolinguistic degeneration is not wholly blamed on foreign domination, it is necessary to stress that the force of English and technological tools, as reflected in ICTs, operate in the context of globalisation which aims to bridge the global divide (Nguyen, Nguyen, Nguyen & Nguyen, 2018). It should be stressed that the challenge of digital divide is not simply about accessibility, differential in the use of computer among unequal sets of people, it is better appreciated as a social division between those who are very involved in technology and those who are not very involved. ICTs are a potent enabler of globalisation because they are gradually creating a global attitude. If globalisation had been a commonly held concern where the interest of most of the world's population is involved and in practice there is advocacy for such interest or it seems so, globalisation would have been a globally acceptable perspective (Le & Chen, 2018). However, globalisation is believed in many quarters, especially in the developing countries, to be an agenda to foist Western values on the rest of the world. In this case, globalisation is presented as the wise or superior interest because of its inherent wisdom and desirability (Sorauf, 1957) by those who are championing it.

This has a severe implication for the indigenous cultures and their peculiarities because they are depicted as inferior and are not in any way imperative. These peculiarities are automatically perceived as an antithesis and a roadblock to an emerging unidirectional world. Indigenous cultures therefore pale into insignificance and with the backing of the information technologies as manifested in Internet, they degenerate into irrelevance and then inconsequentiality (Le & Chen, 2018). Salawu (2006) paints the picture that the new information technologies have brought about better communication across the globe and better flow of information about happenings around the world. The fact that they are a veritable, channel of 'cloning' cannot be ignored. Most people of the 'fringe' [indigenous] cultures, without them knowing it, have, unwittingly, become cloned Americans or Westerners, all in the name of globalisation or modernization.

2.4.2 Latin America

The policies which nations/states, and their societal majorities, apply to their ethnic and linguistic minorities have become a touchstone to evaluate the quality of democracy, pluri-cultural commitment and the construction of modern states in almost any part of the world. Therefore, educational and language policies for the minorities can no longer be dismissed as marginal components of state policy that may be dealt with outside the domains of mainstream power relations and the state. Mexico is a paradigmatic case in point. At least in America it represents the probably most-centralized, all-embracing and vertical case of nation-state building (Hamel, 2008). It did not, however, achieve its historical goals of creating a homogeneous nation and fully assimilating the indigenous peoples in the 500 years since the beginning of Spanish colonization (May & Hornberger, 2017). On the contrary, the Mexican indigenous population is the largest in the continent, although language shift advances in many language groups.

This region is probably unmatched, anywhere in the world, in its linguistic multiplicity and diversity. It constitutes a couple of thousand languages and dialects that are divided into large families and 38 small ones (May & Hornberger, 2017). Moreover, there are several hundred of unclassified single languages, are on record. In one small portion of the area, in Mexico just north of the Isthmus of Tehuantepec, one finds a diversity of linguistic type

hard to match on an entire continent in the Old World. The descriptive data available on these languages are extremely varied (Mager, Oncevay, Rios, Meza Ruiz, Palmer, Neubig & Kann, 2021). They range all the way from a brief mention in a historical document to detailed grammars and dictionaries for a very few of them. The clear majority are known to us only in brief vocabularies. Most of the material available is cast in the mould of Latin grammar. In recent years, however, an increasing quantity of more objective descriptive material is becoming available. Some of this is being provided by European and (North) American scholars, some by natives of Latin America, and some by (North) American missionaries active in restricted portions of the area (Mager *et al.,* 2021). These groups are now being trained in the techniques of modern descriptive linguistics, and the materials they produce describe each language in its own terms. Several attempts at classification of the languages and dialects in this vast area have been made.

2.4.3 Indigenous African languages

Most indigenous African languages are threatened by the advent of globalisation, use of English and adoption of global culture. The intrusion of of the English language into the indigenous communities as the medium of communication especial among youth is a major concern to the survival of African languages (Bamgbose, 2011). Bamgbose (2011) state that Africans admire technology and crave modernity to the extent that they see everything African (language, culture) as primitive and ancient. It is apparent that originality and excellence in African languages and cultures are quickly vanishing. Only a small remnant of that authentic tradition remains currently. It is estimated that in next few decades, many of the old Africans who are well versed in the excellent use of African languages in all their ramifications (diction, idioms, proverbs, phonology) will decline significantly (Kamwangamalu, 2003). Thus, only fewer young Africans who can really boast of excellence and originality in the use of African languages will be left. This is observed in both developed and developing countries where, communication in indigenous languages has been adversely affected due to globalisation.

As an example, English is Nigeria's official language and the main medium of communication. As such, indigenous languages are not highly esteemed. The language structure and practice of the colonial government remains today decades after they have left (Ibrahim, 2017). In fact, it is even more strengthened by the fact that English and Western education continue to be the language and education of power and progress in life. Understandably, there is ever and fast-growing interest in both the English language and the western education. Ibrahim (2017) alludes that the greatest threat to the survival of African languages is the attitude of most native African speakers to their languages.

In an interview Ngugi Wa Thiong'o (1996) said "people identify themselves with that which is removed from them. That which is near them, they do not want to identify with" (Eyoh, 1986). The educated and high-ranking members of the society (elite)are the main perpetrators of this trajectory. For example, their attitude towards the patronage tof indigenous language is reflected in press, in terms of readership and advertisement placement (Salawu, 2004). Salawu (2004b) revealed that the higher the level of education, the lower the readership of Yoruba newspapers. Similarly, the study revealed that the higher the level of education, the less regular the readership of YoGhana's indigenous languages. The study also revealed that people with higher income level, read the Yoruba newspapers less compared to low-income earners. Resultantly, there are palpable and genuine fears that many indigenous African languages are on the verge of extinction. Hence, it remains critical that deliberate programmes to teach and preserve African languages are put in place. Currently, not many young Africans are interested in learning their own languages both formal and informal. Onukaogu (2002) reported that that nobody has studied Efik (a language in the South-eastern part of Nigeria) in the senior secondary schools in the past 14 years. In comparison, there is a huge enrolment for the study of European languages like English and French in Nigerian universities. This clearly shows attitude of youth towards the enrolments for the study of African languages.

2.4.4   South African ingenious languages

"South Africa has 11 official languages and many other unofficial languages which could soon face extinction" (Sowetan, 2001). From the remotest Khoi language of the

Kgalakgadi to the pre-eminent Nguni isiZulu tongue in KwaZulu Natal, the African languages all face a common, domineering force of the English language" (Daily News, December 6, 2000). Since South Africa the end of apartheid and start of democracy in 1994, there has been a steady language shift, from the indigenous African languages to English in urban Black communities (De Klerk 2000; Kamwangamalu, 2000; Reagan, 2001).

In the 'new' South Africa a policy of multilingualism has been adopted. The 1996 Constitution of South Africa in Section 108 recognises 11 official languages and enshrines the language rights. In order to ensure the preservation of African languages, the government established an independent statutory body, the Pan South African Language Board. The main purpose of the board is to take 'practical and positive measures to elevate the status and advance the use of indigenous languages' (Republic of South Africa, 1996). The emphasis is on promoting the status of indigenous languages (status planning), developing the languages themselves (corpus development) and increasing the numbers of users (acquisition development). Twenty-eight years into democracy, there is little sign that the policy of multilingualism is anything other than a symbolic gesture. It seems that English has retained its status as the language of the power in politics, business, the legal profession and the media (Young, 1995).

The favourable attitudes towards English shown by African-language speakers also have to be viewed in light of the long history of the language as a symbol of education, culture and modernisation. Furthermore, pre-liberation the Nationalist Party attempted to enforce Afrikaans and English hence, the favourable attitude (Fletcher, 1987). However, these generalised explanations do not help us to gain a nuanced understanding of the language attitudes and practices of young South Africans, who have mainly grown up in a post-Apartheid South Africa. Moves to implement multilingual policies in the tertiary context (Department of Education, 2002), should be informed by understanding of how young indigenous language speakers are positioning themselves in relation to English and their home

Presently, about 65% of students declare English as their first language. The remaining 35% of students have home languages that include all the official indigenous languages (de Kadt, 2005). It is important to note that the headcount of black students in all English-speaking South African universities are over 84% compared to about 14% of white students. This means that large numbers of 'black' students use and regard English as a first language. In the South African context, the legacy of Apartheid is such that and the language is still generally indicators of social class position (de Kadt, 2005). Thus, the language used in universities is skewed to the English against the African' and 'Coloured' students for whom an African language or Afrikaans is their home language.

The study of social change and language conservation shift the focus to minority languages (Fisherman, 1991; Gal; 1979). Less has been researched on the linguistic shift from a democratically dominant language to an economically dominant minority language (Clarke, 2000; Reagan, 2001). This study contributes to such studies in South Africa by examining the attitudes towards and current language shift English from most African languages, such as Sotho, Xhosa, and Zulu.

Social change examines the socio-political changes taking place in South Africa that influence daily linguistic interactions and contribute to the move from indigenous African languages to English in urban black communities. It is argued that the economic value and international status of English, the secondary status of indigenous African languages, the legacy of apartheid-based Bantu education, the new multilingual language policy, the linguistic behaviour of language policy maker inter alia are accelerating this language change in urban black communities. Thus, language change can be controlled to avoid what has been called a 'linguistic genocide' by Scootnab-Kings (2000), especially in a country that has a well-documented history of the discrimination.

The International Journalist Network, University of Lagos and South African Media academics have collaborated on programmes to promote African indigenous languages (Salawu, 2006) with a view to change the existing language imbalances. The (Salawu, 2015). In South Africa, the linguistic situation is complicated by the fact that none of the indigenous languages is a major language nor is any one of them used as a common

medium of communication (Mavhunga, 2006). As a result of skewed news broadcast in the English language, the youth appear more inclined to watch English news than indigenous African languages (Salawu, 2001). Earlier, Prah (1997) argued that due to their limited use, underdevelopment, and marginalization in formal educational systems or national government, the indigenous languages hold an inferior position to the youth. This results in what Makoni (1998) described as additive and subtractive bilingualism in South Africa. Bamgbose (1998) notes a growing negative attitude towards indigenous languages in the media, particularly among the youth. These attitudes are rooted in the mistaken belief among the youth that 'real' education can only be attained through English.

Inability to fully incorporate indigenous languages in institutions of learning and broadcasting contribute to poor acceptability of these languages (Herbert, 1992), hence the widespread use of English and other developed languages. English remains the dominant language of prestige in courts, the constitution, parliament and trading (Ogutu, 2006). Youth from schools and tertiary institutions are becoming less and less proficient in their mother tongue. Mirvahedi (2012) observed a growing trend of parents preferring to enrol their children in schools where English is predominant. Ndhlovu (2004) also states that parents on the African continent believe that eloquence in English equals to high level of intelligence (Maseko & Moyo, 2013). The continuation of this trend paves room for indigenous languages to be replaced (Wa Thiong'o, 2005; Maseko & Moyo, 2013). Gudhlanga and Makaudze (2005) state that this has generally resulted in negative perceptions and attitudes towards the study of indigenous African languages.

Despite its preference by many African learners, English language constitutes a major barrier to education, and this makes many African learners exit the schooling system having acquired very little, if any knowledge (Qorro, 2013). Since, the advent of democracy and social justice in 1994 in South Africa, the English and European culture remains dominant and influential in most socio-economic activities. To the contrary, the African languages are used almost exclusively in the domestic and informal domains in the social settings (Prah, 2015). Almost all formal education beyond the most elementary

levels of schooling is conducted and instructed in English. This perhaps could explain also the changing attitudes of youth towards the preference of the English language in educational, entertainment and broadcast media. In order to broaden existing scholarly knowledge on this phenomenon the present study investigates perceptions and attitudes of youth towards the news broadcast in African in indigenous languages.

2.5 SOUTH AFRICAN LANGUAGE USE AND MEDIA

2.5.1 African languages and media

The main purpose of the media is to inform, educate and influence the attitude of society. However, the media can also be manipulated to promote and entrench certain ideologies as well as socio-economic and political preferences (Lloyd, 2005). In this vein, the language chosen in the media influences the community in terms of language preferences. For instance, about three decades ago a study byFillmore (1991) revealed the existence of African families with children that can hardly speak any indigenous language but English (Kamwangamalu, 2003). To a large extent, this is attributable to the dominance and wide use of the English in media, globalisation and modernity. This explains why in 2008, the World Indigenous Languages Television Broadcasters Network was established. Its aim was to unify TV broadcasters global by retaining and growing indigenous languages and cultures (Lloyd, 2005). This goal aligns with the SABC's language policy in South Africa which seeks to adequately cover the diverse cultures and languages within in the republic (Fillmore, 1991; http://web.sabc.co.za/digital/stage/editorialpolicies/Policies/SABC-Editorial-Policy-LANGUAGE.pdf).

The SABC policy seeks to reverse and redress the past discriminatory language practices in alignment the with the 1996 Constitution of South Africa (Maseko & Moyo, 2013). Scholars such as Gora & Mutasa, (2015) and Mavesera (2009) assert that purging of indigenous African languages was deliberate. The ripple effect of this is visible today with more and more youth opting to use English as a medium of communication than indigenous African languages. The widespread acceptance and use of the English

language where English is regarded as the *lingua franca* threatens the preservation, and development indigenous languages in Africa and many parts of the world (Ndhlovu, 2015; Salawu, 2006; Magwa, 2008; Rao, 2009). Hence, the need to ensure that the state media language policy and practices recognise and cater for indigenous languages for their protection and development.

2.5.2 Language policy of the SABC

The first television broadcast test in South Africa was made on 5 May 1975 while the official launch of TV1 was on 5 January 1976 at SABC. Programmes were broadcast in English and Afrikaans on 51% to 49% basis respectively (Coetzee, 2017). In 1982, with the introduction of TV2 and TV3, resulted in isiXhosa, isiZulu, Setswana, Sesotho and Sepedi being introduced. Despite the introduction of some indigenous languages, English had the most airtime of them all followed by Afrikaans. The introduction of other TV channels at the SABC such as NNTV, TV4 (1985), and TSS (1990) did not improve indigenous coverage but instead accommodated mainly English (Armstrong & Collins, 2010: 14). Other languages such as Xitsonga, IsiNdebele and TshiVenda remained poorly served. As a result, post-apartheid government provided for a scaled incorporation of all languages in the public sector including the SABC.

The first language policy at SABC was adopted on 16 February 1995 and came into effect in March 1995. Moreover, in 1 April 2004 (Du Plessis 2006), this policy was revised and implemented to provide for the implementation of multilingual broadcasting at the SABC (Du Plessis 2006). Although, TV programmes including news broadcast currently, cover a variety of languages, the full implementation of the editorial language policy of other languages remains limited. Between 1995 and 2004, the SABC's editorial language policy provided the basis for a pragmatic approach to attaining multilingualism" (Du Plessis, 2006). The policy embraces the constitutional provisions and aims to do the following:

- Inform, educate and entertain South Africans in their home languages;

- promote understanding and acceptance of and between the linguistic and cultural groups in South Africa; and
- promote multilingualism in South Africa.

The SABC's language policy commits to treating all the official languages equitably on our television services. Furthermore, with regards to news, the SABC policy states that:

> *"The SABC recognises the important part news and information programmes play in enabling every South African to participate effectively, and from an informed basis, in building our democracy, nation and economy. Meaningful access to information is therefore essential, and involves not only reporting events, but analysing issues of significance as well. We commit ourselves to providing comprehensive radio news and information programmes in all the official languages* (http://web.sabc.co.za)

News broadcasts are a critical component of communication, teaching, informing and relaying information about local, national and international events. Therefore, the use of languages that individuals understand is critical in news broadcasting for a wider reach and keeping all citizens informed. Although, there has been an improvement, the language distribution at the SABC, by channel during prime time, shows the dominance of English over other languages and language groups. In its 2005 annual report, the SABC published the language allocation by channel during prime time for the period April 2004 to March 2005.

Table 1.1**:** SABC language distribution by channel during prime time in 2005

English	Multilingual	African languages	Afrikaans	English	Afrikaans	African	Multilingual	English

Source: SABC 2005.

Table 1.1 shows that there have been some changes in the language distribution where SABC 3 (formerly English only), for example, reached a target of 9 per cent for delivery in languages other than English (SABC 2010). Despite this improvement it is still evident from the language data that English enjoys the highest percentage of broadcasting time during peak hours. Furthermore, it is also clear that with few exceptions the time allocated to English increases annually on both SABC1 and SABC2 (Alexander, 2001). The continued use and dominance of the English Language is likely to influence language use and preference among the population, particularly the younger generation.

2.6   ATTITUDES TOWARDS INDIGENOUS LANGUAGES

2.6.1   General views

Marley (2004) state that while praising the merits of indigenous languages, identifies government language policy's attitude that promotes foreign languages as a negative to development of indigenous languages. The English languages is visible and utilised in most language functions and emerging domains across the nation (Obaidul-Hamid, 2010). This happens despite the acknowledgement that linguistic diversity is critical to democratizing and decentralizing information. The positive attitude shown towards the English language and other foreign languages, together with the languages of minorities in a multilingual environment is also noticeable towards majority languages (Pan, 2015). For example, Ikotun (2012) revealed the negative attitude of Amushi-Igbo respondents towards their dialect, whereas in general they prefer Yoruba. However, Iyayu tribe had a positive attitude towards their language. The positive attitude of minority language owners towards majority languages in their regions is also confirmed in literature. Benz and Salfner (2009) reported that younger generation's positive attitude towards Yoruba and Pidgin. The attitude of a group of linguistic minorities to their languages, national language policy, the three main Nigerian languages and their speakers, as well as language preferences. The study revealed that 81.1% of the respondents were aware of the politics that the government requires every high school student to learn one of the main native languages. Seventy-one percent of the respondents considered the policy to be good, with only 24.8% reacting positively to the fact that the knowledge gained will be useful.

Fifty-two percent of respondents believed that they do not need to learn any indigenous language to realize their life ambitions. This was attributed to the negative attitude of the states government belonging to the minority groups, who have followed the national language policy intimately. To the contrary, it emerged that a large percentage of respondents support the widespread use of Nigeria's three major indigenous languages and were interested to learn the culture aspects of all three languages. The results also showed that English was the most preferred language for communication.

Adegoju (2008) posit that the language neglect by the government, language policy makers, public institutions and indigenous languages is a further reflection of the negative attitude by the speakers towards their languages. Furthermore, it was observed that indigenous language speakers responsible for collecting and disseminating their languages and the cultural patterns are captured by the English fantasy. Adegoju's (2008) observation that the trend of minority language speakers are their own worst enemies. Thus, minority do not take the necessary steps to protect, preserve and development their language rather they opt for English. Moreover, native speakers try to ensure that their children learn something in English.

Elugbe (1995) reported the positive attitude of the then Bendel state government (now Edo and Delta) regarding the promotion of indigenous languages in the educational faculties. The Readers Plan and Eefe's Yoruba Semester Preliminary Plan are examples of the Rivers State Government's language policy to produce indigenous language teachers to teach at the primary and secondary levels. Omorgbe (2005) in a study titled "dynamics of language: experiences of the Edo community in Nigeria", identified young people as the biggest offenders who show a negative linguistic attitude. Moreover, the government's attitude towards the indigenous languages that shows disdain does not guarantee the implementation of language policies in the proper public domain. This attitude is also reflected in the attitude of the speakers in general. Similarly, Salfner (2009) reports that Ukrainians exhibit negative attitudes towards their languages when using English. This is done in the belief that young people do not understand their indigenous languages. Furthermore, Omo-Ojugo (2004) noted the negative attitude of the Esanos

23

towards their language revealed that Esanland children and young people do not know how to use or speak the local indigenous Esan language.

In Nigeria, parents also contribute to the negative attituded towards English. For example, they prefer to use foreign languages such as English and Pidgin when communicating with their children. The power, influence and benefits associated with English is the major reason behind this phenomenon (Omogui, 2005; Adegbija, 2004) and using native languages is regarded as a disadvantage in the globalised world. Other contributing factors include development of the indigenous language orthography, the lack of financial resources, the availability of foreign languages that work for native languages, and the refusal by indigenous language speakers to utilise their own languages.

The elite are also part of the problem in generating negative attitude towards local languages. For instance, as reported by Yatdez (2001) this group criticised the book titled Education in Mother Tongue a report for Ife Six Year Primary Project. In addition, the advocacy of Policy makers to continued use of the English language in the public sector reflects negative attitudes towards the indigenous languages. In a similar vein Adegbite (2003) posit that the failure to empower indigenous languages should also be blamed on policy makers who dominate the language policy formulation and implementation domains. Also, there are controversies for lack of airtime or print space for indigenous languages which reflects the negative attitude also in media (Uvalaka, 2001). More so, Slav (2006) observed that even though there is patriotism towards indigenous languages, there is lacks support for copy purchases and advertising placements in print and electronic media.

Orao (2012) reports a negative attitude towards the use of indigenous languages by the Kenyan elite and younger generation. To the contrary, ordinary Kenyans, the uneducated or less educated population exhibit positive attitudes in their own languages. A good example is that they praise the r presentation of the business programmes in a more accessible local language. This attitude, demonstrated by elites, young people, educated member of the society and scholars is described as "Negative Language Bias Virus "by Agoju (2008). This concept describes an attitude that sees no value in the use and

application of indigenous languages in day to day living in favour of English. For example, some scholars claim that indigenous languages are inadequate for effective communication (Adegoju, 2008).

2.6.2   Media's attitude towards indigenous languages

Adegbija (2004) show that the sharing strategy for the introduction of Western media and the dissemination of large amounts of information in English influenced negative attitude towards indigenous languages. This hostile attitude towards indigenous languages leads to the decline of local languages at various levels, including in government, its policies, and the audience of such media. Mano (2006) reports on the spread of English in Zimbabwe after independence in the media and government communication which has resulted in, improper use of Shona and Ndebele languages. Consequently, people developed negative attitudes towards indigenous languages due to lack of time allotted to them. Probyn (2005) observed that the even if language and cultural policies support the use of indigenous languages the government's government does not implement such policies. For example, the Nigerian Broadcasting Commission stipulates that 60% should be domestic content versus 40% for foreign content. However, broadcasters use the colonial broadcast languages to present local content. Apart from that, Salawu (2006) also reveal that programs written in English by Nigerians could still be called local content. Salawu (2006) concluded that Nigerian Broadcasting Commission does not solve the problem by guaranteeing compliance with the prescribed 60-40% and use of local languages.

Tanjong and Muluh (2006) in Cameroon reported that the amount of time allocated to Aboriginal language programs varies from province to province. This reflects the fact that there is no government stipulated specific policy on the use of indigenous languages and each provincial radio station determines its language policy. The authors also noted a variation in distribution of preference in indigenous Cameroonian languages based on rurality and urbanity. In urban areas, young people preferred to listen and use English over indigenous languages. This was attributed to the fact the literacy of ability to speak and write the English language gains social prestige and status. As such, everyone strives

25

to speak English. Tanjong and Muluh (2006) noted the attitude of the post-colonial government in Francophone countries were more inclined to foreign languages compared to former English colonies.

The attitude of the government towards the use of indigenous languages in audio-visual media extends to the lack of training of broadcasters, adequate compensation, moderation of the program content, and technical equipment to record the programs in indigenous languages. Earlier, Silentman (1995) reported that many Navajo radio stations in Canada despite their heritage allow English to gain the upper hand over it. Ojebode & Adegbola (2007) as well as Salawu (2006) also show that English is the language most used in the media, simply because indigenous languages are regarded as unworthy. Moreover, the most important programs that most illiterates need exist only in English. Thus, sections of the public that do not speak or understand the English languages are neglected.

Ojebode & Akingbulu (2007). Community radio advocacy in democratic Nigeria: lessons for theory and practice. Ecquid novi, 30(2), 204-218.) observed that the broadcast media play multiple role, active and passive, in language standardization and should be reflected in government policy. Language standardization is a critical factor in language maintenance created by language broadcasters and their audience through programme creation, broadcast and feedback reception. Also, Adegoju (2008) observed that regarding electronic media, radio and television stations based in Yoruba-speaking states, first, cast news in English prior to giving an abridged version in Yoruba.

Omoregbe (2005), alleges that Edo state media show a negative attitude towards Edo (Bini) while doing little to propagate it. Only a few programs are taught in the Edo (Bini) language and most programmes are taught in English. Edo (Bini) language was mainly given airtime for programmes like news translation, requests, obituaries and discussion programmes (Ibota). Despite Edo (Bini) being the main indigenous language with the highest number of speakers of around 57%, it receives a negative at all levels. This corroborates the conclusions of the study by Adegbija (2004) that the use of the official languages of Edo in the public radio of Bendel allowed about 1140 minutes per day.

Arabic (for prayer) 1%, Yoruba 1%, Okpameri, Ososo, 2%, among other languages. This is however different from three decades ago observation of Emenanjo (1989) who reported that a lot of time was devoted to mother tongue programs broadcast on radio and television in state media.

Ghana has an encouraging report on the attitude towards the use of indigenous languages in broadcast media. Reportedly, about seventy percent of programming are allocated to six indigenous Ghanaian languages, albeit to varying degrees from the forty minutes allowed broadcast in news and radio news in English programs. For instance, Akan at 4 pm; Ewe, 1; Pasdite; Ga, 12 hours; Dagbani, 10 hours; Nzema, 9 hours and Hausa, 6 hours out of 111 hours of broadcasting in total. The remaining airtime is devoted to other programs such as football commentaries in various languages, social announcements and various music programs (Ansah, 1986a). The second example is the report on the use of Yoruba in newspaper reviews in the program called "Koko inu iwe irohin" on Bond FM, Metro FM and Radio Nigeria 2, Lagos; the radio and television services of Oyo State Broadcasting Corporation, Ibadan; and Gateway Radio 1, Abeokuta, Ogun State. This is supported by the public by the favouritism in the advertising and the widespread acceptance of the program which further shows that people prefer to receive messages in their mother tongue (Salawu, 2006).

2.6.3   Youth attitudes towards indigenous African languages

Negative attitude towards indigenous languages by Africans is a major problem in the implementation of linguistic (Pachler, 2007). Wolff (2000) explains that this is because, negative attitudes are usually based on obvious insincere rationalisations to justify imbalances born of injustices of history and circumstances. In South Africa, for instance, negative attitudes of the elite with respect to the indigenous languages can be found in government reports and public pronouncements. These are also reflected in most Africans in walks of life (Wolff, 2000).

South African audiences' levels of news consumption, from public traditional news media or television, have been on the decline since 1994 (Glenn & Mattes 2011). Noticeable

decline in news consumption is mainly among South African black youth (Ndlovu, 2014). However, the consumption of news from privately owned television like ENCA, e-TV and foreign stations like CNN by the same group are increasing (Duncan *et al.,* 2013).

Ramachandran, (2015) indicates that youth hold conventional news producers responsible for young adults' declining interests in news. The blame is placed on the inability of producers to offer varied material and content that is of interested o the youth and also failure to identify one indigenous language that can be used as a medium of instruction. The choice between using an indigenous language is further complicated by the fact that there are several competing indigenous languages that could be employed in television broadcast and regarded as medium of instruction (Michalopoulos & Papaioannou, 2016).

Pepler (2003) reveals that the is a fear that a group whose language is chosen will be discriminated against by other groups. This is a dilemma of multilingual societies, hence the preference for the colonial language, which arguably constitutes a language that is neutral and distributes advantages and disadvantages equally across groups. (Mukhwana, 2014) notes that even though many people accept the necessity to speak, read and write English competently, this dominance is nevertheless also resented and is viewed as threatening the existence of other languages and cultures. Television news are broadcast in both English and indigenous languages in South Africa, without translating into the other (Oyedade, 2001). These practices have normalised the acceptance of both languages and a view of South African as a multilingual society (Kulyk, 2010).

The belief that fluency in English is a sign of intelligence is among some of the reasons why the youth shun news broadcasts in indigenous languages (Mupotsa, 2002). Empirically, the youth, especially those in institutions of higher learning accord more importance to English language (Dyers, 2003). Unlike South Africa where at least one indigenous language is made compulsory in the high school level (Herbert, 1992), Owolabi and Dada (2012) found that Nigerians prefer the English language to any other African indigenous languages. Oyedade (2001) using the youth applications from 1998 – 2001 at the University of Ibadan reported that most of the youth prefer English language

more than any other indigenous language. This is an area of concern at individual countries and the continent at large, regarding the low status of African languages.

There is also lack of recognition of significance of the indigenous languages. For example, news broadcast offers no genuine paths for indigenous media language producers due to negative attitudes of youth towards indigenous languages (Bamgbose, 2002). Oyedade (2001) explained that although broadcasting media, like radio and television, try hard to promote indigenous languages by opening a platform in which society or community gets involved and participates in most of its programme, print media promotes the English language.

Adegoju (2008) states that there is addiction to information disseminated in foreign languages by electronic and print media and lack of interest and concern for the development of indigenous languages by listeners or viewers. Adegbija (1994) explains that colonialism is responsible for the negative attitude of youth towards indigenous language. Due to status and benefits associated with the English language, youth feel inferior when using their own mother tongue (Omogui, 2005). Several factors such as the slave trade, higher numbers of English speakers, politics, and religions imposition like Christianity (Adegbija, 1994). Omogul (2005) and Adegbija (2004) adds that parents also contribute to the negative attitudes of their children towards indigenous languages.

2.7   ATTITUDE TOWARDS AND PREFERENCES FOR FOREIGN LANGUAGES

Adegbija (2004) reports the more general attitude towards indigenous, exoglossic and exo endoglossic languages in Africa and Nigeria. It emerged that English is, officially the de facto and de jure language preferred by Nigerians and Africans in general. Furthermore, language use in Nigerian education is in favour of foreign languages, especially at tertiary level. It was noted that Nigerians also recognize English as their mother tongue. Omol (2011) stated that most parents who cannot speak English correctly compel their children to speak English to also leave their indigenous languages. Furthermore, a survey by the Nigerian Television Authority confirms that many Nigerian children may not speak their indigenous language.

Likewise, Babajide (2001) claim that most parents prevent their community from speaking indigenous languages at home. Moreover, teachers punish children who speak indigenous languages at school. Equally, teachers are not allowed to speak indigenous languages in school. The Parents and Teachers Association employs foreign language teachers to encourage teaching and learning of these languages against mother tongues (Oyetade, 2001; Mowarin, 2004).

Babajide's (2001) studied how often respondents choose English over indigenous languages, including their mother tongue and how they feel when addressed in English in Nigeria. It emerged that Ibos used English almost always more that Hausas and Yoruba. Similarly, a review of the study of language attitudes by Yates ades des (2001) shows that the English language is widely used in public areas and is highly preferred by Nigerians from the colonial period to the present day.

Ogunmodimu (2015) examined language conflicts between minority language groups in Nigeria in the context of a multilingual and multicultural environment. The results show that many Nigerians are aware of the government policy that every Nigerian high school student must learn one of the major Nigerian languages. Nigerians consider the three-dimensional language policy to be good and capable of unifying the country. However, a larger percentage of respondents prefer to communicate in English than using one of the main Nigerian languages, due to fear of the dominance of the main ethnic group and the unfavourable influence of the main language on their local languages (Danladi, 2013). At the tribal level, the Hausas prefer to communicate in their own language compared to the other two main tribes. The study concluded that language conflicts in Nigeria is regularly related to language attitudes, contacts, policies and political dominance.

Owolabi and Dada (2012) equally showed that Nigerians prefer the English language to indigenous Nigerian languages. Oyetade (2001) analysed university applications of Nigerian Youths for language courses in the University of Ibadan between 1987 and 1991. The study revealed that Nigerian youths show favourable attitude towards the study of English more than any other European or indigenous languages. Similarly, Ikotun (2012) reports the preference of English to indigenous languages in a study carried out in the

University of Ife campus among its staff and students. This is contrary to the positive attitude of foreign students and schools given to the intensive study of African languages such as Yoruba and Hausa languages. With respect to national language Babajide (nd) further notes that positive attitude towards indigenous languages is based on ethnic loyalties. Babajide (nd) concludes that languages that perform integrative and instrumental functions in a multilingual setting are shown positive attitudes while those that do not are shown negative attitudes. From the above studies, it is, therefore, plausible to conclude that the positive and favourable attitude shown towards the English language in particular, has brought about the preference for foreign languages and culture.

The genesis of the preference for foreign language (English language) and culture is aptly summed as an "addiction to information disseminated in imported languages by electronic and print media, and lack of interest in, and concern for, the development of indigenous languages" (Adegoju, 2008).

The effects of the continued foreign language dominance can be seen in alienation resulting in unfavourable attitudes to African languages. The attitudes may be illustrated in the preference for early acquisition of these languages (with two-year-olds being made to speak English or French in elite homes), taking pride in proficiency in the foreign languages at the expense of own mother tongue. Also, the preference for written communication in a European language, dissemination of information in foreign languages by electronic and print media, and lack of interest in, and concern for, the development of indigenous languages. However, aside from the factor of colonialism being responsible for the positive attitude towards foreign languages as pointed out by Bamgbose (2002) noted that the use of language and the type of language used in any public domain has ideological and attitudinal implications (Adegbija, 1994). These have been blamed on several factors such as slave trade, numerical strength of speakers, politics, and the imposition of two foreign religions such as Christianity (Adegbija, 1994; Babajide, 2001; Munkaila & Haruna, 2001).

2.8   ATTITUDES ON INDIGENOUS LANGUAGES IN BROADCAST MEDIA

Mass media (electronic print or electronic broadcasting) in Africa have two fundamental problems in history. Firstly, the choice of modern media over indigenous media due to the language used. Secondly, the abandonment and erosion of indigenous languages in favor of foreign languages (Bourgault, 1995). The language attitudes are a result of government, media and society's use and emphasis on indigenous languages. According to Moring (2011) broadcast media can be an important vehicle in maintaining and supporting the ethnolinguistic vitality. However, the viability depends on objective factors such as minority language media content as the audience, especially youth, are interested in languages used in the media.

2.8.1   Media and indigenous languages

The media have the capacity of enhancing the status of, giving prominence to, promoting, maintaining, sustaining, retaining, projecting, popularising, developing, and revitalising languages used (Adegbija, 2004; Jowitt, 1991). Abe (2004) who studied the attitude of Japanese towards the English and Foreign languages reports the significant role of the Japanese electronic media in the learning of foreign languages by the Japanese between 1955 and 2000 through viewing television. Abe (2004) further lists the media as one of the reasons languages contact other languages. Similarly, Bodomo, Anderson and Dzahene-Quarshie (2009) believe that the media are one important tool used to promote or support a multilingual model of languages. Television stations, for instance, which broadcast in indigenous languages, have given opportunities to voices that were marginalized because of their inability to speak English to express their views. Thus, using the indigenous languages in the mass media, large segments of the population who were otherwise excluded from the communication process can participate in the democratic process. Since these indigenous languages are used in many media fora, the great majority of the rural as well as urban illiterate can be included in the process of communication.

The general importance of media on indigenous language use as responsible for linking many remote communities together. It reduces sense of isolation, promotes effective governance through providing people with accurate and relevant information about political and economic news in their languages (Servaes, 2009). In the process, this promotes fluency in indigenous languages through social validation and employment opportunities, reinforcing group identity and allowing the group to link together for common causes and issues. These were backed up by audience survey reports by TNI which found that a high percentage of respondents learned Inuttitut words from listening to TNI radio and television. A large majority of respondents wish to see more programs on Inuit culture and to hear traditional stories told in Inuttitut. A large majority of the respondents requested additional programming on Inuit culture. Inuit in Nunavik are very supportive of TNI's programs; 83% of respondents were familiar with TNI's radio programs and 73% were familiar with TNI's television programming.

Similarly, Papen (2014) reported a slight decline in Cree-language speakers but an increase in "other" language speakers, which includes Michif and Saulteaux. As result, MBC began to offer more programming for Both languages. While respondents said the quality of the programming and the announcing decreased slightly since the previous survey in 1998, respondents said the quality of the Aboriginal language on the radio has increased. Some causes for concern, however, are that more people wanted to hear the less Aboriginal language on the radio or even none. There is a significant decrease in the amount people who would like to watch/hear, with the many people only wanting less than an hour per day. There was also a decrease in the percentage of people who think that MBC "helps preserve language and culture.

Anecdotal evidence from the audiences further exposes the overwhelming Indigenous language media influences the protection of broadcast Aboriginal languages (Hafsteinsson & Bredin, 2010). Primarily in oral culture, storytelling is considered an accurate and valuable data source. In the absence of in-depth academic studies, the statements of audiences and community members become increasingly important. After three decades of telephone shows, audience surveys, government program evaluations,

and community consultations on a variety of topics, both Abyssinian viewers and broadcasters combine access to Abyssinian language media services with language retention and promotion (Suriano, & Sifelani, 2021). Interviews, phone shows, some important ode evidence from talk shows, indicate that national or foreign audiences feel racial pride when they listen to or watch their indigenous programs. In addition, access to their language, instill the sense to want to learn their language as they feel a sense of participation and become more aware of their language and its importance in the development of the individual and society in general.

Language transmission is "music to the ears of those who understand it (Liberman, 1970). It helps people know their language and culture, through watching it on TV and listening to on the radio. In this way, they feel connected to the language, which also provide stability to the language. Enemaku (2006) highlights that in Nigeria that the announcements of weddings, deaths, launches and other socio- economics, political, official and religious activities are not complete until they are published in the Igala language on Radio Kogi, Ochaja. Broadcasters make money through this and at the same time it enhances the status of broadcasting and conveying message to the Igala people. Evidently, there are positive attitude of viewers, who consider viewing and listening to channels (radio and television) as a preferred tradition, being broadcast in the indigenous Igala language.

Ansah (1986b) show that the use of indigenous language by the media influences both the speaker and the audience. Some presenters mix or switch codes thereby encouraging listeners to learn other languages. In addition, Roy-Campbell (2006) report that the use of some indigenous languages in broadcast media in Nigeria, Ghana and Ethiopia has contributed to the evolution and respect of local languages in online and official news. Roy-Campbell (2006) further states that while some indigenous languages are popular in channels like BBC, VOA, and Voice of Germany's international programs such as Hausa and Yoruba Together are unequal. Bassi and Epidendio (2006) emphasizes the importance in the use of indigenous language in spreading health news in countries like Sierra Leone, Thailand, and Australia. This is also supported by Mabika and Salawu

(2014) who added that the use indigenous languages in broadcast media help local people to get development information.

Mankaila and Haruna (2001) state that the use of Hausa as the language of national and international broadcasters such as the BBC, VOA, Deutsche Welle (DW), Radio Tehran, Radio Beijing, and the radio makes Cairo House highly informed while the language is developed and promoted before other national languages. Abe (2004) noted negative attitudes towards the Japanese and highlighted that learning a foreign language through television and radio is necessary to participate in global communication. The study concluded that media is responsible for promoting foreign culture.

Media broadcast is a powerful tool that create and sustain culture, values and language. Television and radio are the most widespread and aggressive form of media and have been used to preach, educate and teach viewers and listeners for more than half a century (Hall, Hobson, Lowe & Willis, 2003). Tversky and Chow (2017) emphasizes that stories we tell in written and visual narratives are recognized as windows of who we are, what we experience and how we understand and behave about ourselves and others. Thus, voice programming in radio and television must be supported by promoting the wider impact and pride of young people who speak local language. This should include promoting participation in local, regional and national initiatives; engaging in the political processes; job creation for native speakers; providing language-speaking ideals; and the legitimacy and validity of language use (Tversky & Chow, 2017). Native language media not only fosters, promotes and preserves indigenous languages, but it also serves as a true tool for the dissemination and preservation of cultural heritage. Language is an important part of culture, the values and social values of society and are automatically transmitted when the language is spread (Alabi, 2011).

2.9   ATTITUDES OF YOUTH TOWARDS THE ENGLISH LANGUAGE

Youth hold positive language attitudes towards English language than their mother tongue (Baker, 1992). Dyers (2003) found that most students regard English as South Africa's lingua franca and the language of power and social mobility and explains that

most students obtained poor grade twelve results for English and demonstrate poor language use of English although they held a positive attitude towards English. Kamwangamalu (2000) agrees with Dyers (2003) that all indigenous African languages of South Africa are "unofficially ranked" even though they are regarded as official, with English being at the top. Dalvit and de Klerk (2005) reported that most students viewed understanding English as a necessary language towards finding employment. Dalvit and de Klerk (2005) further state that even though anyone can learn how to speak English language properly, they will never own it.

Romaine (2002) asserts that youth in South Africa hold positive attitudes towards English, especially in formal domains, such as education, politics, and business. Africans are still deeply rooted in the belief that studying English, prepares them for a better and brighter future than African languages and the belief is that if one pass English it guarantees better, higher paying, more prestigious and more readily available jobs than African languages (Kamwangamalu, 2000). English remains the defining language in major sectors of national, economic, educational, political, and social discourse.

Mutomba (2007) observed that some parents, including educators, even enrolled their children in schools where English was the medium of instruction right from the beginning of the educational ladder. Quane (2003) contends that the language used in education is the language of power. However, it is saddening to note that large portions of the population in Africa are not competent, in the languages of power in their countries. Mutasa (2006) identifies another folk theory or myth on language in education: that everyone just needs to learn English. All these downplay the importance of mother-tongue education and indirectly influence attitudes and/or perceptions towards the study of African languages in South African schools.

During colonialism, Africans were disempowered through deliberate strategies of not promoting and preserving African languages. This shows that colonialists viewed languages as an economic resource and for that same reason African languages should be used to empower their speakers. Mutasa (2003), Mazrui (2002), Wa Thiongo (1996)

and Mavesera (2011) concur that language is a resource for economic development. Webb (2002) corroborates that language can facilitate or hinder economic activity.

Language utilises the worker's skills and knowledge productively. It enhances effective delivery of services to the public. Language study in the school system therefore has implications on human resource management and development. Alenezi (2010) contends that, although language educational policies are often imposed by governing bodies such as the education ministry, it is the teachers and learners who are affected by the language selection. Because the people on the educational ground are excluded from language planning, wrong attitudes and perceptions towards African languages are bound to develop. Quane (2003) accuses politicians and some researchers who argue against maintenance of endangered languages while indirectly promoting the English language. Such scholars argue that including African languages in the curriculum is very costly. This article argues that there is no educational programme that does not consume money. Therefore, governments should not treat African language education as an unmanageable cost (Wilmot & Merino, 2015). Thus, the article maintains that curriculum should change to accommodate the interests and needs of studying African languages for the work environment. Trends also indicate that English remains the most powerful language in South Africa, although eleven languages achieved official status (Singh, 2015), as a result of the politicisation of the principle of mother tongue education, the problem of sufficient access and demand for English as MOI remains and is not going to disappear overnight.

From the very outset, the South African indigenous languages were managed and developed by people whose first languages were not indigenous African languages (Oosthuizen & Cassim, 2016). Even though indigenous African languages were granted official status more than 20 years ago, all evidence points to the fact that these languages are not developed and empowered enough to be able to operate in the public and official domains like English language. Motshekga (2012) states that it is important to note that no language can be of any value to its users/speakers, if it does not gain them access to valuable things in life, more especially in being used as a language of business.

Youth do not seem to appreciate that their own languages can be used for serious matters in Education, business, governance, and news (Kallaway, 2002). Babajide (2001) confirms that most parents who cannot speak English properly even force their children to speak English and learning their indigenous languages. Omogui (2005) submits that most parents restrict their kids from speaking their indigenous languages at home thinking that English is the most important language that their children should speak. Hurst and Lansdell (1991) maintain that English language is used to enable communication when one speaks to people who do not share one's own language and therefore English is not a threat to any indigenous language.

2.10 NEWS BROADCAST AND LANGUAGE CHOICES

News broadcasting is the medium of broadcasting of various news events and other information via television, radio, or internet in the field of broadcast journalism. The content is usually either produced locally in a radio studio or television studio newsroom, or by a broadcast network. It may also include additional material such as sports coverage, weather forecasts, traffic reports, commentary, and other material that the broadcaster feels are relevant to their audience (Charles, 2015).

News is information about current events. This may be provided through many different media like the word of mouth, printing, postal systems, broadcasting, electronic communication, or through the testimony of observers and witnesses to events (Boyd-Barrett, & Rantanen, 1998). Common topics for news reports include war, government, politics, education, health, the environment, economy, business, fashion, and entertainment, as well as sports events, quirky or unusual events. Government proclamations, concerning royal ceremonies, laws, taxes, public health, and criminals, have been dubbed news since ancient times (Althaus, Usry, Richards, Van Thuyle, Aron, Huang,& Phalen, 2018). Technological and social developments, often driven by government communication and espionage networks, have increased the speed with which news can spread, as well as influenced its content. The genre of news as we know it today is closely associated with the newspaper.

Evidence suggests that cultures around the world have found a place for people to share stories about interesting new information. Among Zulus, Mongolians, Polynesians, and American Southerners, anthropologists have documented the practice of questioning travellers for news as a matter of priority. Sufficiently important news would be repeated quickly and often and could spread by word of mouth over a large geographic area. Even as printing presses came into use in Europe, news for the public often travelled orally via monks, travellers, and town criers. The news was also transmitted in public gathering places, such as the Greek forum and the Roman baths. Starting in England, coffeehouses served as important sites for the spread of news, even after telecommunications became widely available. The history of the coffee houses is traced from Arab countries, which was introduced in England in the 16th century. In the Muslim world, people have gathered and exchanged news at mosques and other social places (Bialasiewicz, 2017). Travellers on pilgrimages to Mecca traditionally stay at caravanserais, roadside inns, along the way, and these places have naturally served as hubs for gaining news of the world. In late medieval Britain, reports ("tidings") of major events were a topic of great public interest, as chronicled in Chaucer's 1380 The House of Fame and other works.

Altheide (1976) emphasizes four factors that give shape to news perspective:

- The relationship between audience demand and the changes in the presentation and style of the news: Here, he specifically emphasizes the importance of the 'interpretations' of what the audience prefers, made by the media executives and journalistic staff; for the governing assumptions of media personnel are, in his view, not always accurate.

- The nature of and problems with the technology in news gathering and presentation: Operating the equipment efficiently within the temporal constraints and difficult situations of news production are limits on the programmes presentation.

- Scheduling: One of the most immediate constraints on production which sets the temporal framework in which decision-making takes place and events get selected.

- Organisational: The pragmatics of operating within a complex organisational setting, in which skills, personalities, attitudes and levels of professionalism which vary across the members of the news team, frustrate the production process.

These organisational and practical factors in news work promote a way of looking at events which are implicitly internalised by all members of the news team and are taken for granted by newsmen. This 'way of looking' at events generates expectations about what the important kinds of events are (news values, news instincts), and how stories should be presented (news slant, angle) which underlay the approach taken by the newsman to the event. Systematised by the shared experience of news-work, these expectations confine the newscast to several 'angles' and limit the degree to which the facts can speak for themselves.

2.11 AUDIENCE ATTITUDE TOWARDS MEDIA BROADCAST IN INDIGENOUS LANGUAGES

Uganda's current empirical data show that the choice of languages, stations and programs used in electronic media is a decisive factor. This is supported by Bello and Adenii (2006), who report that more than half of viewers who watch or listen to the Yoruba program still preferred a television channel that aired only one Yoruba program a week against the one with their indigenous language. This indicates that when indigenous programs are broadcast, the number of English language programmes in the television channel exceed the number of programmes in indigenous languages. On the other hand, when examining the importance and choice of using local language on radio, Olusola (2007) found that people prefer Radio Lagos (72% of respondents) to other stations. These choices are attributed to the use of local languages by the media, the promotion of local culture, a better understanding of communication, the provision of music and interesting, informative and educational programs. Similarly, Abeku (2005) reports that; broadcasts from Malian, Senegalese, Ghanaian and Namibian are popular due to the use of indigenous languages in interactive programming and translation.

Ansah (1986b), who observed that although Zimbabwe was dominated by a positive attitude towards English, policymakers desired to give equal status to indigenous languages. Furthermore, some listeners were proud of the station's bilingual status. Those who showed this attitude believed that the studied station by utilizing other languages were involved and celebrating national independence, such as significant confirmation of Zimbabwean identity. To the contrary, bilingual stations were less respected in the elite. The second category of listeners who understand their local languages feel embarrassed or ashamed or disliked Radio Zimbabwe (Shona and Ndebele channel) due to the perception that it has poorly designed structure of the content. As such, most the public-traders always tuned to other stations so that they do not lose their position in customers, friends or society. Young students in Zimbabwe preferred English to indigenous languages. Most monolingual speakers, who did not understand either Shona or Ndebele, always shut down or changed stations to avoid Radio Zimbabwe. Youth often turn on or change stations to avoid partisan politics.

Similarly, Indrayani (2011) states that the younger 'generations' negative attitudes towards their mother tongue may pose a big threat to its vitality. Programme content, too, determine the audience patronage of a given broadcast media. Youths are highly inflamed against media that go against language of their choice. Salami (2002) reports the case of some Yoruba youths during the 1993 election crisis that threatened to set fire on Ray Power Radio station in Lagos for broadcasting in Hausa. It is worth noting that although Lagos is a cosmopolitan city where people from the different ethnic groups in Nigeria live, the youth organization had tried, in their threat, to remind anybody who cared to listen that it was a city owned by the Yoruba people of the southwest region. This threat would not have been necessary but for the fact that an election, which a Yoruba man was presumed to have won, had been annulled by a Northern (Hausa-Fulani) dominated military regime.

Most Manicaland listeners do not tolerate broadcast in Ndebele. The Shona people feel more programmes should be run in Shona as the majority language (Gusha, 2018). Some Shona speakers feel that news broadcast and main topics in bulletins in Shona and

Ndebele were different and that Ndebele listeners got dry summaries of issues broadcast. Matabeleland people in the rural and urban settings feel strongly bad about the poor standard of Ndebele broadcast and inaccurate translations and slangs. Moreover, people lose track of statistical translations (Gusha, 2018). Also, most young respondents feel bad about inadequate representation of the rural and urban areas. Some informal traders in Harare want Radio Zimbabwe to broadcast practical programmes directly connected to their vocations (Mano, 2006). Some respondents equally like presenters who do not code-switch or mix languages but maintained indigenous languages. However, the use of indigenous languages on Radio Zimbabwe challenged some respondents and presenters to learn to use such indigenous languages.

Mano (2006) analyzed Zimbabwe's mixed feelings towards Radio Zimbabwe by analyzing public reactions to the interchangeable use of Shona and Ndebele languages on Radio Zimbabwe. While some listeners on Radio Zimbabwe feel ashamed of themselves on the station in the presence of other young people, they are proud of both the language of the other station and its promotion. It also reveals the understanding that listening to the station "signals to you as a dumb person" among friends. Some listeners chose TV news and sports in English. Even so, some Zimbabweans tolerate a bilingual language policy on Radio Zimbabwe while others do not like it. Others who do not understand Ndebele always change or switch off or stop listening to the programme. This was widespread among the youth of Tsanzanguru.

2.11.1 Youth perceptions towards television news broadcast in indigenous African languages

News consumption decline is mainly pronounced among the youth, particularly those in the age range of 16-24 years (Ndlovu, 2013). The growth of new media technologies as sources of news has contributed to the radical decline in traditional media as sources of news for youth in particular (Wattenberg, 2012). Youth in South Africa increasingly pay less attention to media-based news despite their comparatively better access to various technologies of political communication, as compared to previous generations (Wattenberg 2012). They also demonstrate lower levels of political, geographical,

historical knowledge, and information, compared to previous generations, despite their higher university and college enrolments (Buckingham 1997; Wattenberg 2012; Loader 2009; Patterson 2007).

Studies conducted indicated that the number of youth who frequently watch television news, is declining drastically because of various programs in media technologies (Buckingham, 1997a; 1997b; Barnhurst & Wartella, 1991; Duncan, Meijer, Drok, Garman, Strelitz, Steenveld, Bosch and Ndlovu, 2013; Patterson; 2007). Patterson (2007) observed that youth pay less attention to daily news than their counterparts of two or three decades ago. In South Africa, among the youth, the radio is still the most popular source of news after television (Duncan *et al.,* 2013). While people have attributed the dilemma of indigenous languages to lack of awareness, some have blamed the television producers for not offering interesting and attractive programmes that could motivate the youth to participate on it (Egan, 1999; Pepler, 2003).

The colonisation by the Western countries transformed varied societies, and this negatively affected culture and South Africa was no exception (Calvet, 1974). Culture, which had been at the forefront of the political struggle, reverted to a passive position in most African countries after independence (Manning, 1990). South Africa's indigenous languages were not and still being not protected and may not be spoken if the speakers continue to expect only the government and statutory bodies, like the Pan South African Language Board (PanSALB) to maintain and safeguard these languages (Nettle & Romaine, 2002). It is without a doubt that broadcasters such as the South African Broadcasting Corporation (SABC) have promoted programmes in indigenous languages but there are still shortfalls because these programmes are periodic (Manning,1990).

Many other broadcasters like ETV, MNET, eNCA, and SKY NEWS promote their programmes in English. Linguistic human rights are aimed at the promotion of language justice and the removal or prevention of linguistic differences or injustices that may occur because of negative attitudes towards certain indigenous languages (Phillipson, Rannut, & Skutnub – Kangas, 1994). The benefits accumulating from the implementation of these rights include the right to individuals and combined identity.

Philipson et al. (1994) reported that the rights to be different, the right to identify with one's mother tongue, to learn it and to have education through it, as well as to use it stands to develop indigenous languages. Hurst and Lansdell (1999) add that linguistic rights also include the right of an individual to learn other languages including the official language (s) that are used in a particular area to participate in the social, political and economic processes of a given geopolitical entity. Philipson et al. (1994) adds that linguistic rights enable a person to access information and knowledge, particularly basic scientific and technical knowledge.

The Asmara Declaration on Indigenous languages and the literature of 2000 states, among other things, include the following:

(i)   All African children have the unalienable right to attend school and learn their mother tongues and that every effort should be made to develop indigenous languages at all levels of education.

(ii)   The effective and rapid development of science and technology in Africa depends on the use of indigenous languages.

(iii)   Indigenous languages are vital for the development of democracy based on equality and social justice.

(iv)   African languages are essential for the decolonisation of African minds and for the African recovery.

Dowling (2013) affirms that it is within this clause that the SABC is mandated to ensure equitable treatment of all official languages. Multilingualism is recognised in the South African Constitution, which identifies nine African languages, as well as English and Afrikaans (PANSALB, 2000). All official languages must enjoy parity of esteem and must be treated equitably (Finlayson & Madiba, 2002).

Dowling (2013) argues that Indigenous languages in broadcasting media are used to promote cheap or second hand products. This fosters the stereotype that black people and their languages are associated with limited opportunities and restricted access to quality goods. Indigenous languages are only used when the media producers feel that the product is not of a high status. For example, new luxury cars are advertised in full-page gloss magazines and in English, while smaller, less attractive advertisements for 2nd hand vehicles appear in any of the indigenous languages. English, which is perceived to be global and of a higher status, dominates advertising discourse (Piller, 2001). Lee (2006) believes that English serves to guide the new and progressive, while indigenous languages are employed with products that are cheap and of low status. The use of indigenous languages in broadcast media does not merely serve as a scale of the socio-political state of a nation (Mutasa, 2006).

2.11.2 Causes of dissatisfaction with indigenous language news broadcast

Native speakers who should take pride in the use of their indigenous languages and follow its cultural patterns as well as preserve and transmit it are reportedly shift to English (Adegoju, 2008). That makes the native speakers to empower and develop the language more than their indigenous languages (Adegoju, 2008). Silentman (1991) states that the attitude of youth towards television news broadcast in indigenous languages is caused by the extension to the problem of lack of training broadcasters, lack of motivation like salaries, lack of technical equipment for recording programmes, among others. Sepehri (2010) states that the effect of the official language or English towards indigenous languages by youth was that most television programmes television promote the development of the English instead of the indigenous languages.

Bosch, (2017) states that in the apartheid era, the SABC monopolized television broadcasting. Although termed, a public broadcaster, SABC then promoted interest of the white minority in terms of language use and promotion in media. Voltmer (2019) explains that, African languages were not treated in the same way as English. This could explain why South African youth have grown to undermine their indigenous languages and believe that English is of high standard in comparison.

Fishman (1991) reported that youth complained that some of the television programmes broadcast in indigenous languages are not modern and do not include new topics to talk about. Youth state that decent news, new and good music are only seen and heard on programmes and news broadcast in English (Mirvahedi, 2012). The quality of both sounds and information are part of the main reasons why majority of the youth prefer English programmes and news on television than their Indigenous languages. Mirvahedi (2012) further states that youth describe program broadcast in indigenous languages as "silly", meaningless and not worth watching.

2.12 Languages in the Constitution in South Africa of 1996

Provisions were made that; "A Pan South African Language Board (PANSALB) be established by national legislation to promote, and create conditions for the development and use of, all official languages (Perry, 2003). These include Sepedi, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga, isiNdebele, isiXhosa, and isiZulu, Khoe Khoe or San languages; and South African Sign language. All eleven official languages must enjoy parity of esteem and must be treated equitably. The constitution recognises any language that had previously enjoyed official status (Perry, 2003). The equality of the indigenous African languages with English and Afrikaans remains more on paper than.

The Constitution of the Republic of South Africa has clearly defined the rights of the indigenous people. It states that indigenous languages should be given proper recognition (Du Plessis & Pretorius, 2000). For instance, Constitution of the Republic of South Africa Act 200 of 1993, provides a wide range of rights to all South Africans (Laitin, 1992). This implies that anyone in country may choose one of the official indigenous languages as a median of communication (Salawu, 2006). All official languages such as English, Afrikaans, and indigenous languages are equal (The Constitution of the Republic of South Africa Act 108 of 1996). Piller (2001) and Salawu (2006) argue that indigenous African languages in South Africa are still marginalised and only a few of them are recognised while English is regarded as an official language.

According to Mirvahedi (2012) the South African Constitution allows minority language speakers to use their indigenous language whenever they need to. However, the youth are obliged to write mostly in English and not in their indigenous African language. Slabbert, Van der Berg and Finlayson (2007) state that English is an international language. Therefore, it must receive priority in the media than to indigenous African languages because there are no opportunities arising from mother-tongue proficiency.

The ability to provide content in all official languages and multiple genres, ranging from children's and educational programmes, to drama, documentaries, news and current affairs and top revenue-grossing soap operas, positions the SABC as the most influential broadcaster in South Africa (Piller, 2001). According to the National Education Policy Act of 1996, indigenous languages have always been an argumentative problem in South African education system. In this case most South Africans especially the youth in both rural and townships, speak a variety of languages; namely, Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, isiNdebele, isiXhosa and isiZulu (Finlayson & Madiba, 2002; Romaine, 2002).

According to Bamgbose (2000), language development is one activity that lends itself to participation by a variety of agents, including individual authors, language commissions, university departments, media houses, writers, language societies, and translators. Language development as a process starting early in life by which a person acquires language, is also referred to the activities undertaken within a language community specifically for the purpose of developing new functions for its language or for restoring lost functions (Bamgbose, 2000).

The South African Constitution (1996) demands that the government, in recognising the status of the indigenous African languages of South Africa, take practical and positive measures to elevate the status and advance the use of these languages. The Interim Constitution of the Republic of South Africa (1993) initiated a strategy to build a non-racial nation and created an environment where all South African indigenous languages would be equally recognised.

2.12.1 Language policy

According to Cooper (1989) language policy is a synonym for language planning but it usually means goals of language planning. There are three focuses of language planning, namely, corpus planning, status planning and acquisition planning, where corpus planning refers to activities such as coining terms, restructuring spelling and implementing the new script. Status planning is on the rights of the minority languages to be recognised by the national government to be like other languages. Lastly, acquisition planning cites language teaching as an object of policy making, which is language spread for example an increase in the users of language by increasing the use of language (Cooper, 1989).

According to Collins, Curran, Garnham, Scanell, Schlesinger and Sparks (1986) language policy is language planning, usually by a government or government agency, concerning choice of national or official languages, ways of spreading the use of a language, spelling reforms, the addition of new words to the language, and other language problems. Through language planning, an official language is established or implemented.

2.12.2 The Pan South African Language Board

PanSALB is a strategic partner of the Department of Arts and Culture in language matters. It plays a key role in the development and promotion of the official languages of South Africa, as well as the Khoi and San languages and South African Sign Language. The activities relating to the establishment of new structures and mechanisms will have to be undertaken in close collaboration with PanSALB. In South Africa, a policy of multilingualism has been adopted and it recognises 11 official languages and the language rights of the individual are enshrined in the bill of rights of the 1996 Constitution.

The mission statement and the vision of the PanSALB Annual Report (1998) indicate that the promotion of multilingualism and the equal use of all official languages is possible. The PanSALB's vision is to provide for, recognition, implementation and furtherance of multilingualism in the Republic of South Africa through the development of previously marginalised languages. The PanSALB Report further explains that the promotion of

indigenous African languages in South Africa is one of its goals. Thus, the board hopes to achieve its mandate by creating the conditions for the development of, and the promotion of indigenous African languages. Fostering respect for, and encouraging the use of indigenous African languages in the country, encouraging the best use of the country's language resources, should be perceived as PanSALB's attempts to do away with linguicism in South Africa.

Berns (2010) puts it clearly that the Pan South African Board has a responsibility to promote multilingualism in South Africa and to develop nine indigenous African languages such as (Sepedi, Sesotho, Setswana, siSwati, Tshivenḓa, Xitsonga, isiNdebele, isiXhosa and isiZulu). PanSALB, amongst others, accelerates the introduction of indigenous African languages into the education system, the legal system, and in administration. In its endeavours to promote and develop indigenous African languages, PanSALB has African Association for Lexicography (Afrilex), established in 1995 to promote research and teaching in lexicography and terminology, especially in the fields of science and technology.

2.12.3 The language committees

The following structures are instrumental in the promotion and development of the indigenous languages: Provincial Language Committees (PLCs), National Lexicography Units (NLUs), and National Language Bodies (NLBs). Provincial Language Committees (PLCs) work closely with provinces on language matters affecting their specific provinces. They work on, and advise on issues relating to, the promotion of multilingualism, language policy legislation, including the language policy, practices and legislation of the province and of the local authorities in that province, language in education, translation, interpreting, development and promotion of literature and previously marginalised languages, language rights and mediation, lexicography and terminology development (Implementation plan: national language policy framework, 2003).

2.12.3.1 The National Lexicography Units

National Lexicography Units (NLUs) will continue to develop dictionaries in all the official languages. They must be closely aligned with the Terminology Coordination Section of the NLS. Lines of reporting in terms of their dealing with the NLBs will, however, must be clearly defined (Implementation plan: a national language policy framework, 2003).

2.12.3.2 The National Language Bodies

National Lexicography Body Units (NLBs) are not only constituted of members who are first language speakers of the language concerned, but the main criterion is that they have specialist knowledge as they are to advise PanSALB on issues relating to Standardisation, Lexicography, Terminology and Literature. They are the authority in terms of approving lexicography and language standards (Implementation Plan: National Language Policy Framework, 2003).

The Ministerial Committee appointed by the Ministry of Education in September (2003) reports that there are associations that are concerned about the promotion and development of the indigenous African indigenous languages, such as the African Language Association of Southern Africa (ALASA) and the All-African Languages Re-Development Institute of Southern Africa (AALRDISA).

Moloi (1999) is one of the sociolinguists who are of the view that the South African media has an important role to play in the development and promotion of all the indigenous African languages by exposing them to various contexts. Moloi (1999) further explains that there is no way the South African media could be expected to make a significant impact on the development and promotion of the indigenous African languages unless its programmes reflect the equitable representation of all languages.

Pattanayak (1990) asserts that there is a need to investigate whether the indigenous African languages are being used as a vehicle of communication by the different speakers of the languages concerned, as compared to how they use other languages of European

50

origin. Visser (2013) emphasizes the use of other national languages in South African higher education, as well as the creation of learning opportunities for students through their first (dominant) language at all levels of education. Pattanayak (1990) further suggests that indigenous African languages could be promoted and developed in new domains, only if necessary majors are created. Visser (2013) further maintains that indigenous African languages in South Africa and, more widely in countries in Africa are currently included in important decisions made at national and local government level about the implementation of language policy and planning. Pattanayak (1990) maintains that language should be measured in terms of the rate of domains in which language can be used effectively, namely; socialisation, education, government courts, trade, industry defence, managerial division etc. Such domains could be covered by more than one language used complementarily.

Klu, Neeta, Makhwathana, Gudlhuza, Maluleke, Mulaudzi, and Odoi (2013) indicate that South Africa must learn from other African countries which have made significant inroads into the use of indigenous African languages in education, for example, Swahili in Tanzania, Yoruba, Hausa and Igbo in Nigeria, Twi in Ghana and Ewe in Ghana and Togo to mention but a few. Visser (2013) asserts that the promotion of indigenous African languages could advance multilingualism, linguistic equality and diversity, and inclusive citizenship. Research and teaching in indigenous African languages at universities can help facilitate endeavours by the government, including the educational sector and private sector, in advancing the status and use of the indigenous African languages. Klu, et al., (2013) further explain that the colleges have to be re-opened and indigenous African language departments in the universities have to be properly utilised and equipped. Incentives must be given to both learners and teachers of indigenous African languages just as it is being done for science and technology and accounting.

Dube (1992) posits that people have a positive attitude towards indigenous African languages, even though they have a feeling that English could well be used to serve the country because of its functionality. Indigenous African languages are held in a high esteem and as a result, should be given a chance for their development and promotion.

Nkwashu (2011) is of the view that there is a negative attitude towards the use of indigenous African languages is threatening the promotion and the development of indigenous African languages. Dube (1992) further explains that the indigenous African languages have been ignored by the previous National Party (NP) government of South Africa, and consequently, never be fully developed and promoted. Nkwashu (2011) asserts that some scholars have encouraged the change of negative attitude towards a more positive attitude in order to help indigenous African languages to be promoted and developed. Mabila (2007) further explains that indigenous African languages are not used in business because of lack of commercial terminology. Dube (1992) proposes that the indigenous African languages need to be developed to a point where they could be utilised in the field of technology. It, therefore, becomes imperative for the government to make funds available for the development and promotion of the indigenous African languages which have been denied an opportunity to grow and develop.

Nkwashu (2011) also mentioned that it is clear from the literature that this will not be easy without the full participation of the government, the private and public sectors and the relevant stakeholders. Mabila (2007) stated that economic reasons also play a role in the way people view indigenous African languages. Nkwashu (2011) puts it vividly that effective language policy can help in developing and promoting the indigenous African languages as long as this policy is implemented. Mabila (2007) maintains that indigenous African languages are not languages which can give socio-economic mobility to the Africans, as they are not used in business. Bamgbose (1991) makes similar observations when says that the indigenous African languages need to be developed and promoted so that there could be communication on different aspects of the socio-economic life. Mabila (2007) goes on to say most Africans are unable to study an indigenous African language to a higher level because it cannot provide them with opportunities associated with the admired and respected groups, and to participate in the lucrative market.

Mampane (2003) asserts that indigenous African languages have to be developed and empowered to be used in all the fields. Bamgbose (1991) postulates that terminology for indigenous African languages should be created with regards to information pertaining to

agriculture, economics, etc. Mampane (2003) points out the need for trained lexicographers and the different types of dictionaries that are user- friendly. Mabila (2007) further mentions that there is a need for funds to develop indigenous African languages, especially terminologies in, for example, commerce and science. Phaswana (2000) asserts that to recognise and accord the nine South African indigenous languages official status should be perceived as a positive step towards the realisation of what the constitution decrees. Mampane (1993) further explains that indigenous African languages show a deficiency because they are not properly developed to serve as competent instructional media. Phaswana (2000), however, further asserts out that the real promotion of indigenous African languages must take place at both local and provincial levels, rather than at national level. Mampane (2003) explains that to overcome this deficiency, lexicographers have an arduous task to perform; to provide the indigenous African language users with adequate vocabulary to use, to develop and promote the state of these indigenous African languages.

Phaswana (2000) contends that language itself should be preceded by language preservation which is to be done through dictionary making, followed by promotion. The South African Constitution (1996) instructs and commands that the national government and provincial governments use any particular official languages for the purposes of government, taking into account usage, practicality, expense, regional circumstances all the balance of the needs and preferences of the population as a whole or in the provinces concerned; but the national government and each provincial government must use at least two official languages (Republic of South Africa Constitution, 1996). Mampane (2003) further indicates that corpus planners that are needed to plan and develop the indigenous African languages should be trained. Phaswana (2000) is of the view that although the PanSALB is charged with the responsibility of seeing to it that indigenous African languages are promoted and developed in South Africa, the development and promotion of indigenous African languages will only be realised when people outside the parliament, motivate, encourage and strengthen the government to implement the language policy as enshrined in the constitution.

Visser (2013) adds that academics that research and teach indigenous African languages at universities must provide the scientific base for quality language services and education in indigenous African languages within the multilingual context of South Africa. The use of indigenous African languages at all levels of education within a multilingual context constitutes a salient challenge in South Africa and other African countries, she said.

Mafela (2006) discovered that Africans enjoy reading creative works written in languages other than theirs. Bamgbose (2000) indicates that low status accorded to indigenous African languages is often based on the requirement that they need to be developed to cope with domains in which they are hitherto not used. For example, there may be a need to reduce the language to writing or to reform and harmonise an existing orthography, as well as produce materials in the language for use in schools. Mafela (2006) further explains that in other countries, citizens are proud of creative writing in their own languages. One will encounter people reading literature written in their own language in the trains, buses, at stations and bus stops. Owolabi (2006) asserts that indigenous African language is constrained in several ways. Most of them are not developed enough to accommodate the intricacies and inflexions that a dynamic language should have. Mafela (2006) further posits that in most part, Africans in South Africa are not interested in reading creative works written in their indigenous languages. People prefer to read those in foreign languages such as English. Owolabi (2006) also indicates that areas of science and technology, as well as information technology, can hardly be captured by the lexis and structure of indigenous African languages.

2.13 CHALLENGES FACED BY INDIGENOUS AFRICAN LANGUAGES IN SOUTH AFRICA

The English Academy of South Africa makes a very valid point that advocacy for the promotion of all South African languages is not the same as calling for equal use (Venter, 2009). The reality is that English is still the most widely-used language across the nation. For instance, in parliament, business, educational system and general administration. The reason is that English is regarded as the medium of instruction language that enables

communication across the country's borders (Price, 1995). English holds a possible threat to indigenous African languages. African schoolchildren and their parents had developed the impression that English is a language of advancement. Thus under apartheid Afrikaans and English, held sway over and above the indigenous African languages (Nuttall & Michael, 2000).

Jeffrey and Mesthrie (2010) further explain that one such opinion is that, although many parents choose to have their children educated in English, other parents may, for whatever reason they see fit or important, insist on mother-tongue education all the way through to Grade 12 as part of their children's constitutional rights. Their argument is that their children should not have to be educated in English as a Home Language when English is not even spoken at their homes (Jeffrey & Mesthrie, 2010). Media practices in South Africa, like the education system, also show some bias in favour of English (Okwudishu, 2006). Adegoju (2008) says the advantages of indigenous languages, belittles the negative attitude of government through language policy which places a high premium on the English language over indigenous languages in almost all public domains through which language functions and gets developed. Okwudishu (2006) emphasises that linguistic diversity is vital for the democratization and decentralization of information.

Salffner (2009) states that these languages, usually referred to as 'mother tongues or vernaculars', are designated as the media of instruction in lower classes of primary schools in some areas (mainly rural), where they are dominant. The positive attitude shown to the English Language and by allowance is also noticeable within majority languages co-existing with minority languages in multilingual settings (Gorman, 1974). The attitude towards their language is positive.

However, Salffner (2009) reports the positive attitudes shown by the young generation because their parents do not speak their indigenous languages to them then the children cannot speak such languages too. Lasswell (1960) asserts that in the other function of broadcasting media, namely, transmission of cultural heritage for social continuity and broadcasting media, appears to play that role perfectly by shifting the flow of good culture and improving indigenous languages, especially on SABC television.

Broadcasting media show the importance of news broadcast in indigenous languages and the fact that most learners do well in high school in subjects delivered in their mother tongue (Adegbite, 2002). Mutasa (2006) highlights the potential of using indigenous languages in broadcasting media to limit English proficiency. Olateju (2002) asserts that there are specific programmes created to teach grammar, literature and reading in indigenous languages on broadcasting media. Therefore, the media can provide the best example of how best to use indigenous languages in South Africa.

2.14 PROMOTION OF INDIGENOUS LANGUAGES IN THE EDUCATIONAL SYSTEM

Education is the basis of mass participation, social mobility, manpower training and development of human potential, among other benefits (Bamgbose, 2002). Pare (2008) contends that the language used in education is the language of power. However, it is saddening to note that much of the population in South Africa is not competent in the languages of power in their countries. In education, language has three purposes, namely, literacy, subject and medium of instruction (Bamgbose, 1991). Mutasa, (2006) notes that speaking an indigenous language does not automatically guarantee one's ability to do well if tested in that language. Ngugi wa Thiongo (1996) maintains that language encompasses heritage, culture, and feelings. Furthermore, language adopts a strong sense of belonging and confidence that builds self-esteem and indigenous languages rescue workers where they have limited proficiency and vocabulary in the English language (Mutasa, 2006).

Mutasa further explains that language is important in the development of vocational skills. Indigenous people could be empowered socially, culturally, and economically (Mavesera, 2011). Webb (2002) adds that language is important in the development of professional skills. Language is therefore, an instrument for both education and training. Madadzhe and Sepota (2006) believe that negative attitudes towards indigenous languages play a major role in their unpopularity. Alenezi (2010) contends that although language educational policies are often imposed by governing bodies, such as the education ministry, it is the teachers and learners who are affected by the language selection and maintains that linguistic attitudes.

Pare (2008) accuses politicians and some researchers who argue against the maintenance of endangered languages while indirectly promoting the English language. Skutnabb- Kangas, (2003) argues that including all indigenous languages in the curriculum is very costly. An evaluation of colonial and post-independence education has convinced some African scholars to re-examine the objectives, methods, and outcomes of pre-colonial forms of traditional education (Mavhunga, 2006; Woolman, 2001). Colonial languages in education system have proved that Western countries have successfully colonised African countries by modifying African indigenous languages and the minds of those that passed through colonial education systems (Alexander, 1991; Chimhundu, 1992; Herbert, 1992; Hopper, 2007; Ngugi wa Thiongo, 1996).

Some of indigenous languages, that had the potential to create a sense of national pride and harmony, were made sure to be side-lined and oppressed by European by using English languages (Adegbija, 1994). Wa Thiong'o (1994) states that in so doing, Africans were taken further away from themselves and their history. Mavhunga (2006) has demonstrated that undermining of indigenous African languages through educational systems was the plan of Europeans' responsibility to underdeveloped Africa and its languages, cultures, and ideologies. According to Phillipson, (1996); Alexander, (1991); Wa' Thiong'o, (1996) and Mazrui, (2002) languages of western origin were promoted over indigenous African languages. Peires, (1979) asserts that even though some writers such as S.E.K. Mqhayi and T.S. Soga wrote many articles or books in their mother-tongue, mission presses were refusing to publish their work, or stipulated changes that reflected views or narratives favourable to their intents and purposes and translated in English and made sure the one in their indigenous language is destroyed without any trace (Peires, 1979).

The idea of the writer was to mould any material published to fit the aims and standards of societies and the nations in which they originated, it was clear that these were means by which African people were to be ruled and made to adhere to western values and ideals. Colonial history shows that school systems throughout Africa rather endorsed the value and status of English over that of African languages.

2.15 USE OF INDIGENOUS LANGUAGES IN THE MEDIA GLOBAL

It is dangerous to assume that the media is so powerful and the public are a puppet of media control. The relationship between the two is not straightforward. The public can also choose not to read, listen and watch; switch off, change allegiance and, challenge versions of events (Thornborrow & Morris, 2004). Regarding the status of minority languages and their use in media, studies have demonstrated the use of languages in the media according to the language policy of the country concerned. Kulyk (2010) suggests that Ukrainian media ideology used is centrism despite the fact that both Ukraine and Russian are used in Ukraine. The former is used as the language of a state and the latter for social interactions. Regardless of the differences of ideologies and culture or language the population is considered ideologically homogeneous. TV and radio programs are broadcast in Ukrainian and Russian without being translated into each other. For example, shows, audio or video excerpts from speeches. Acceptance of both languages and bilingual accepted the view of Ukrainian society as bilingual (Kulyk, 2010).

Since, according to O'Neill (2007), Turkey applied to join the EU (European Union), it had to follow the EU structures with regard to its Kurdish minority. In addition to some private courses and publications in Kurdish, Kurds were allowed four hours of radio programs per week and two hours of television programs per week (O'Neill, 2007). According to Ferrer (2000), the Catalan Culture Council shows that the amount of Catalan1 used in the media increased significantly in the years before 2000 and that the radio was broadcast almost entirely in Catalan. However, the status of Catalan on television was lower than that of Spanish and four public channels, half of which were in Catalan and half of which were in Spanish (O'Neill, 2007).

Kuoega (2008) examined the use of indigenous languages in Cameroon and the attitudes of undergraduate students towards their ability to use them. The results revealed that over and above English and French, there are around 250 indigenous languages (Kuoega (2008). (Kuoega, 2008) believes that urbanization threatens indigenous languages in Cameroon (Kuoega, 2008). It emerged that some indigenous languages are used only in the radio with no programmes on the television (Kuoega, 2008). Hasanpore's (1992)

asserts that the use of minority languages in individual interactions alone is not adequate in creating a standard language and potential the language may become extinct. Indigenous languages cannot be expected to survive given the dominant usage of the English Language in the media, computer games, and in most technological platforms in the country.

A study by Moring *et al* (2011) in four European regions revealed that the language choice in the media depends on the government's policy. Thus, if all conditions of ethnic linguistic status were the same, minority language listeners would prefer to use the media in their own language rather than the majority language (Moring *et al*, 2011). Various tests were performed to measure media use among young people in all four regions with interesting results. For example, a Finnish study found that Finnish teens actively use Swedish and Finnish media at home by the time they reach the age of 28. This suggests that "media language is chosen in many ways related to the identification process. It is not only the result of one's background, but also a means of maintaining one's identity (Moring *et al*, 2011).

Moring *et al.* (2011) concluded that both mono / bilingual families understand the status of minority speakers, as well as the status of minority language groups, demographic information and institutional support. While it is accurate, Moring *et al.* (2011) fail to take into account the fact that the media of choice is the mother tongue. Finally, according to Moring *et al.* (2011) it is clear that the media is an important vehicle for maintaining and supporting ethnic linguistic vitality. However, its competence depends on objective factors such as minority language media (Moring *et al,* 2011). Morang *et al.* (2007) show that in regions of Finland where Swedish is predominant, it is used as the language of the media. In areas where Finnish is the primary language, and especially in bilingual families, the language used in the media is Finnish. Since the public is interested in the language used in the media, it is worthwhile to get some information about indigenous languages in South Africa and their use in the media based on government policy.

The Iranian constitution advocates that ingenious and minority language speakers be allowed to use their mother tongue where necessary. Despite this, there are e some

behavioural issues. For instance, English is the medium of instruction hence people are forced to write in the country's official language, rather than their own language. There are limited local and independent private television or radio stations in Iran that broadcast Indigenous languages. The existent ones are mainly owned by the state. Previous research provides mixed data on media language use and attitudes towards it in Iran. For example, Mehrton (2008) worked on language policy and planning in Iran to investigate the possibility of applying Spolsky's (2004) concept to the sociolinguistic features of the Iranian situation. The main result found that developing an understanding of the relationship between Iranian language politics and the sociocultural context as "spongy leadership is key.

Commenting on the media role in Ardebil, Sepehri (2010) reported that "trust" was the most important factor in attracting people and being able to listen to the local radio station Ardebil. Sepehri (2010) shows that the people of Ardebil do not trust Ardebil radio and the factors referred to indicate that Ardebil radio programs do not value the language, ethnicity and culture of the people. Resultantly, people ignore the local radio due to lost trust. Jahani (2005) states that Balochish in Iran do not receive Balochish television programs, although they have daily radio programs on Radio Zahedan since the 1960s. It was noted that there have been some improvements since 1979 to date show Balochish television programs with more regularity, with various programs related to the Balochi culture (dance, songs and lifestyle) on state television channels.

Sheyholislami (2010) focuses on Kurdish expressions in the media and on the Internet, stating that the language is considered the media's notable language for proving Kurdish identity. The difference between satellite television and the Internet was also noted. The former seems to deepen mutual understanding between speakers, while the latter extends the language based on the alphabet and region.

The Iranian Media Research Center worked on the number of media users and their trust in programs broadcast on local media channels in Gilan province. The local language in the area is Gilaki and their local TV channel is called Baran (Zeinalabedini, 2014). Out of 40,000 respondents, 74% were interested in television programs. The reasons for the

dissatisfaction of the remaining 26% who did not watch television were as varied. These included lack of time, watching state channels, satellite channels, unattractive programs and personal incentives, topped the list of reasons. Respondents showed that customer satisfaction score of 14% indicating high interest.

There are two studies in Iran's Mdia Centre of Research looking at the attitudes of the people of East Azerbaijan province about the media programs in 1941 and 1945. The first survey shows that 86% of informants in thirteen cities listened to Tabriz radio while only 28% of them watch TV programs in 1941 (Zeinalabedini, 2014). The latter survey demonstrates an average of 77% of the people who always listen to radio. Most of the informants could not answer the question about the quality of the performances, translations and information and just answered that: "I don't know, I have no idea and it is good."

Mirvahedi and Nasjian (2010) found that the only institutional support for the Azerbaijani language in Tabriz was a local radio station, Radio Tabriz, and TV channel (Sahand). However, argued that the support was not enough for the language. For example, the number of programs broadcast in Persian exceeded the number of programs in Azerbaijani and this came as a surprise given the fact that the local TV is for Azerbaijani speakers. It was also revealed that programs for children and teenagers are broadcast in Persian thereby influencing their language choice in the future. Mirwehedi and Nasjian (2010) states that movies and other scientific programs that could be presented in the in Azerbaijani, are also in Persian.

Hawes and Mirvahedi (2013) show the influence of Turkish satellite channels on the children of Tabrizi learning the Turkish dialect while Persian is learned as a second language. Also, the attitudes towards various television channels within and outside the country were examined. Television has the role of educating or teaching a new language to children. As the prestige of the new language increases, so does its use. This prestige factor has a major role in the future of children's culture. Hawes and Mirvahedi (2012) mentioned how media is an important factor in the future of languages while believing that face-to-face communication will never change media. Hawes and Mirvavhedi (2013)

concluded that both television and radio are useful for cultural exchange, but both do not automatically produce language change. The quality of the programmes is the main reason children prefer the Turkish program over Azerbaijan. The children interviewed for this study said they would chose the Azerbaijani Turkish or Persian program was because of their attractiveness. Programmes in Azerbaijani are still preferred by children; however, they are viewed as not worth seeing because of the poor quality.

Mirvahedi (2012) then offers some economic reasons why parents consider it appropriate for their children to watch Turkish channels instead of Iranian or Tabriz channels. Turkey offers discounts to university students who can speak Turkish and knowledge of this dialect offers the possibility of better employment in Turkey. It was revealed also that being part of the larger Turkish community motivated Azerbaijani speakers to prefer Turkish channels over their indigenous TV and radio channels. These results showed that children would abandon their indigenous languages if they do not find its programmes attractive.

2.16 THE USE OF USE OF INDIGENOUS LANGUAGES IN THE MEDIA IN SUB-SAHARAN AFRICA

There are many crucial questions of which languages to use most, for television news and programmes broadcast (Adegoju, 2008). Salawu (2014) notes that indigenous languages in Nigeria are not highly honoured while English language remains the vehicle of power and progress in life. Salawu further explains that indigenous languages are neglected and this must be stopped before indigenous languages goes into loss. Buckingham (1997b) contends that this loss of indigenous languages is the loss of their root and the loss of their identity and these might lead to experience were people live in the shadow of other people's identity and culture. It is important for people's language to survive and live forever (Alenezi, 2010).

2.16.1 Use of indigenous languages in media industry in Nigeria

There are more than 250 distinct ethnic groups and languages in Nigeria and only a few of these languages are used in news presentation in the broadcast media (Ehiwario, 2013). Ehiwario further explains that those few and privileged languages are those spoken by bigger ethnic groups but English, the official language of the country is the most dominate language in media. Study by Dozie and Madu (2012) conducted from four Nigerian Television Authority (NTA) stations in Akwa Ibom, Bayelsa, Cross River and Rivers States to ascertain how many and often does indigenous languages used in the television broadcast media. Findings indicate that there is a big gap or absence of indigenous languages in the broadcast media, particularly those spoken in these four states. This shows that there is no favour in Nigerian Television Authority's news indigenization policy which stresses the need to promote news presentation in indigenous languages.

Olafia (2014) notes that many societies in Nigeria are faced with the challenges of language loss, language shift or even language death and this may be linked to the fact that many languages are still not properly documented. Adzer (2012) claims that the government does not give more attention to the development and promotion of indigenous languages than it is to English. English remain the vehicles of power and progress in life of all society of Nigeria (Adedeji, 2015). Today, English has grown to become the official national language of Nigerian and continues to play important roles in the nation as the language of media (Ogunmodimu, 2015). Oyemike, Okere & Nwauwa (2016) present reasons that emphasize the reason on why it is very difficult to assist in promoting indigenous language in Nigeria. Language specialists in Nigeria are likely to face the following challenges when promoting indigenous language. There will always be stumbling blocks that would tend to disturb efforts at developing indigenous languages (Adzer, 2012). Oyamike, Okere and Nwauwa (2016), Multi-ethnic and multi-lingual of Nigerian nation of more than 500 indigenous languages is an impediment to the extent when trying to promote indigenous languages as to choose one or few.

Non-documentation of indigenous language: There is lack of appropriate documentation of indigenous languages format. It is therefore, difficult for professionals to promote indigenous language that has not been documented in printed form.

Preference for English Language: English language has emerged as that privilege language without which the unity of Nigeria as a nation is most unlikely, if not out rightly impossible. Promoting indigenous language becomes problematic because the people must first possess the fundamental knowledge of the local language and has interest before your promotion attracts them (Yusuf, 2012).

Durand and Guyard (1998) agreed with Alenezi that, if a language is lost then it is the end of peoples' heritage and their culture, and important part of a nation's history is taken away because of the decline of the language in media. notes that today, English has grown to become the official national language of Nigeria and continues to play important roles in the nation as the language of media. In such, situation, promoting indigenous language become meaningless to their own people. Odebunmi (2007) states that English language is used mostly in the media industry more than any other languages in Nigeria. Although there are about 200 to 400 indigenous languages in Nigeria, English has become the most important official language of the country and mostly used in media like as in many other former British (Oso, 2006).

2.16.2 Use of Indigenous languages in Media industry in Kenya

African indigenous languages remain in the shadows of the various "colonial official" languages and eventually being considered dead (Dasnois & Whitfield, 2019). Mute (2000) describes Kenya as a multilingual state with more than forty languages of which two are official languages (Kiswahili is and English). Language policy, the media regulation policy is not yet well articulated in Kenya. It is only the Constitution, and a range of Acts of Parliament, as well as civil and criminal law statutes, that provide for the regulation and management of broadcast media (Mute, 2000).

The Kenya Broadcasting Co-operation (KBC) Act of parliament prescribes the use of two languages for broadcasting, i e., English and Kiswahili. The Act, further, permits the Cooperation to broadcast in any language other than English and Kiswahili. Oduor (2010) explains that the TV broadcasts do not seem to be guided by any government regulation regarding the language that ought to be used in broadcasting, almost all the broadcast in English only. Odour further articulates that the broadcasting also play music that is predominantly in English and this is clearly show that English is preferred as language of broadcasting for TV. Several reasons have been advanced in the popular Television broadcast for the dominance of foreign programmes/news in local T.V by Omwanda, (2000) and some of them include the following:

(a)   that sponsors hold sway over televised programmes or news
(b)   that the stations lack funds to produce their own programmes, hence the preference for cheap imported ones.
(c)   that Kenyans prefer foreign product to locally produced ones.

Lazzolino and Stremlau (2017) clarify that youth that are repeatedly exposed to English news or programs on television are likely to be convinced and think that English is only the best languages to watch. Continuing the use of English language for that matter on TV, is likely to influence attitudes of youth in favour of the foreign language but negatively against the indigenous languages such as Kiswahili and that might lead to the continued loss of prestige and status for indigenous African languages (Bonvillain, 2000). Bonvillain further elucidates that to promote indigenous African languages, policy on the mass media should be particularly used to increase the advantages of those languages, this could mean putting in place a policy that would require TV stations to devote a certain percentage of their airtime to broadcasting in Kiswahili and other indigenous languages. The lack of media policy regarding Kiswahili language is not without significance but perpetuates linguistic dependency and continues to give Kiswahili low status and prestige and this may impact negatively on the development of indigenous languages in Kenya (Muthwii, 2004).

2.16.3 Use of Indigenous languages in the Media industry in Ghana

The media occupies a very influential position in society so its practitioners should make their language usage adapt to the rules of the game because anything different is likely to affect society negatively, either in the misinterpretation or misunderstanding of meaning (Omojuyigbe, 2004). Oso (2006) notes that the mass media have become probably the most important social institution in the construction and circulation of meaning in any modern society and the mass media infuse people's daily lives, media have become the main source of leisure activities, main source of information about, and explanation of social and political processes, and a major fund of images and suggestions concerning modes of self-presentation and general lifestyles.

Oso further states that language and the way it is used in the media, structure our views of the world and that the use of language and the type of language used have ideological implications and they form part of the overarching structure of power and subordination in a society, but the unfortunate part is that all the information to society are passed through English demanding that it is a medium of instructions. Africa is a continent in which almost all the countries have been colonized in the past except for a few countries like Liberia and Ethiopia and used English as a medium of instruction than their indigenous languages to almost media especially television (Ayafor, 2006). This invariably means that the citizens had to learn the language of the colonialists especially English and French and relegate their own to second position. The countries of Africa in which English is spoken and used as official language include Ghana.

In Ghana English language on television is dominant while indigenous language ones are few. As Salawu rightly puts it, indigenous languages are not highly esteemed and for example, in Ghana, English and western education remain the vehicles of power and progress in life (Omojuyigbe, 2004). As a former British Colony, English is the official language in Ghana and most of news in television is broadcast in English. The Problems of Local/Indigenous broadcast in Africa as noted by Salawu (2006), problems facing indigenous language media in Africa reflect problems facing the languages of the continent in general. Salawi further explains that in most parts of Africa, communication

in indigenous languages has been adversely affected by the choice of the colonial language as the official language. This choice of English as the official language of all English-speaking countries in Africa has played a role in the relegation of local languages in these countries which invariably has given English language television news an edge. *Those problems include*:

i.   Multiplication of Languages: For instance, there are about 200 dialects in Ghana and 800 languages spoken in Africa. This poses enormous problems as a local publication in one language may not be favourably disposed to by people speaking other languages.

ii.   Elite Attitudes to the use Indigenous Languages: Since in most English speaking African countries, English has been adopted as the official language of transaction. Leaders and educated people in Kenya country always despise speaking the indigenous language to demonstrate their enhanced status as educated people as opposed to the illiterates when they make policies. Their attitudes are reflected in the kind of policies they make.

iii. Illiteracy: For the people to patronize local or indigenous news, except for television, they need to be able to read and write. Africa is a continent with low literacy rate.

iv.   Largely Unwritten Languages: Many of the African languages and dialects are still unwritten if a language is only spoken but not written, no one would be able to publish or broadcast in such a language.

v.   Lack of Professional Translators: Even where Ghana language is in written form, the problem of professional translators is still an issue as there are so many technical terms that an average person may not be able to translate into local language.

vi.   Other problems may be general ones such as lack of solid financial base, qualified personnel, high cost of hiring people speaking all indigenous languages id Ghana to accommodate everybody.

Ghana has about seventy-nine native languages; however, English has been the predominant language for broadcasting since the colonial period (Bonvillain, 2000). Though the colonial government introduced native languages into broadcasting, a policy

continued by the immediate post-colonial government, the predominance of English and its possible effects on native language use in broadcasting were ignored. When broadcasting, pluralism became a reality in 1995 and more vibrant and competitive commercial radio stations emerged for the first time in Ghana's history, Ghanaians hoped that their native languages and cultural talents would be promoted and utilized by the new radio stations and televisions (Olukotun, 2006). On the contrary, televisions broadcast opted to broadcast solely in English. Both public and private televisions neglected to use any of the country's seventy-nine native languages solely or predominantly to air their programs (Omojuyigbe, 2004). Ghana's television environment began to experience what the former Deputy Minister of Communication, Commander Griffith, described as the 'foreignization' of Ghana's television broadcasting. The Minister observed that some of the television programmes, were so dominated by English when they started broadcasting that viewers start to inquire whether the stations were foreign (Griffith, pers. comm., October 22, 1999).

2.16.4 Use of indigenous languages in media industry in Zimbabwe

It is unfortunate that while Zimbabweans have access to a wide range of media, most of them are accessed in English (Mabika & Salawu, 2014). The new constitution (2013) of Zimbabwe officially recognises sixteen indigenous languages, namely, Chewa, Chibarwe, English, Kalanga, Koisan, Nambya, Ndau, Ndebele, Shangani, Shona, sign language, Sotho, Tonga, Tswana, Venda and Xhosa. The constitution emphasises the following, (a) Ensure that all officially recognised languages are treated equitably; (B) Promote and advance the use of all languages used in Zimbabwe, including sign language, and must create conditions for the development of those languages. Zimbabwe "s Government mandated to promote the indigenous languages at all levels, including the media in an equitable basis as the English language. Unfortunately, only two indigenous languages (Shona and Ndebele) out of 16 indigenous languages in Zimbabwe are used in the broadcasting media (Mlotshwa, 2011). Therefore, other ethnic groups, are denied the right to participate in and access media discourse in their languages. Bernd (2000) states

that the gaps in the media of indigenous language broadcasting are neglected and African languages continue to suffer, yet the daily discourse of development is evident.

Ndlovu (2008) explains that Zimbabwean television mostly broadcast in English, Ndebele and Shona are the only indigenous languages that have a presence on Zimbabwe television (ZTV). Ndlovu further explains that the media as a watchdog, is supposed to highlight inequalities and disregard for human rights instead media rather than raise the alarm on government's language policies that discriminate against African languages. (Moyo, 2010) assert that the minority groups are not catered for and their indigenous languages are not given airtime in broadcasting media only Ndebele and Shona are used on television sometimes. English continues to have unparalleled presence on Zimbabwe Television, other indigenous languages have varying degrees of life on television (Brutt-Griffler, 2006).

Zimbabwe continues under the dominance of English in national broadcasting due to historical accidents of colonialism and neo colonialism (Ndlovu, 2008). Indigenous languages have been marginalised and belittled at worst and until the state embraces the role of these languages, the sooner the country will start moving forward (Mhlanga, 2010). In media broadcast, English continues to be the dominant language in all areas, includes, news broadcasting, programme hosting in Africa. Some of major languages enjoy some small degree of prominence under the Act however English continues to enjoy the central role (Government of Zimbabwe, 2001).

2.17 CONCEPTUA AND THEORETICAL FRAMEWORKS

The main theoretical concept which guides this study is the linguistic imperialism concept which explains the phenomenon of language domination in post-colonial societies such as South Africa. This theoretical concept is complemented by development media theory. The linguistic imperialism theory addresses the overall question of the study in relation to how foreign languages such as English dominate in the media and in all spheres of social life resulting in marginalisation of indigenous African languages. The concept also helps in understanding the way in which dominant languages function in a hegemonic way,

whereby they become the preferred languages of media of communication particularly by the youth who are prefer the foreign languages at the expense of indigenous languages, thereby is complemented by the development media theory. The two theories/concepts are relevant to the present study. However, all have different implication to the present study. The development media theory builds on the study and complements insights from the linguistic imperialism concept in the sense that it explains how government and media could collaborate to subvert linguistic imperialism through preservation and protection of local cultures and languages. The concept of Linguistic imperialism is explained below and the Media Development Theory after.

2.17.1 Linguistic imperialism

Linguistic imperialism refers to the long-term effects of language imperialism on the vulnerable society or a certain group of people (Phillipson, 2009). Language imperialism possesses an inherent ability to shape a problem, and the moral values of people and general beliefs about the world (Abdi, 2000; White, 2001). Language imperialism is also thought of as the imposition of one language on speakers of other languages. It is also known as linguistic nationalism, linguistic dominance, and linguistic imperialism (Philipson, 2010). Philipson (2010) further states that the rejection of the linguistic legitimacy of a language *any* language used by *any* linguistic community in short, amounts to little more than an example of the tyranny of the majority. Linguistic imperialism oddly assumes that wherever a globally recognised and 'widely accepted language like English 'appears', minority or local indigenous languages die or regress.

Literature shows that western cultures and languages have gained prominence global. This has led to the global culture and belief that indigenous languages are sub-standard in many parts of the globe (Goody, 1989). In Africa, this has undermined the indigenous cultures and languages as noted by Hopper (2007) and Raponi (2014). Crystal (1997) believes that the dominance of western culture and languages was spread on purpose during colonial period. These perceptions hold common ground in African societies. Studies by Mitchell (2000), Johnston (2011), Shizha (2013) and Raponi (2014) have shown that western ideologies, cultures and languages are considered as the beginning

and progress of civilisation and cultural superiority, while Africa beliefs a, norms and culture symbolises superstition and cultural backwardness.

There is a general perception that anything 'African' is backward, which makes many people subscribe to western ideologies. Western cultures and languages come in distinct dimensions. The use of English language in schools, government and television broadcast is part of the ways in which indigenous African languages are side-lined or discriminated upon (Salawu, 2004b). For instance, television viewing shapes how people view and conceive their social reality. Gerbner and Gross (1976) studied the media effects on whether watching television influences the audiences' ideas and perceptions of everyday life, and if so, how. The study that television is a centralised system of storytelling, drama, commercials and news relatively coherent systems of images and messages into every home. Television creates or reflects images, opinions and beliefs, and those images and messages are used to formulate questions about the potential lessons of viewing concerning people's conceptions of social reality.

Evidence from business, politics, communication, and cultural society shows that English has deepened the fragmentation and marginalisation of those who are not proficient in the English language. In addition, this has widened the socio-economic division in the distribution of power and resources. English as a language has penetrated indigenous languages consequently dismantling cultural roots that give the indigenous people their identity. The English language since colonialism has been positioned as the prerequisite for participation in political and socio-economic activities. In some societies and sections of the community, proficiency in English has been set as the special consideration and measure of intelligence and competence.

Phillipson, (2009) states that linguistic imperialism can be investigated or understood empirically in each context as described below:

- Linguistic imperialism interlocks with a structure of imperialism in culture, education, the media, communication, the economy, politics, and military activities.

- It is about exploitation, injustice, inequality, and hierarchy that privileges those who can use the dominant language.

- It is structural: More material resources and infrastructure are accorded to the dominant language than to others.

- It is ideological: Beliefs, attitudes, and imagery glorify the dominant language, stigmatize others, and rationalize the linguistic hierarchy.

- The dominance is hegemonic: It is internalized and naturalized as being "normal." This entails unequal rights for speakers of different languages.

- Language use is often subtractive, proficiency in the imperial language and in learning it in education involving its consolidation at the expense of other languages.

- It is a form of linguicism, a favouring of one language over others in ways that parallel societal structuring through racism, sexism, and class:

- Linguicism serves to privilege users of the standard forms of the dominant language, which represent convertible linguistic capital.

- Linguistic imperialism is invariably contested and resisted.

The above context shows that Western languages particularly English were established on other continents, at the expense of local indigenous languages. Reagan (2009) alludes that colonial languages took to Africa and Asia to form a useful bond with the international community and are necessary for national unity internally. At the same time, these languages are a bridgehead for Western interests, permitting the continuation of marginalization and exploitation of indigenous languages. In a globalized world, English shifted from serving Anglo-American interests into a more equitable instrument of communication for diverse users (Reagan, 2009).

The linguistic imperialism theories help to understand the position of indigenous languages in underdeveloped nations versus English. Moreover, to unpack English's influence in building perceptions of superiority among the youth by using mass media channels such as television and news broadcast.

This study draws from cultural and linguistic imperialism theories, which describe the process within which or how and why a dominant culture and language penetrates the modern world system. Skutnabb-Kangas (2003) postulate the notion that dominating stratum, values and attitudes are imposed and spread to different tribes, languages and cultures. This causes inferiority complex and breeds unequal relationships (Bernd & Smandych, 2005; Hopper, 2007). The ultimate goal is to create language, culture, and ideological dependence by the least developed and minority languages (Philpson, 1996)

Tomlinson (2003) earlier argued that the concept of imposing cultures on more vulnerable societies was an approach developed by the western world to capture and dominate others. On the other hands, linguistic imperialism is almost certainly the language of the dominant power used as the medium of communication. This concept is often associated with globalisation, internationalisation and modernisation where individuals deviate from what is indigenous to conventional approach of life different from their tradition (Ritzer, 2011). The linguistic imperialism can be regarded as a sub-category of cultural imperialism as both theories describe how the dominant, rich and powerful countries benefit from the poor. The implication is that people's traditions and languages are e modified in such a way that they lose their core values, norms and traditions including the language.

The choice of linguistic Imperialism as a theory underpinning this study is two-fold. First, it enables the understanding of how the transfer of a dominant language to Africa offers insight to the youth's attitude towards television news broadcast in indigenous African languages. In the South African context, the equality of the 10 indigenous African languages with English remains more on paper than in reality. It is estimated that 76% of the population of South Africa speak at least one language from one of the following two groups, namely, Nguni and Sotho, as a home language. Sixty-three percent of first-language speakers within the Nguni and Sotho groups also know a language in the other group as a second or third language. Afrikaans language-speakers form about 13%, and English mother-tongue speakers about 9% of the population. The smaller and non-cognate languages are spoken by about 4% of the population. English language which is

spoken as a home language by only about 9% of the population, is commonly used more than any other languages (Prah, 2015). Secondly, this study argues that linguistic imperialism is an important theory for the understanding and promotion of indigenous African languages. Given that, the theory is potent in the transfer of a dominant language to people, it can be harnessed to develop and subsequently improve youth's attitude towards their indigenous language.

2.17.2 Development Media Theory

The Development Media Theory was introduced by McQuaill (1987) and posits that government and the media work together to achieve the national development goals. The beneficial development goals of any state include linguistic and cultural development. The mass media have tools to differentiate socio-cultural values and symbols, as well as barriers to illiteracy using indigenous languages of the local people (Ansah, 1986b). Given the whole problem of cultural dependency, Mohochi (2005) points out that the theory of media development should be used to address the problems that arise from African cultural development.

However, Folarin (2002) modified the theory to ensure that it fits in the context of developing nations. Firstly, the media has an obligation to prioritize national cultures and languages where appropriate. Secondly, the media is obliged to prioritize news and information that connects with other developing nations that have geographic, cultural, or political intimacy. According to Folarin (2002) the traditional functions of the media is to inform, educate and entertain the public. National cultural and linguistic policies are part of a policy established at the national level. Therefore, part of positive development work in accordance with national language and cultural policies should involve the positive development of the indigenous languages and cultures of the society where the media is present. Development is linked to the capacity of indigenous languages to express more knowledge and technical information beyond the traditional socio-geographical borders. Abeku (2005) views media as an instrument of cultural change that record, preserve and present specific traditions of a region or community. Salawu (2006) also points out that, if communication through means (communication for development) can be considered

important, then the means of communication that indigenous languages use is for information, mobility and continuity is equally important.

2.18 CHAPTER SUMMARY

The focus of this chapter was to review literature related to the study from different sources or scholars on the attitude of youth towards television news broadcast in indigenous African languages. The chapter also presented theories that inform the present study. These theories helped in understanding the position of African languages in relation to foreign languages such as English as well as forces that influence youth's attitudes towards news broadcast in indigenous languages in an African post-colonial society. The findings highlighted that there is a mismatch between the spoken language at home and the language used in media industry are given different power where by the English language as language preferred by youth on television news are given preference and power more than the indigenous languages. Media language also brings out another issue for the younger generation in trying to have a positive and useful connection with the media. This big linguistic gap makes it even harder for the people to discover and reaffirm their identity. Other findings show that language use in television/ media is so different from the language which is spoken in the daily life of Africans.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

This chapter discusses research methods, techniques and procedures employed in this study. Specifically, it explains the research design, study area, data collection methods, the population of the study as well as the sampling procedures utilised in assessing the attitude of youth towards television news broadcast in indigenous African languages. The chapter also discusses how data were analysed, ethical considerations as well as the limitations of the study. The research methodology is the backbone of this study as it spells out the scientific steps used to undertake the study. In Yin (2013) words, research methodology is the path, direction and course that is used by the researcher to arrive at a predetermined outcome. Bell and Waters (2014) add that research methodology shows sources from which data had been solicited and collected. The sub-topics of the study are henceforth discussed in the next sections.

3.2 RESEARCH DESIGN

A research design is a plan, structure and strategy of investigation so conceived as to obtain answers to research questions or problem (Kumar, 2018). According to Du Plooy (2009), a design is a plan of how the research is conducted, indicating who or what is involved, and where and when the study takes place. In the words of Thyer (1993), designs are a procedural plan adopted by the researcher to answer questions validly, objectively, accurately, and economically (Martela, 2015).

Cross-sectional survey study design that sequentially combines descriptive and explorative approaches in two phases was utilised in the present study to assess the attitudes of youth towards the television news broadcast in African indigenous languages (Lee & Ma, 2012). It is a mixed method design that firstly provides a descriptive (quantitative method,) structured assessment of the youth attitudes followed by an

explorative approach (qualitative) to shade more light on the emerging trends in the second phase (Polit & Hungler, 1999). "Before-and-after studies"; and "longitudinal designs" are some of the common designs used in business, social science and language studies to understand the environment studied (Rubin & Babbie, 2016). The mixed methods research design was justified on the grounds that the qualitative part would enable the researcher to gain multiple perspectives about attitudes of youth towards news broadcast in indigenous African languages. The mixed methods research design made it possible to uncover relationships between different research questions.

Unlike other designs, cross-sectional survey designs are economic comparatively and once- off studies aimed at finding the prevalence of phenomenon by interpreting it from the views of a cross-section of the population. For instance, longitudinal studies require constant monitoring and observation over a period and are usual costly.

In this study, cross-sectional design was used to describe the overall picture and later explain the youth's preferences and attitudes towards television news broadcast in indigenous African languages at "given point in time" (Rubin & Babbie, 2016). Thus, a cross-sectional survey study design was useful in determining the attitudes of the youth and drawing conclusions about youths' preferences in terms of television news broadcast in indigenous African languages. The research methods applied in the study are described and discussed in the next section.

3.3   RESEARCH METHODS

The study used an explanatory sequential mixed research method. In explanatory sequential mixed research method, quantitative method is utilised to firstly, establish trends on existing known issues and later explore or fill in the gaps by explaining trends about youth's attitudes towards television news broadcast in indigenous African languages (Creswell, 2014). The methods used in the study are discussed next.

3.3.1 QUANTITATIVE RESEARCH METHOD

Quantitative research method is associated with true experiments and rigorous experiments that originated from post-positivist worldview (Creswell, 2014). Quantitative approach is a logical positivism and numeric measurement of variables that intangible and cannot be observed. It encompasses independent feelings and perceptions of the participants (Merriam, 2009). Lampard and Pole (2015) add that quantitative approach uses non-experimental methods such as causal-comparative research. Quantitative studies also permit a comparative analysis of the problem. Comparison could between two or more groups. According to Du Plooy and Gitlin (2015), quantitative methods use large sample size compared to qualitative method/approach and for this reason it makes it easy for inferring the research findings. Thus, quantitative studies use large sample sizes to reflect the views of a wider population than in qualitative approach. In this study, quantitative method was used to provide a numeric description of the youth's attitude in television news broadcast in indigenous African Languages.

3.3.2 QUALITATIVE RESEARCH METHOD

Qualitative research methods make use of insiders' views of things, small samples of participants, narratives, and interviews to gather information about a specific population (Richards & Morse, 2012). Qualitative approach is used to deeply understand and discover the functioning of an individuals or groups in a social setting (Collis & Hussey, 2013). Creswell (2014) states that these quality studies use smaller sample size and are only suitable for smaller population. In this study, this method helped to understand and explain the intimate and direct perceptions of the youth's preferences to indigenous African language television news broadcast. This design allowed youth to intimately explain deeply their preferences and perceptions towards television news broadcast in indigenous African languages (Lincoln, 2003).

Unlike in quantitative approach which uses existing theories to estimate or measure the perceptions of the participants, qualitative research method, eliminates this bias by allowing respondents to freely explain their choices by follow up questions (Du Plooy

2009). Thus, qualitative method gives deep insights about the problem (Denzin & Lincoln, 2003). Thus, this method enabled the distillation and discovering in depth, the youth's attitudes of why they prefer a certain language for news broadcast. The next section outlines the study population from which the study was conducted.

3.4   POPULATION

The target population in this study were students in the School of Human and Social Sciences at the University of Venda. The population comprised of students aged between 18 – 35 years. Collis and Hussey (2013) defined population as the full set of cases from which a sample or possible participants are drawn to whom the study wants to generalise the conclusions on.

According to Bell and Waters (2014), target population refers to a collection of countries, people or objects that have similar characteristics that could enable the attainment of the research objectives and questions. For students to participant in the study, they should be able to speak and comprehend indigenous languages in South African context. According to University of Venda's IPQ 2020, the University enrols over maximum of 16 387 students per year. The student body comprises both undergraduate and postgraduate from eight schools (faculties), namely Agriculture, Education, Environmental Science, Health Science, Law, Human & Social Sciences, Management Science and Mathematics & Natural Sciences.

Two hundred (200) students have enrolled in the MER Mathivha Centre for African Languages, Arts and Culture were targeted for the purposes of this study. The centre offers indigenous African languages and is under the faculty of Human and Social Sciences with a total of 1 405 students. Unlike some centres in the university, the centre enjoys a diverse range of respondents from different cultural backgrounds. Its student body is also rich with a combination of both post-graduate and undergraduate thus, ensuring maximum variation of students' views on television news broadcast in African indigenous languages.

3.4.1 Sampling procedure and sampling size

A combination of probability and non-probability sampling techniques were used in this study. Non-probability sampling technique is used in qualitative studies. In this method, selecting participants does not use random selection or the rationale of probability theory (Lampard & Pole, 2015). Respondents are mainly purposively selected based on the study criteria. On other hand, probability sampling technique is used in quantitative studies, which allows participants to be randomly picked. This gives each member of the target population a chance and equal opportunity to be part of the study (Martela, 2015). In addition, this method reduces bias of participants as it gives equal chance to members of the population. Probability sampling affords the researcher an opportunity to determine the error in sampling, which is not representative of the sample (Lampard & Pole, 2015). Sampling techniques used for both data sets are explained below.

3.4.1.1 First phase

Simple random technique was used to identify participants in the study from MER Mathivha Centre for African Languages, Arts and Culture. It is a method in which respondents are randomly picked from whole population, thus giving each member an equal chance to be selected (Kumar, 2018). This method used a fishbowl to draw random numbers to select the target total number. However, this is not possible prior to determining the recommended sample size or the exact number to participant in the study. Sample size of this study was determined through using a formula recommended by Yamane's (1973). The formula is based on the 95-level of precision with an assumption of 50% response rate. Out of 130 potential respondents, using this method hundred and ten youth (n = 110) were recommended. However, to improve the response rate, questionnaires were administered by the researcher and participants to 120 youth.

3.4.1.2 Second phase

Purposive sampling was utilized to select participants for the second phase of data collection. Based on this sampling method, students were selected based on their

knowledge, relationships, and exposure to the television news broadcast in Indigenous African languages (Freedman, Pisani, & Purves, 2007; Creswell, 2014). According to Kumar (2018), purposive sampling technique, is useful when there is a need to construct a historical reality, describe a phenomenon about which only a little is known. This sampling strategy is more common in qualitative research. In other words, this approach is for determining the number and type of people using subjective judgement as set in the selected criteria, who are best positioned to provide the needed information for the study.

In the current study, only students who indicated a fair level of interest in television news broadcast were selected and their prior exposure to television news broadcast in indigenous African languages. Thus, sufficient capacity and relevant experience in watching the television news broadcast in both indigenous and foreign languages and as well as studying African languages at the School of Human and Social Sciences, MER Mathivha Centre was utilized as the selection criteria. The sample size was determined by data saturation. Data was saturated when the new interviewees were no longer giving any new insights about the observed or studied phenomenon. Data can be saturated from as little sample size as possible, with 5 observed members of the population. In this study, to gather more diverse and rich information, the sample size for qualitative phase pegged at ten (n = 10). This number was also chosen based on the time and financial constraints. Ten respondents of the study comprised the postgraduate students from Honours to doctoral level group. Postgraduate students were sampled for the explorative phase to give a rich and detailed feedback about the perceptions of youth towards television news broadcast in indigenous African languages.

3.5   DATA COLLECTION

Kabir (2016) defines data collection as the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes. Kabir further states that the data collection component of research is common to all fields of study including physical and social sciences, humanities, business, etc. While methods vary by discipline, the emphasis on ensuring accurate and honest collection remains the

same. The goal for all data collection is to capture quality evidence that then translates to rich data analysis and allows the building of a convincing and credible answer to questions that have been posed. Data were collected using a combination of survey questionnaire and focus group discussions. In the first phase, a survey questionnaire was used to collect data.

3.5.1 Survey questionnaire

A survey questionnaire was utilised to gather data in the first phase of data collection. A survey questionnaire is a data collection tool with structured or closed- ended questions used to source descriptive data about the studied problem. Items or questions in the survey were constructed based on the literature evidence about youth's language attitudes and preference for news broadcast in African languages. Thus, a structured questionnaire was developed to establish trends, test, and validate the emerging issues on the youth's perceptions. One hundred and twenty (120) self-administered questionnaires were distributed to the youth via emails as well as hand delivery. Only fifty-nine (59) questionnaires were first returned. To further increase the sample size, gentle reminders were sent to the sixty-one (61) non-responders and all questionnaires were collected to make the target sample size of hundred and twenty (120).

The questionnaire utilised a Likert type of scale to measure perceptions and make inferences. The scale ranged from 1 indicating strong agreement to 5 for strong disagreement. Consequently, a 21-itemed questionnaire was developed and used to collect quantitative data. The questionnaire had four sections which are Section A: demographic information; Section B: Youth's perceptions and preferred television news broadcast in African indigenous languages; Section C: preferred language for television news broadcast; and Section D: Implications to indigenous African language promotion (Appendix 10). The adopted data collection tool was adjusted to meet the nature and context of the respondents in the target study area. To ensure the reliability of the emerging issues and patterns of the youth's attitudes, prior to the analysis, data were tested for internal consistency using a Cronbach alpha coefficient and yielded a score of

0.87. According to Pallant (2010), a score of 0.5 and above indicates that the data is reliable and is considered valid for the data set.

3.5.2 Focus group

In the second phase, an interview guide with unstructured questions was used to facilitate focus group discussions to explain emerging trends of youth's attitudes from the quantitative research method. Focus group discussions are also referred to as group interviews (Martela, 2015). Thus, ten post graduate students were divided into two distinct focus groups to share their views on youth's attitudes towards television news broadcast in their indigenous languages.

Each group received a set of standardised questions as the guideline for the discussion. Discussions continued until all the ideas and perceptions per item were exhausted. Group ideas or issues were discussed exhaustively and agreed upon prior to their adoption (Creswell, 2014). This provided vigorous deliberations that enabled the youth to thoroughly discuss their understanding and youth's attitude towards the television news broadcast in African indigenous languages. The researcher and research assistant facilitated and recorded discussions. Voice recorders were used to record the proceedings while each group was given a note pad to record the agreed upon idea regarding research objectives.

3.5.4 DATA COLLECTION

Questionnaires were distributed manual to participants who were readily available and online for to further reach the wider audience. Moreover, online distribution was considered appropriate amid the government and institution's efforts to curb the spread of COVID-19 regulations. 120 questionnaires were distributed to in total. However, 8 questionnaires were deemed invalid since these respondents answered the survey although they were not part of the MER Mathivha Centre.

Secondly, focus group discussions were held with consenting students. This was done to gain acceptance of their participation in the research. More specifically, the researcher requested for their participation and at the same time explaining the nature and the scope of the study. Only consenting and willing respondents participated in the research and the focus group discussion followed an interview guide provided to each group. The researcher and a research assistant were available to clarify and explain any emerging query from the respondents during the data collection process. The discussions took place simultaneously and lasted approximately for 1 hour 10 minutes on average. During the discussions, notes and texts on the agreed upon issues were taken by each scriber available in each group. Audio recorders were also placed in each group after obtaining their consent. These are used for analysis and kept for future reference only.

3.6   DATA ANALYSIS

Data analysis includes a stream of activities from separating data, and regrouping it to make meaning from the collected data (Bell & Water, 2014). According to Boeje (2010), in this stage, data is sorted, categorised, combined and then interpreted to draw conclusions about the studied problem. Analyses for both data sets are explained below.

3.6.1   Quantitative data dnalysis

Robson, (2011) defines quantitative analysis is a technique that uses mathematical and statistical modeling, measurement, and research to understand behavior, it represents a given reality in terms of a numerical value and is applied to the measurement, performance evaluation, valuation of a financial instrument, and predicting real-world events such as changes in a country's gross domestic product (GDP). Quantitative data were analysed descriptively using percentiles to project trends on the youth's attitudes towards television news broadcast in African languages. Prior to the analysis, the collected data was firstly cleaned, involved checking the completeness of the individual questionnaires; accuracy of the responses and elimination of the questionnaires that were not part of the criteria of the study. Thereafter, data were captured into excel spread sheet before importation into the SPSS for analysis by a statistician.

3.6.2 Qualitative data analysis

Qualitative data analysis is the analysis of textual, visual, or audio data and covers a spectrum from confirmation to exploration, it can be directed by a conceptual framework, suggesting, in part, a deductive thrust, or driven more by the data itself, suggesting an inductive process. Qualitative data analysis involves the identification, examination, and interpretation of patterns and themes in textual data and determines how these patterns and themes help answer the research questions at hand. Qualitative data analysis is an ongoing, fluid, and cyclical process that happens throughout the data collection stage of your evaluation project and carries over to the data entry and analysis stages (Mihas, 2021). Qualitative data collected in the study were analysed thematically. Thematic analysis involves categorising data into themes (Moore & McCabe, 2005). Thus, data were categorized and coded into themes that are related and describe, explain, and narrate the youth's attitudes towards television news broadcast in indigenous African language. Similar or related themes were further grouped together after the initial analysis. The process was repeated several times until emerging themes and their descriptive statements or items on youth's attitudes towards news broadcast in African indigenous languages were obtained. This was done through grouping related themes or family of codes. Grouping themes enabled comparability of themes and emerging issues which made it simpler and to interpret the data and link it with the emerging trends from the qualitative data (Lampard, & Pole, 2015). The following section outlines the ethical considerations followed in this study.

3.7 ETHICAL CONSIDERATIONS

The study was approved by the University of Venda Research Ethics Committee for compliance with the research ethical standards. Moreover, permission to conduct the study was submitted to the Head of Department for MER Mathivha Centre prior to seeking consent directly from the target student population.

These steps were taken to uphold the four ethical values; namely, the protection of the participants from harm; obtaining informed consent from the participants; their rights to

privacy and maintaining honesty when dealing with professional colleagues (Leedy & Ormrod, 2010). For protection of privacy, the respondents did not disclose their names and their addresses, while they completed an informed consent form, explained in their own language. It was made clear that, participation is voluntary. Mutual trust between the researcher and participants was established. Approval to conduct research at the University of Venda sought from and granted by the Research Ethics Committee through Directorate of Research and Innovation, University of Venda.

3.7.1 Informed consent

Informed consent is a voluntary agreement to participate in research. For this study, participants signed consent forms before they participated in the study. Informed consent was sought by issuing out an informed consent form to the participants. It was made clear that participation was voluntary.

3.7.2 Confidentiality

In this study, the researcher ensured that participants' names and any identification information that could lead to harm was removed to ensure confidentiality. In a research context, confidentiality means not discussing or disclosing information provided by an individual with others and presenting findings in ways that ensure individuals cannot be identified (Wiles, 2008).

3.7.3 Privacy

In this study, personal identifiable information was not collected nor maintained unless necessary. Privacy for research participants is a concept in research ethics which states that a person in human subject research has a right to privacy (Wiles, 2008). When participating in research, privacy matters were addressed from the inception of the research to the publication of the results (Kaufman, Murphy-Bollinger, Scott, & Hudson, 2009).

3.8   CHAPTER SUMMARY

This chapter described the methodology and research design of the research study. It began by discussing the research design employed in the study, study population, sampling size, data collection, data analysis and lastly ethical considerations. The study used a combination of two methods (qualitative and quantitative) to collect data. Data were collected by means of a self-administered questionnaires and focus group interviews. The chapter further described how the data were presented and analysed. Issues of reliability and validity as they pertained to the data collection procedures were detailed. Lastly, the ethical considerations for the study were highlighted. The next chapter presents and analyses data.

CHAPTER 4

PRESENTATION OF RESULTS AND DISCUSSION

4.1 INTRODUCTION

This study was designed to assess the attitudes of youth towards the news broadcast in indigenous African languages in comparison to the English language. The specific objectives of the study were to, "identify the preferred language(s) for news broadcast by youth in institutions of higher learning"; "establish and analyze the reasons for the preferred language"; and "assess the implications to indigenous African language development". Each objective is presented separately. As stated in the methodology section, data were collected sequentially from among students at the University of Venda. Firstly, quantitative data were collected through a survey questionnaire and analyzed descriptively to establish the trends in the youth's attitude. Thereafter, a qualitative explorative study was then used to clarify and obtain an explanation of the emerging trends using the focus group discussions and face-to-face interviews. Thematic content analysis was used to analyze the qualitative data gathered from face-to-face and telephonic personal interviews. The presentation of results is sequential. Specifically, the topics presented in this chapter are demographic information, the preferred language for a news broadcast, reasons for the preference, and the implications of these choices to African indigenous language development. In each topic, descriptive results of the cross-sectional study are presented first followed by explorative results. Discussions of results from both data sets of the study findings are discussed concurrently and the conclusions are presented last.

4.2 Demographic information

One hundred and twenty participants were recruited for the first phase of the data collection. Women accounted for just above half (56.3%) of the participants, whereas males were also fairly represented in the study (Table 4.1). The age group of between 25 to 34 years was the majority (57.1%) followed by those who are between 18 and 24 years.

The geographic location and demographic outlook of the institution were also reflected through the ethnic and home language composition of the participants. For instance, Venda, Xitsonga, and Sepedi tribes were the largest groups at 37.0%, 24.4%, and 16.8% respectively. Also, an international tribe (Shona) accounted for 4.2% of the study population ensuring reasonable variation.

Table 4.1: Demographic information of the respondents (N = 120)

Category		Frequency	Percentage
Gender	Male	52	43.7
	Female	67	56.3
Age	18 – 24 years	41	34.5
	25 – 34 years	67	57.1
	35+	10	8.4
Ethnicity	Ndebele	3	2.5
	Sepedi	20	16.8
	SiSwati	11	9.30
	Shona	5	4.20
	Tshiluba	1	0.80
	Tshivenda	44	37.0
	Xhosa	3	2.50
	Xitsonga	29	24.10
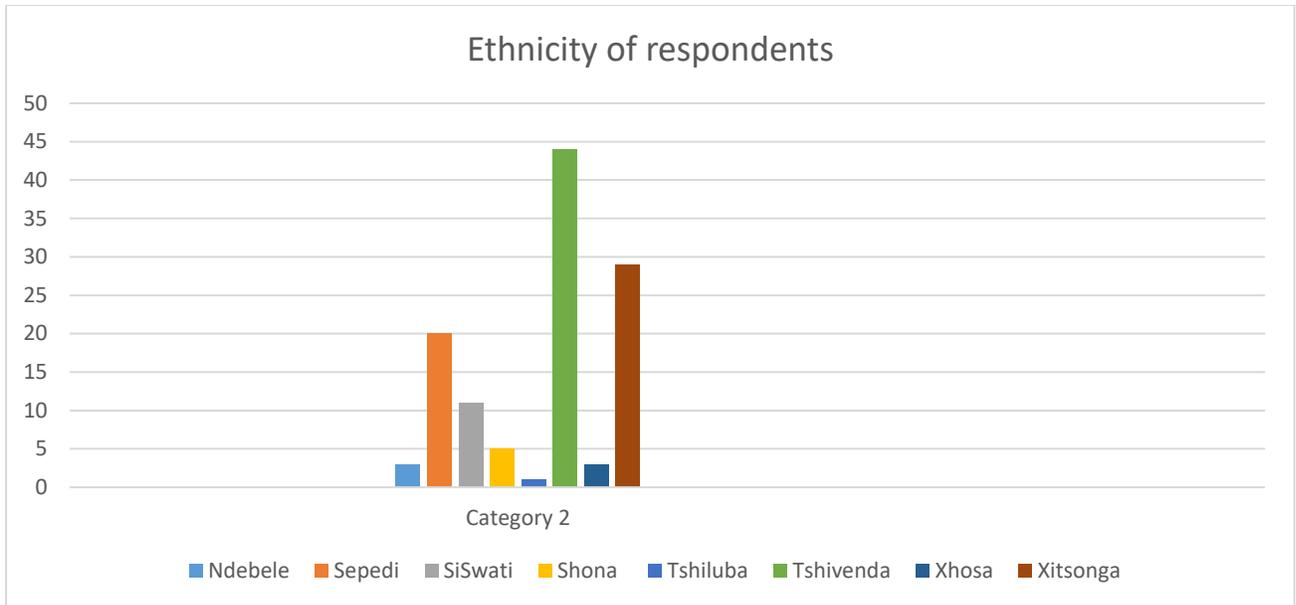
Figure 4.1: Ethnicity of respondents
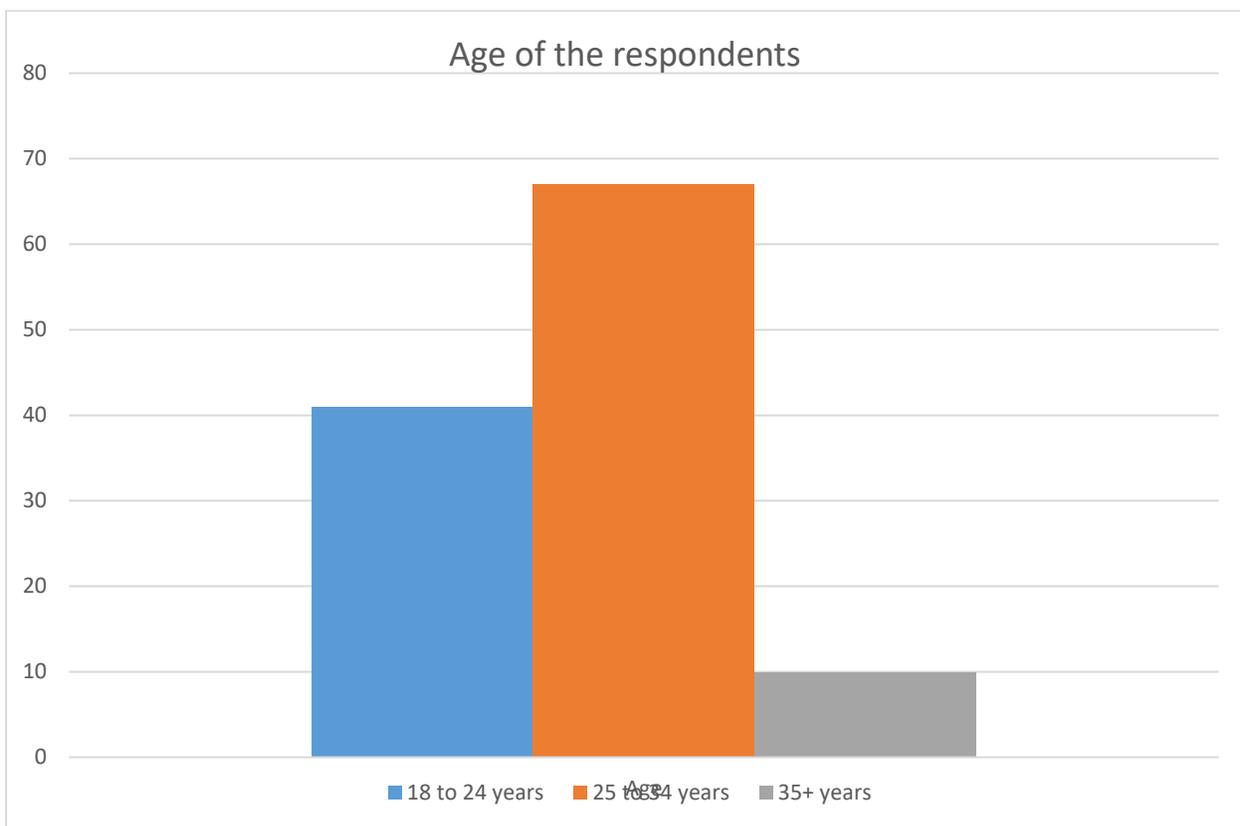
Figure 4.2: Age of the respondents
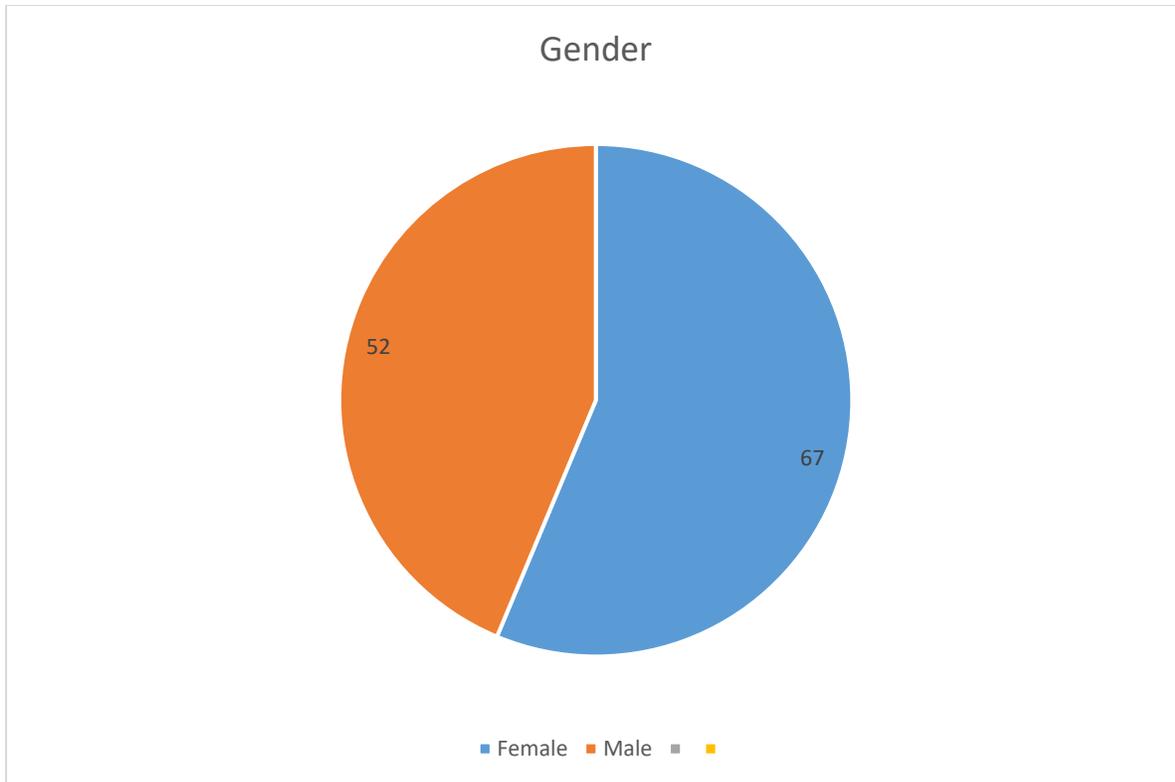
Figure 4.3: Gender of respondents

4.3 CROSS-SECTION RESULTS

4.3.1 Commonly watched the news broadcast

Respondents were first assessed on how frequently they were exposed to the news broadcast on or in some television news format. About three quarters (74.8%) of the participants watched television news daily, while the rest had some form of the exposure *(Figure 4.1). Of the television news channels watched, SABC 1 (74.3%) was more popular followed by CNN (64.4%). SABC 2 (57.1%) and ETV (57.3%) were in the same bracket. SABC 3 (46.3%) was the least popular in the list. 32% of the respondents watched other news channels. In comparison, just above the tenth (12.6%) of the population claimed to watch news broadcast in African languages most of the time wherein, approximately two-thirds (68.9%) said English news channels were their main source of broadcast television news. Further, the study sought the views of participants about the "frequency" and "time allocated" to the news broadcast in English against the

indigenous languages. Respondents believed that news broadcasts in Indigenous languages were afforded just below a tenth (8.4%) of the airtime whereas, the English language took a percentage just shy of three quarters (74%) of the news broadcast airtime. The other percentage of news broadcast airtime could be deductively said to represent other national official languages like Afrikaans, Setswana, and Sesotho.

4.3.2   Language preference

The results show that news broadcast in the English language is preferred by the majority (59.7%) while a little over a quarter (26%) of the participants said they preferred African to English language news broadcast (Table 4.2). Although, a large majority (84.8%) said both news in English and African languages must be given enough airtime for broadcast, more than half (60%) are likely to switch channels when news in African languages are introduced. In the same vein, a majority (73.6%) understood news broadcasted in English better than in African languages than those who comprehend news contents better in African news (18.5%).
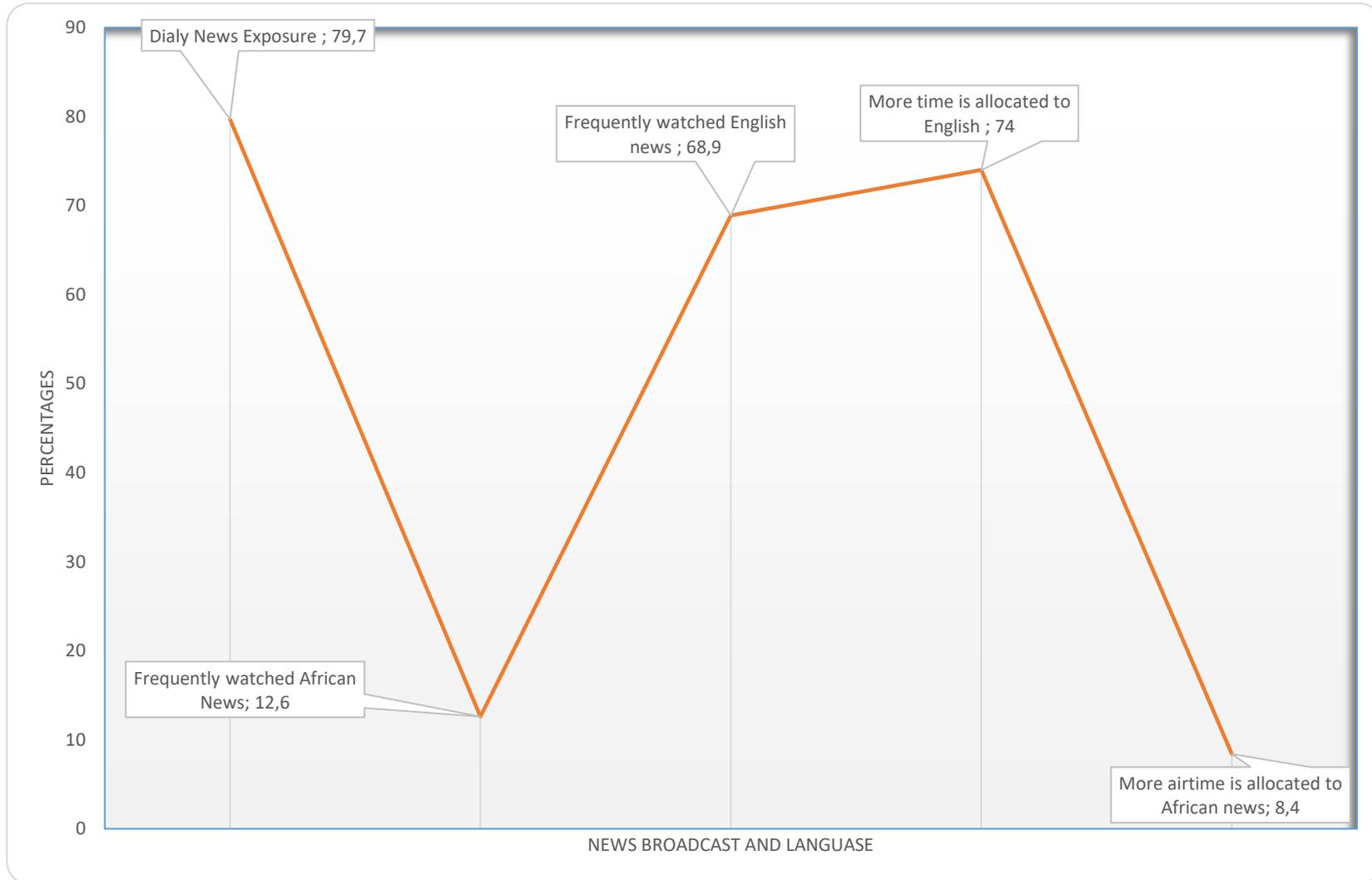
Figure 4.1: General news broadcast and language usage

Table 4.2: Language Preference.

Statement	Frequency	Percentage
I prefer news broadcast in African languages to English.	31	26
I prefer news broadcast in English to African languages.	72	60
Both African and English language to be used in television news broadcasts.	100	84.8
I understand news broadcast in the English language better than in African languages.	88	73.6
I understand news broadcast on African languages than in the English language.	22	18.5
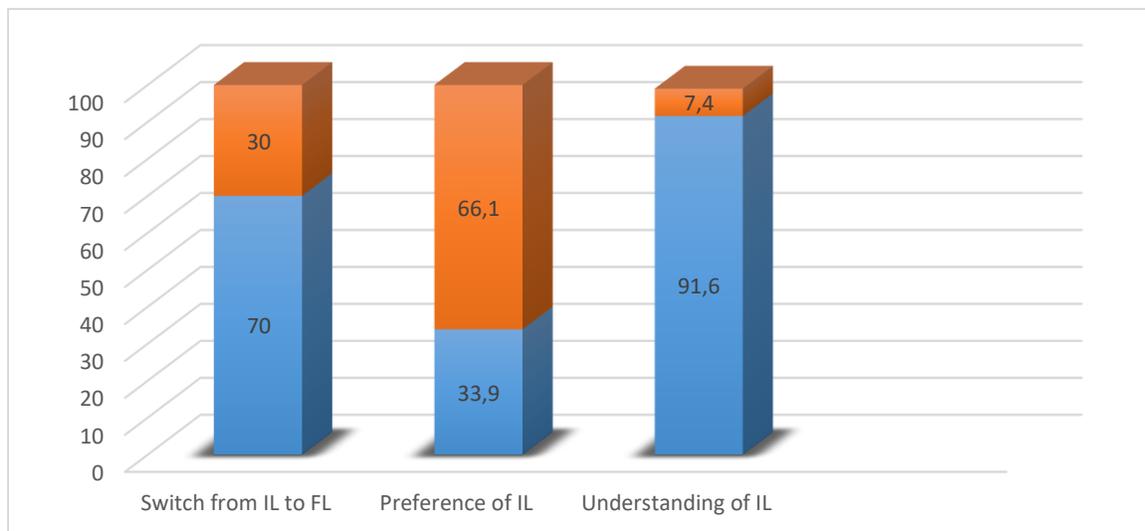
Figure 4.1: *Indigenous language (IL) preference by students in higher education institutions*

4.3.3 Implications of the language preference to indigenous languages

Results showed that despite a low preference for the African languages more than three quarters (76.5%) believed watching the news in African languages made them like indigenous languages more whereas, 63.1% felt that this exposure was important for learning the languages (Table 4.3). In the same vein, nearly all the participants (89.1%) said news in African languages was important for culture promotion and 83.1% believed these languages were important for uniting a multi-cultural society like South Africa.

Table 4.3: Preference of African languages

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Television news broadcasts in African languages make me like African languages.	3.4%	2.5%	17.6%	41.2%	35.3%
Television news broadcasts in African languages make me learn African languages better.	3.4%	3.4%	29.4%	36.1%	27.7%
News broadcasted in African languages promotes our cultures.		2.5%	8.4%	47.1%	42.0%
Use of African languages in television news broadcast promotes unity and diversity.		5.9%	10.9%	27.7%	55.5%

4.4 FINDINGS FROM THE QUALITATIVE STUDY

This section outlines the results from the explorative study designed to explain and expand on the reasons for the news broadcast language choice or preference. The results are presented per study objectives. Specifically, two (2) focus group discussions and seven (7) interviews were conducted to explore and further give clarity on the gaps not answered by descriptive results

4.4.1 Commonly watched news broadcast

It was revealed that watching news occurred both on the university campus and at home. On-campus, the medium was news channels watched through YouTube broadcast and occasionally on a television set. Aljazeera, Russia Television, and Afro World View were among the other news channels watched apart from above such as SABC 1, 2, and 3 as well as ETV. "To be informed on local and international news" and "get updated on what is happening in the country" were the phrases used to describe the reasons why the respondents watched news almost daily. Comparatively, descriptive results showed that respondents had news broadcast in the English Language as their main preferred source of information to African languages news. The results in the next section further explore the news language preferences and reasons why.

Respondent 1 indicated that exposure to English news channels started at a young age at home. This is the reason why Interview Number 2 said,

> "I also prefer English. Even at home they watch the news in English. I think it
> is the most prevalent on TV. So, most of my entire life I watch English news".

Although, respondents were frequently exposed to the English news channels when alone, on campus and at home, African languages were more likely to occur at home. To illustrate this, Interviewee Number 1 said,

> "I prefer English news most of my time but when at home I watch Pedi or Sotho
> news because that is the one that people at the home watch, but there's also
> some bit of English because the news anchor would speak in the indigenous
> language and then they would have short clips that they would show and there
> would still be in English".

The above statements indicate that levels of exposure to English news channels from a young age and home language choices could be the reasons why most youths preferred news broadcast in the English language. The following results show which language is preferred by the youth and the reasons for the preference.

4.4.2 Language preference for news broadcast

In this section the researcher sought to understand the participants' reasons for preferences and why it emerged that there was a general feeling that equal airtime is afforded to both categories of languages, while at the same time respondents indicated that they switch channels if news in African language were introduced in favor of English. The common reasons in the focus group discussions on why news broadcast in the English language was preferred to local indigenous languages were described as "easiness to follow and understand"; "precision and comprehensiveness of the content"; as well as "content richness". The results further revealed that the reason the youth were more likely to switch channels in favour of news in the English language, was based on the "need to learn" that was said to be important for satisfying the socio-economic needs of oneself. To elaborate on this scenario, respondents said, that English language exposure is critical not only for survival needs but as an important element in a multicultural environment. Focus group 2 quoted that, "it is good for integration and social cohesion"; "it is a medium of instruction"; it helps boost the English vocabulary and gives confidence in public engagements and getting jobs"; and "it is important for internationalization purposes". For this reason, youth will deliberately follow and watch news broadcast in the English language to improve their language use as a weapon for survival, career advancement opportunities and potential for attaining success in a globalized world. Further to that, Interview Number 1 revealed that the current format for news allocation in terms of timeslots given to African languages, they had no choice but to watch English news. In their words,

> *"The time slots because if I can't find Swati news today like they are only broadcasted on Wednesdays, then I might as well watch English news".*

It was also stated that due to limited content, online for news broadcast in African languages, English becomes the only available and ready content to consume. Interview Number 2 depicted this picture and said that:

> *"If you want to watch news online, or on any news channel that is on, for 24 hours, you will find that they are always in English. So, you can't find indigenous language news at your preferable time".*

97

Interviewee Number 5 added that while English content news is clear, rich, and more understandable and this made it attractive; African languages on the other end, had deeper vocabulary which the youth do not comprehend in comparison.

> "*I feel I can grasp almost everything that I'm listening to unlike when I'm watching the news in the indigenous language because the terms are too deep to understand*".

Similarly, Interviewee Number 3 attested that:

> "*It is because even if you can watch Tsonga news you would not understand and not hear properly because what the anchor is saying is just explaining what they are going to be playing and the clips they play are mostly in English so it makes it a bit easy to watch the news in English languages*".

These results highlight the reasons why English is preferred, and this takes place at various levels that need to be tackled systematically to target the most common challenges first. Limited and fewer online text media content for news in African languages also explained why English was preferred. Furthermore, results suggest that at the edge of the fourth industrial revolution, where everyone is going online, more news content in African languages is required to compete with other languages like English.

4.4.3 Implications for indigenous languages

The explorative results showed that participants believed it is important for African languages to be given equal broadcast airtime with English news on national television. Furthermore, results from both focus groups, indicated that there are "people who do not understand the English language" and thus needed to be catered for and further lamented the "objectiveness of using the English language to a group of people who do not understand the language". To promote equality and alleviate poverty, respondents argued that promoting local languages was key for "equality purposes" as well as "timely and broader" access to information to rural people who mainly do not understand English.

Another issue of concern was the inability of leaders to utilize local African languages when sharing information on and dealing with important community problems for broader

understanding. Interviewee Number 1 was of the view that English is slowly conquering African languages, saying,

> "*English news is taking over everything and that will make our indigenous languages vanish and this is because even if they interview the president in Tshivenda news it is always in English and they have to report the Tshivenda news, they don't translate the clips*".

In the same vein, Interviewee Number 4 added that,

> "*Our Indigenous languages are being diluted in the name of growing. I think in the future most people will not watch the news in indigenous languages if they keep on broadcasting once in a day because people are busy most of the time unlike English news broadcast throughout, day and night*".

Results indicate that youth are strongly convinced that the current trend of language preference, threatens the future use and existence of indigenous African languages. Specifically, participants in focus group 2, were of the view that in the "near future most people will not watch" news broadcasted in indigenous languages.

4.5   DISCUSSION OF RESULTS

Results showed that content composition and richness were a determinant of why youth preferred English news. Olusola (2007) found that people prefer news broadcasts that offered interactive programming and diverse news or information. This shows how structural settings such as the composition of the news content can also be used to entrench and promote linguistic imperialism. Linguistic imperialism is imposition of one language on speakers of other languages through colonization, force and other means (Phillipson, 2009). Thus, through the Media Development Theory the government and the media houses have a duty to develop rich and interactive programmes in indigenous languages for their development and enhancing their usage. In support of this, Abeku (2005) reported that; indigenous languages like Malian, Senegalese, Ghanaian and Namibian stations became popular and preferred due to the use of interactive programs and translations. These results suggest that combining both English and African languages in news programs through translations and interactive programs could

99

potentially stimulate interests. This is explained by an earlier study by Ansah (1986a) which observed that although people exhibited an inclination towards the English language, listeners were proud and supported the bilingual status of the stations or channels. Nkwashu (2011) concluded that the lack of and limited use of indigenous African languages threatens their development.

These results suggested that there is a general preference for English to indigenous languages. The main reason for this was the perceived benefits associated with knowing and mastering the English language and level of exposure. This clearly demonstrates the ideological and hegemonic nature of the English language in the South African broadcasting landscape. As noted by Philips (2010) linguistic imperialism is ideological and hegemonic in the sense that beliefs, attitudes and imagery used in the news glorify the dominant language and the dominant language is internalised and naturalised as *the* language of choice – something that is beyond question. The preference of English as a medium of news broadcast among the youth appears commonsensical because English is associated with better employment opportunities while indigenous African languages are associated with lack of better opportunities. The fact that the interactive and content richness' of news broadcast in English was another reason for the preference of news broadcast in the English language also demonstrates the hegemonic nature of English because it implies that indigenous African languages are not interactive or rich. Fourie (2007) notes that since the establishment of radio in 1919 in South Africa, programming was predominantly in the English language and later Afrikaans. Historically, South Africa, predominantly used two languages, Afrikaans and English. These languages enjoyed both official status and use as languages of instruction in primary and higher education programs. Also, the two languages were used in teaching, and policy development, resulting in the underdevelopment of indigenous languages. Although this changed later particularly after 1994, English remained widely used and as a medium of communication. This level of exposure explains why the youth would prefer English news to African languages even on the news broadcast. Thus, negative attitudes by the youth towards news broadcast in indigenous languages are founded on structural, historical, lack of political will, and limited interest in the development and promotion of African languages.

Full incorporation of the indigenous languages at primary and all fields has the potential to generate positive attitudes from students and people in general. Earlier, Allport's (1935) supports the concept of introducing the indigenous languages in the early years as a basis for encouraging positive language attitudes. Allport (1935), as well as Nadeem (2013:63), defined attitude similarly as being influenced by past experiences. Thus, if the students have positive African language experiences in the early years, their attitude at the secondary level and general usage in different environments will also be positive. The concept of linguistic imperialism shows that language preferences are a result of long-term exposure effect to a language through which people experience their realities in its context and hence develop a positive attitude towards the language (Phillipson, 2010). Furthermore, this is in line with the Media Development theory that advocates for deliberate exposure and introduction of programmes that seeks to transform and influence the community through the media in indigenous language development. Through the application of the Media Development Theory, the government can take deliberate action by introducing media programmes to inform, educate and relay information in indigenous languages about indigenous languages.

Olagbaju & Akinsowon, (2014) strengthen this argument by stating that the dearth of qualified Indigenous language teachers, worsens the situation. Moreover, it is stated that the use of the English language as the first language, positions it as the unifying language in South Africa amid the multilingual environment. Hence, youth see the need to be proficient in it as it is the key to development (Mu'azu, 2014). As such and despite the many criticisms, the English language remains the language of educational evaluation in the country. These results show the existing contradiction between the imagined ideal reality where both language options are given equal airtime and the manifest reality where the language used in the media broadcast and other fields in the system is predominantly skewed towards the English language. As such, the use of the English language is regarded as advantageous, however, this has created a negative perception towards indigenous languages.

Previous studies have revealed that the English language is preferred in South Africa, and this was mainly caused by perceived career advancement opportunities and level of

exposure associated with the language (Bello & Adeniyi, 2006, Olusola, 2007; Adedun & Shodipe, 2011). Thus, the lack of interest in a news broadcast in African languages is due to the perceived limited socio-economic benefits associated with them. For instance, a study in Nigeria found similar results that youth shunned away from the Yoruba language in preference for the English language. The rationale for this choice was the pursuit of career development evidenced by the youth's association of English to improved business and social relations both locally and internationally (Adesoye, 2017). Furthermore, these results are confirmed by Chan (1994) who found that due to wide exposure and wide usage of their indigenous language in different settings, the Shanghainese tribe in China preferred television programs broadcast in their dialect as opposed to mainstream Mandarin.

Visser (2013) points to the lack of development and usage of indigenous languages in industry settings as the reason why the youth would not or are less likely to watch news broadcasts in African languages. Earlier, Dube (1992) proposed that indigenous African languages need to be developed to a point where they could be utilised in the field of technology for them to be widely accepted. In the same vein, Pattanayak (1990) says that language preference can only be fairly measured in terms of the rate and number of domains in which it can be used effectively. Moreover, Mabila (2007) found that African languages were less preferred due to their underdevelopment and limited usage the formal settings. Thus, the results and literature evidence, therefore, suggest that the dominance and wide usage in social gatherings, education, government operations, trade, and industry explain why the English language is preferred to African languages. These results suggest that if indigenous languages are developed and incorporated into job opportunities and daily usage, there is a potential to stimulate interest and preference. Thus, the development of indigenous African languages could yield equal preference and general usage in media broadcast.

Given these findings, the use of African languages in media broadcast is a must not only for their development but also for democratization and decentralization, resources access, information comprehension, and utilization, mobilization, socio-political empowerment, cultural and linguistic development, and survival (Chibita, 2006; Salawu,

2006; Mavesera, 2011). Traditional formal domains such as storytelling, songs, proverbs, parables, music, dance, celebrations including news broadcast are some of the examples of how African languages could be promoted. In this way, the youth could develop positive attitudes to the African indigenous language and contribute to its sustainability. Klu, Neeta, Makhwathana, Gudlhuza, Maluleke, Mulaudzi, and Odoi (2013) indicate that South Africa could learn from other African countries which have made significant inroads into the use of indigenous African languages in education, for example, notably, Swahili in Tanzania, Yoruba, Hausa, and Igbo in Nigeria, Twi in Ghana, and Ewe in Ghana and Togo. Visser (2013) concludes by showing that the promotion of indigenous African languages is also a tool for advancing multilingualism, linguistic equality and diversity, and inclusive citizenship.

4.6   CONCEPTUAL AND THEORETICAL IMPLICATIONS

4.6.1   Linguistic imperialism concept

The study results showed that youth preferred to watch news in the English language. However, they had positive attitudes toward news broadcast in African indigenous languages. The reasons advanced for English preference include the perceived relevance of the English language to one's survival, content richness, and exposure to the English language in general. All these perpetuated and entrenched indigenous language imperialism.

Linguistic imperialism is a long-term effect of extending another's language power and influence through colonization, force and other means to a vulnerable society or a group of people (Phillipson, 2009). Language imperialism is also thought of as the imposition of one language on speakers of other languages. Thus, through frequent and constant exposure to English, content richness of the English news, and the official use of English at school, church work and social life acts as a tool that facilitates linguistics imperialism of African languages. Moreover, language imperialism shapes people's attitudes, moral values of people and general beliefs about the world (Abdi, 2000; White, 2001). The television is a centralised system of storytelling, drama, commercials and news relatively

coherent systems of images and messages into every home. Television creates or reflects images, opinions and beliefs, and those images and messages are used to formulate questions about the potential lessons of viewing concerning people's conceptions of social reality. Hence, the language used in the television broadcast including news, influences the direction of youth's attitudes towards English and indigenous languages. It is also known as linguistic nationalism, linguistic dominance, and linguistic imperialism (Philipson, 2010). Hence, the dominance of the English language in the classroom, work and television has shaped the beliefs and language preferences of the youth in South Africa.

The use of English language in schools, government and television broadcast is part of the ways in which indigenous African languages are side-lined or discriminated upon (Salawu, 2004). In this situation, linguistic imperialism could be understood by the fact that wherever the English language appears as a globally recognised and 'widely accepted language, minority or local indigenous languages die or regress.

Literature shows that the English language has gained prominence global. This has led to the global culture and belief that indigenous languages are sub-standard in many parts of the globe (Goody, 1989). In South Africa, this has undermined the indigenous languages (Raponi, 2014). Linguistic imperialism could be done deliberately, or coincidental. Earlier, Crystal (1997) argued that the dominance of English language was spread on purpose during colonial period. Currently, these perceptions hold common ground in African societies. Studies by Mitchell (2000), Johnston (2011), Shizha (2013) and Raponi (2014) have shown that western ideologies, cultures and languages are considered as the beginning and progress of civilisation and cultural superiority, while Africa beliefs, norms, culture and languages symbolises superstition and backwardness.

There is a general perception that anything 'African' is backward, which makes many people subscribe to English language. Thus, the compounding effect of these practices further turn indigenous people to be active participants in destroying their own languages. Hence, it remains important that indigenous languages are developed, incorporated and

given adequate airtime on media platforms to reduce and reverse the negative impact of indigenous languages onslaught caused by linguistic imperialism.

4.6.2 Development Media Theory

The results of the study show that while the youth watch more news broadcast in English, they preferred and believed it is important to develop indigenous languages. According to the Development Media Theory by McQuail (1987) it urges the government and the media to work together towards meeting the national development goals. Thus, the media working together with the government in South African should partner to achieve development of local languages. The development of any nation includes linguistic and cultural development. Hence, drawing from the known importance of local languages by the youth, the mass media can use its readily available tools to differentiate socio-cultural values and symbols, as well as barriers to illiteracy using indigenous languages of the local people (Ansah, 1986a). Moreover, Mohochi (2005) points out that the theory of media development should be used to address the problems that arise from African cultural development. According to Dunaway and Graber (2022) the traditional functions of the media is to inform, educate and entertain the public. National cultural and linguistic policies are part of a policy/ideology established at the national level. Therefore, part of positive development work in accordance with national language and cultural policies should involve the positive development of the indigenous languages and cultures of the society where the media is present. Development is linked to the capacity of indigenous languages to express more knowledge and technical information beyond the traditional socio-geographical borders. According to the media and development theory indigenous African cultures must be natured and their autonomy protected for nations to realise development since languages are critical vehicles for participation in developmental processes (Mohochi, 2005). Hence, towards the development of indigenous languages the media plays a central role to the attainment of this envisioned reality.

4.7 CHAPTER SUMMARY

The study investigated attitudes of youth towards news broadcast in African languages. The study revealed that most the youth are inclined to watch news broadcast in the English language whereas, a quarter of the respondents were more likely to watch news in African languages. Level of exposure, perceived benefits and content richness were the major reasons why watching news broadcast in the English language was more preferred. It was revealed that limited usage, lack of development, and less airtime were the major reasons why African languages were less preferred in the news broadcast. Despite less preference, youth still viewed news broadcast in African languages as important mainly for cultural preservation and protection. Against this backdrop, improving and incorporating African languages in education from kindergarten to tertiary, technology, degree offerings, trade, law, and in general social interactions is recommended and could yield positive attitudes from the youth and future generations. This is in line with the reversal of linguistic imperialism by exposing the youth to indigenous languages and improving the content composition to compete with English based stations. In order to achieve this, the application of the Media Development Theory which advocates for collaborative partnership between government and media to educate, Inform and concertize people of indigenous languages. Therefore, it remains critical that African language development programs are strengthened and their relevance is reflected in different social, business, and political settings.

CHAPTER 5

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1   INTRODUCTION

This chapter concludes the dissertation by providing a summary of the study findings. It also discusses the main limitations of the study and suggestions for future studies. Recommendations based on study findings are also made in this chapter. The study's aim was to investigate attitudes of youth towards the television news broadcast in indigenous African languages. Comparative analysis on preferences of African languages vs the English language were also drawn. This section shows the summary of the findings and how the study objectives were met. Each objective is outlined separately.

5.2   SUMMARY OF THE STUDY FINDINGS

5.2.1 Identifying the youth's perceptions and preferred language(s) about news broadcast in African indigenous languages

The results revealed that about three quarters (74.8%) of the respondents watched news frequently while the rest watched at different intervals. About 60% of the respondents preferred news broadcast in the English language and the same percentage point said they would switch channels to English if African news were broadcast. On the other hand, more than three quarters of respondents (76.5%) believed watching the news in African languages made them like indigenous languages more. Similarly, nearly all the participants (89.1%) said news in African languages was important for culture promotion and 83.1% believed these languages were important for uniting a multi-cultural society like South Africa. It is therefore evident from the results suggest that despite youth's preference of the English language, their attitudes towards news broadcast in African languages was positive.

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5.2.2 Establishing and analysing the reasons for the preferred language

Results revealed that being easy to follow and understand as well as its content richness was the reason television news in the English language was preferred to news in African languages. For instance, about three quarters claimed that English news were easier to understand.

Furthermore, another interesting aspect was that respondents preferred the English language because of perceived economic benefits attached to the language. For example, it is the medium of instruction in schools and is widely used in trade and business. Hence, to access socio- economic opportunities such as jobs and business learning the English language is a must. Given the positive attitude; the fact that the English language is aligned to economic opportunities and were content rich, youth were more likely to watch television news more if not ahead of those in the English African indigenous languages.

5.2.3 Assessing the implications to the promotion of indigenous African languages

Youth in higher education institutions believed that limited preference of the African languages posed a challenge to their development. Results indicate that youth believe that the current trend of language preference, threatens the future use and existence of indigenous African languages. If nothing is done in the "near future most people will not watch" news broadcast in indigenous languages particularly the next generation of adults, opting for English instead.

5.3 LIMITATIONS OF THE STUDY

The study was conducted in a university setting to investigate the attitudes of youth towards the television news broadcast in indigenous African languages. The study reflects the views and attitudes of youth in a university setup who are literate and accustomed to the English language. Thus, results do not necessarily reflect the preferences of youth elsewhere in the community who are likely to be less educated than

university students hence, increasing their likelihood to prefer news broadcast in indigenous African languages. As such, the results of this study are limited to the narratives of youth in higher education institutions not the youth in general.

Also, the data were collected in two phases with the first being the undergraduate students and later being post- graduates' students. The initial quantitative phase provided trends on the attitudes of youth towards the news broadcast in indigenous African languages from undergraduate students. Based on the emerging trends, the study went further to understand these trends on language preferences by conducting a second qualitative study from post graduate students.

Although, this was justified, the emerging trends could be better understood and interpreted by a homogeneous group-based factors such as age group and level of study.

5.4   RECOMMENDATIONS OF THE STUDY

The study revealed that although most the youth prefer the English language for television news broadcast, the same majority also believed that news broadcast in indigenous African languages was paramount and should be afforded equal airtime. Therefore, the researcher makes the following recommendations informed by the conclusions drawn from the results of the study:

- It is recommended that for the development of efficient national communication systems that cover the entire population, all indigenous languages are used in information and cultural activities.
- It is recommended that reciprocal support for the use and promotion of indigenous languages by the broadcast media and government communication is needed from across the segments of the society to widely promote indigenous African languages and cultures.
- The youth indicated that in the context of increased potential for the availability of opportunities such as career advancement and job opportunities in indigenous African languages, they are likely to change their preference towards television

109

news in African indigenous languages. Therefore, it is recommended that in the current settings, indigenous African languages be promoted through programmes such as folklores, songs, music, parables, fables, myths, legends, proverbs and be gradually introduced into the curriculum to make inroads for their incorporation into business language, trade, legal practice and general application in various areas that address the socio-economic status of the indigenous people.

- The study investigated the attitudes of youth in the context of university students. The results of this study are therefore not generalizable to the youth in general. Given the nature of this study, it is therefore, recommended that other researchers consider studying the attitudes of youth in community context outside the university environment. Furthermore, a comparative study for youth in the university and in the community in general should be conducted to shed more light on the similarities and differences on the attitudes of the youth towards news broadcast in indigenous languages.

- The need for continuous assessment of youth and audiences' attitude towards indigenous African languages including news broadcast cannot be over-emphasized. It is therefore, recommended that the public's attitude including that of youth and promotion efforts towards indigenous languages should be consistently assessed to tailor the media's programmes accordingly. This is key and instrumental for developing news programmes or broadcast in indigenous languages that respond to the needs and interests of the society and target audience.

- Given these results, it is important that the government recruit and empower more prospective indigenous language resource persons such as presenters and producers. Moreover, the recruits should be well equipped, motivated, trained and retrained. This is important given the fact that there are more English presenters and producers for general programmes, they out-number the government-employed indigenous language presenters and producers. Furthermore, this has the potential to generate more revenue and absorb several people into employment.

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- The boundaries of indigenous tongue programmes must be widened to accommodate the more lucrative aspects of human life. In addition, enterprising indigenous African language programs, such as teaching indigenous languages, using indigenous African languages in animation or graphic communication, sports, advertising, games and other socio-cultural activities that attract the attention of young people should be introduced. This is likely, to potentially change the attitudes of young people towards the indigenous languages and programs, as well as to promote, support, maintain and develop indigenous African languages in their operational context. In other words, producers and packagers of local news programs should always take due account of the tastes and preferences of young people. This will help a lot in making these programs or products more attractive and appealing to the listeners.

5.5   CONCLUSION

The study aimed to assess the attitudes of youth towards the television news broadcast in indigenous African languages. Furthermore, the study investigated the reasons for the preferences. The study revealed that most youth are inclined to watch news broadcasted in the English language whereas, about one fourth of the respondents were more likely to watch news in indigenous African languages. Level of exposure, perceived benefits and content richness were the major reasons why the English language was more preferred. It was revealed that limited usage, lack of development, and less airtime were the major reasons why indigenous African languages were less preferred in the news broadcast. For instance, the English language was said to offer more chances of job and industry penetration than local indigenous languages. Despite less preference, youth still viewed news broadcast in indigenous African languages as important mainly for cultural preservation and continuity.

Against this backdrop, improving and incorporating indigenous African languages in education from kindergarten to tertiary, technology, degree offerings, trade, law, and in general social interactions is recommended and could yield positive attitudes from the youth and future generations. Therefore, it remains critical that indigenous African

language development programs are strengthened, and their relevance is reflected in different social, business, and political settings. Youths attitude towards news broadcast in indigenous African languages is negative. This is because indigenous African languages are said to be undeveloped and potentially going into extinction due to neglect and disuse and the information age wherein everybody is expected to be carried along in the local and global market of information sharing.

Therefore, research on indigenous African language attitudes in the broadcast media has become an indispensable aspect that should be always carried out and invested in by both the broadcast media, government, individuals, corporate organizations, academic world etc. This is particularly important given the fact that the broadcast media have become key players in the use, promotion, sustenance, maintenance, and development of indigenous African languages. This will go a long way in affirming or disproving Indigenous language attitude by youth and the society at large.

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113

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132

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ANNEXURE A: APPROVAL LETTER

UNIVERSITY OF VENDA

OFFICE OF THE DEPUTY VICE-CHANCELLOR: ACADEMIC

TO   :   MR/MS S.M SATHEKGE

SCHOOL OF HUMAN AND SOCIAL SCIENCES

FROM: PROF. J.E CRAFFORD

DEPUTY VICE-CHANCELLOR: ACADEMIC

DATE :   26 NOVEMBER 2019

DECISIONS TAKEN BY UHDC OF 26th NOVEMBER 2019

Application for approval of Masters Proposal Report in Human and Social Sciences: S.M Sathekge (14005083)

Topic: "Attitude of youth Towards News Broadcast in Indigenous African Language: The case of students at a rural university."

Supervisor	UNIVEN	Dr. T. Chari
Co-supervisors	UNIVEN	Dr. F.O Makananise
	UNIVEN	Mr. E. Madima

UHDC approved Masters proposal

PROF. J.E CRAFFORD
DEPUTY VICE-CHANCELLOR: ACADEMIC

142

ANNEXURE B: ETHICAL CLEARANCE

ETHICS APPROVAL CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Ms SM Sathekge

STUDENT NO:
14005083

PROJECT TITLE: **Attitude of youth towards television news broadcast in Indigenous African languages: The case of students at a rural University.**

PROJECT NO: SHSS/20/COM/16/2108

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr T Charl	University of Venda	Supervisor
Dr F Makananise	University of Venda	Co - Supervisor
Dr E Madima	University of Venda	Co - Supervisor
Ms SM Sathekge	University of Venda	Investigator – Student

Type: Masters Research
Risk: Minimal risk to humans, animals or environment
Approval Period: August 2020 – August 2022

The Research Ethics Social Sciences Committee (RESSC) hereby approves your project as indicated above.

General Conditions
While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following.
- The project leader (principal investigator) must report in the prescribed format to the REC:
  Annually (or as otherwise requested) on the progress of the project, and upon completion of the project
  Within 48hrs in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
  Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the REC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date; a new application must be made to the REC and new approval received before or on the expiry date.
- In the interest of ethical responsibility, the REC retains the right to:
  - Request access to any information or data at any time during the course or after completion of the project,
    To ask further questions; Seek additional information; Require further modification or monitor the conduct of your research or the informed consent process.
  - withdraw or postpone approval if:
    Any unethical principles or practices of the project are revealed or suspected,
    It becomes apparent that any relevant information was withheld from the REC or that information has been false or misrepresented,
    The required annual report and reporting of adverse events was not done timely and accurately,
  - New institutional rules, national legislation or international conventions deem it necessary

ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE
Date Considered: July 2020

Name of the RESSC Chairperson of the Committee: Mashau Takalani Samuel

Signature:

Director Research and Innovation

Signature: ...GIEEkosse...   27 August 2020

University of Venda
PRIVATE BAG X5050, THOHOYANDOU, 0950, LIMPOPO PROVINCE, SOUTH AFRICA
TELEPHONE (015) 962 8561-340 FAX (015) 962 9060
"A quality driven financially sustainable, rural-based Comprehensive University"

143

ANNEXURE C: RQUESTIONNAIRE GUIDE

PART 1: CLOSED-ENDED QUESTIONS

SECTION A: DEMOGRAPHIC INFORMATION

Please provide the following information by selecting the correct answer and indicating it with a tick √ in the applicable box.

Question 1

Please indicate your gender.

Male	Female

Question 2

Please state your age.

18-20	20-25	25-30	30+5

Question 3

Indicate your marital status.

Single	Married	Divorced	Windowed	Separated

Question 4

Indicate your Race.

Black	Coloured	White	Indian

Question 5

Your current education level?

Undergraduate	Honours	MA	PHD

Question 6

Indicate your Home

Sepedi	Tshivenda	Xitsonga	Siswati	Other language (specify)

144

SECTION B: FREQUENCY OF ACCESS TO TELEVISION NEWS

Kindly cross the number which applies to you as represented by the scale:

1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree and 5 = Strongly agree.

Question 7: Indicate how frequently to do watch television news broadcast.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
I watch television news daily.	1	2	3	4	5
I watch television news broadcast in African languages only.	1	2	3	4	5
I watch television news broadcast in English languages only.	1	2	3	4	5
Television news broadcast allocate more time for African languages than English languages.	1	2	3	4	5
Television news broadcast allocate more time for the English language than African languages.	1	2	3	4	5

Question 8: If you watch television news broadcast, please indicate which channel you watch.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
I watch television news broadcast on SABC1.	1	2	3	4	5
I watch television news broadcast on SABC 2.	1	2	3	4	5
I watch television news broadcast on SABC 3.	1	2	3	4	5
I watch television news broadcast on ETV.	1	2	3	4	5
I watch television news broadcast on CNN.	1	2	3	4	5

SECTION C: TELEVISION NEWS LANGUAGE PREFERENCES

Question 9**:** Indicate your level of language preference on television news broadcast**.**

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Use of African languages on television news broadcasts makes me tune to other stations.	1	2	3	4	5
I prefer news broadcast in African languages to English languages.	1	2	3	4	5
I prefer news broadcast in English language to African languages.	1	2	3	4	5
Both African and English languages should be used in television news broadcasts.	1	2	3	4	5
I understand news broadcast in African languages better than English language.	1	2	3	4	5
I understand news broadcast in English language better than in African languages.	1	2	3	4	5

SECTION D: IMPLICATIONS OF LANGUAGE CHOICE TOWARDS INDIGENOUS LANGUAGES

Question 10: Indicate the implications of the language choices on the promotion of indigenous African languages.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Television news broadcasts in African languages make me like African languages.	1	2	3	4	5
Television news broadcasts in African languages make me learn African languages better.	1	2	3	4	5
News broadcast in African languages promote our cultures.	1	2	3	4	5

146

Use of African languages in television news broadcast promotes both unity and diversity.	1	2	3	4	5

PART II: OPEN ENDED QUESTIONS

1. Language(s) of television news broadcast preferred by students at the University of Venda

1.1 What do you think about television news broadcast in African languages in South Africa?

    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………

1.2 What language(s) of television news do you prefer the most/the least?

    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………

1.3 Why do you prefer to watch news broadcast in this language?

    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………

1.4 How often do you watch television news and why?

    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………
    ……………………………………………………………………………………………

1.5 What constraints do you face in watching television news broadcast in the language you have identified?

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……

……

2 Where do you watch television news? (place)

……

……

……

2: Reasons for language preferences for news broadcast by students at the University

2.1 What factors influence your choice of language when listening to television news?

……

……

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……

2.2 What are the advantages of listening to television news in the language that you have identified?

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……

2.3 Do you think that you will continue listening to television news in the language you have identified in the future and why?

……

……

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……
……

2.4 Do you think that people will continue listening to television news in indigenous languages in the future and why?

……
……
……
……

2.5 What do you consider to be the main threats of using indigenous languages on television news?

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……
……
……

2.6 What are your views about the use of indigenous languages on television news in general?

……
……
……
……

ANNEXURE D: CONSENT FORM

Attitudes of Youth Towards Television News Broadcast in Indigenous African Languages: The Case of Students at a Rural University

PARTICIPATING CONSENT FORM

I am a voluntary participant in the research project conducted by Sathekge Suzan Manki from the University of Venda. I understand that the project is designed to gather information on the topic mentioned above:

1. I understand that I will not be paid for my participation.

2. I may discontinue participation at any time without penalty.

3. The interview will be recorded on audio laps.

4. I understand that the researcher will not identify me by name in the reports.

5. Use of records and data will follow standard data use policies.

6. I have read and understand the explanation provided to me, I therefore voluntarily agree to participate in this study.

Participant's signature: …………………………… Date:…………………………………

Researcher's Signature: …………………………… Date: …………………………………