THE IMPACT OF SOCIAL MEDIA ON THE DEVELOPMENT AND PROMOTION OF INDIGENOUS AFRICAN LANGUAGES: A CASE STUDY OF THE RURAL UNIVERSITY

A Dissertation Submitted in fulfilment of the Master of Arts in Linguistics

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DEDICATION

This dissertation is dedicated to my late grandmother, *Mmalehu Maahlabirwa Emelinah Thobejane.*

DECLARATION

I, *Lekgolo Nigel Thobejane,* hereby declare that the dissertation for the Master of Arts in Linguistics at the University of Venda, hereby submitted by me, has not been submitted previously for a degree at this or any other university, that it is my own work in design and execution, and that all reference material contained therein has been duly acknowledged.

Signature…………………………. Date…………………………

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ABSTRACT

This study explores the impact of social media on the development and promotion of indigenous African languages at a rural university. The study adopts a qualitative approach in order to attain holistic results. Data collected from social media platforms, namely; Facebook and WhatsApp from the students" chat groups were analysed within the scope of some linguistic devices such as grammar rules and orthography. The study captures the students" conversations as they appear in Facebook and WhatsApp for the purpose of analysis (discourse analysis). The findings of the study could benefit the South African society, especially the university communities. Through this study, the importance of using standardised indigenous African languages on social media platforms shall be realised. The study could create awareness to the Pan South African Language Board (PanSALB) and its related structures about the importance of using standard indigenous African languages on social media.

Keywords: Social media, indigenous languages, language promotion, language development, rural university, Facebook and WhatsApp.

ABBREVIATIONS AND ACRONYMS

AALRDISA	:	All African Languages Re-Development Institute of Southern Africa
AFRILEX	:	African Association for Lexicography
ALASA	:	African Language Association of Southern Africa
ALTI	:	African Language Technology Initiative
ANCYL	:	African National Youth League
BBM	:	Blackberry Messenger
BC	:	Before Christ
CNN	:	Content Centric Networking
CWOT	:	Complete Waste of Time
EFF	:	Economic Freedom Fighters
FWP	:	Facebook Wall Posts
FWP	:	Facebook Wall Posts
HTML	:	Hyper Text Markup Language
ICT	:	Information Communication and Technology
LDC	:	Language Development Centre
LOL	:	Laughing out loud
LOV	:	Love
NLB	:	National Language Body
NLUs	:	National Language Units
NP	:	National Party
NXT	:	Next

PanSALB	:	Pan South African Language Board
PLC	:	Provincial Language Committee
PYA	:	Progressive Youth Alliance
SABC	:	South African Broadcasting Corporation
SASCO	:	South African Student Congress
SCO	:	Student Christian Organisation
SMS	:	Short Message Service
SRCC	:	Sports Recreation and Culture Committee
UGC	:	User Generated Content
UI	:	User Interface

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CHAPTER ONE

1.1 INTRODUCTION AND BACKGROUND OF THE STUDY

The story of human communication began some half a million years ago with small groups of prehistoric hunters who lived in caves (Steinberg, 2007). The prehistoric people received and exchanged information about the environment through their senses: sight, smell, taste, touch and hearing.

According to Sonderling (2009), language is important and central to all aspects of one"s life, from face-to-face situations for communication through the mass media, using indigenous African languages to communicate with the masses through the media; particularly social media enhances the effectiveness of mass communication. Steinberg (2007) indicates that the need to communicate played an increasingly important role in people"s ability to participate in community life. The development of speech and languages was the first major revolution in the means of communication available to human beings. Sonderling (2009) indicates that language is created by society, but it also creates or re-creates society. There is no doubt that the pervasive social media play an important role in disseminating information and in shaping all aspects of the receiver"s way of thinking, and way of life.

1.1.1 HISTORICAL TRENDS OF COMMUNICATION

Communication is defined as a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour (Rosenbaum, 2005). This is further echoed by Baran (2012) who asserts that communication is the transmission of a message from a source to a receiver with the intention to inform. As asserted by Caruso, Jelavich, John and Schwantes (2013), the first means of communication was through the use of the human voice. Steinberg (2007) states that the first advances towards a more portable writing medium were made by the Egyptians. Caruso, *et al.,* (2013) point out that in 3,300 BC writing was invented in Iraq.

Steinberg (2007) further indicates that papyrus (a kind of paper made from water plants) was invented in about 2,500 BC in Egypt; and it was used to record the

affairs of government and to write down legal, literary, scientific, medical and religious ideas, and later, animal skins and parchment, replaced papyrus and paper made from wood pulp was finally invented by the Chinese in about AD 100.

Medoff and Kaye (2011) posit that writing came into use about 5,000 to 6, 000 years ago in the 4th century BC. Steinberg (2007) explains that the earliest forms of writing were cuneiform and hieroglyphics, an ancient Egyptian writing using picture symbols carved into stones during 3,000 BC. This was echoed by Medoff and Kaye (2011) that early 400 BC people were writing on clay tablets, which were portable and durable records of transactions and observations. Caruso, *et al.,* (2013) indicate that Johannes Gutenberg invented the printing press in the mid-15th century in Europe, which made books much cheaper and allowed newspapers to be invented. Medoff and Kaye (2011) further explain that the other major improvement in communication was the invention of printing. Steinberg (2007) indicates that Alexander Graham Bell invented the telephone in 1874 as a form of communication. This is supported by Higgins and Callanand (2008) when pointing out that the telephone quickly became the fastest way to communicate person-to-person. Medoff and Kaye (2011) further state that historically, leaders have existed from the time of ancient India, ancient Egypt and Sumer, through Rome, Greece and China, up to the present day. During the 17th and 18th century, letters were seen as a way of communication and a method of gaining feedback.

As Steinberg (2007) states, scientific discoveries and technological inventions during the 19th century, such as electricity and the telegraphs laid the foundations that would eventually lead to mass electronic media. Towards the end of the 19th century, people were able to send telegrams and cables and talk to each other on the telephone. According to Fourie (2007) radio was established in 1919 in South Africa and programming was predominantly in the English language; during this time, English and Afrikaans languages were the only official languages, while indigenous South African languages were marginalised by the South African media industry. Obijiofor (2011) indicates that television service began in 1976 with one channel that broadcast only in English and Afrikaans languages and in the 1980s with the introduction of TV2 which provided services in the Nguni languages and TV3 which broadcast in the Sotho languages.

Obijiofor (2011) further states that on 16 August 1800 Alexander Walker and John Robertson established the press in South Africa. The paper appeared mainly in English. The first newspaper intended for black readers was *Umshumayeli Wendaba* (publisher of news), printed at the Wesleyan Mission Society in Grahamstown from 1837 to 1841.The isiXhosa section, *Isigidimi Sama Xhosa* (The Xhosa Messenger) became a separate newspaper in 1896 and it was considered important as it was the first newspaper to be edited by a black journalist. Fourie (2007) indicates that since 1949, a half-hour programme was transmitted daily on the English and Afrikaans medium-wave services as well as in isiZulu, isiXhosa and Sesotho, some of the African languages spoken in South Africa.

1.1.2 THE DEVELOPMENT OF INFORMATION AND COMMUNICATION TECHNOLOGY

According to Golbeck (2015), the Internet has been a social place since its invention. Work began on the Internet in the 1960s, and the modern Internet was in place by the early 1980s. Bulut (2013) posits that the Internet as an important means of communication provides services in the communication area and has become an essential element of daily communication including qualities which affect individuals and society. Paolillo (1999) explains that if one is to understand truly how the Internet might shape language, then it is essential that one should seek to understand how different varieties of language are used on the Internet. Golbeck (2015) asserts that this was an online discussion system where people could find discussion boards on a topic they were interested in and then read messages from others and post replies. Paolillo (1999) posits that to answer questions about how the Internet might affect the language that we use, one needs to ask how it affects social contact among individuals, and what kinds of linguistic features the environment transmits to users. Golbeck (2015) further explains that to create a web page required knowledge of the language for writing web pages Hyper Text Markup Language (HTML), space on a server to store the web pages, and the ability to upload the coded version. As such, the web's first decade marked a time when people mostly browsed content created by others.

Paolillo (1999) asserts that both popular wisdom and professional scholarship in a range of academic disciplines make a diversity of predictions about how the Internet will shape one"s life and one"s language. Bulut (2013) is of the opinion that it is easy

to

have access to knowledge in the information age. People on social media use social media not only to reach scientific and cultural knowledge but also to make use of some options such as, entertainment and games which appeal to their social sites. In addition, Paolillo (1999) postulates that in sociolinguistics, social network relations the variety and frequency of contacts among people in a society are recognised as the principal vehicle of language change. People in regular contact with one another tend to share more linguistic features, and tend to borrow more features of each other"s language varieties; even in situations where those varieties are in different languages.

Bulut (2013) asserts that today is known as the information age, as the Internet has become an indispensable and natural part of one"s daily life due to scientific and technological developments. Tariq, Mehboob, khan and Ullah, (2012) further put it vividly that the Internet is used by a very large community which is using it for pure education, but unfortunately, there is also a very large number of people, including a majority of youth and teenagers, using the Internet only for social networks. Therefore, Bulut (2013) maintains that the areas where the Internet has been used have increased. The Internet offers new roles to individuals, and the individual"s personality develops within the context of these roles.

Crystal (2006) asserts that the Internet, as a communicative tool has come with several associated platforms, commonly known as social media networks or platforms. Social media is, therefore, an interactive platform that enables participants to create, consume and disseminate information. Bulut (2013) goes on to state that the social media platforms which provide communication between the individuals such as, Facebook, and Twitter enable the communication between the individuals as well as their lifestyle. However, some mass media tools such as Facebook, and Twitter used by people from all ages, use written language intensively for communication, and are noted for the use of language and style privately.

As Bulut (2013) contends, the Internet has become widespread and an integral part of daily life in the information age with social media which has communication and sharing channels. Social media with its functions is an equivalent of a term which facilitates communication and sharing. Tariq, *et al.,* (2012) assert that the Internet has changed the way individuals communicate or interact with others, adding that

the Internet is an essential part of life. The individuals take part actively on social media, but also it is possible that they may be suppressed because there is mutual communication and interaction between the individuals which causes them to be influenced by each other. Bulut (2013) further asserts that social sharing platforms and social communication and sharing platforms such as Facebook, Twitter, MySpace, Skype, YouTube, Blogs, search engines, electronic dictionaries and encyclopaedias, forums, dating sites are mass media tools. There is naturally a language used in these environments. This language has its own vocabulary, rules and traditions.

1.1.3 SMARTPHONES AND TABLETS REVOLUTIONISE SOCIAL MEDIA CONSUMPTION

According to Nielsen Wire Social Media Report (2012) smartphones and the Internet have transformed the way one connects, communicates and builds community, and signalling transition from the world of desktop connectivity to mobile connectivity, smartphone ownership globally has grown, with implications for social networking and other forms of social media interaction. The Nielsen report showed that social networking applications are the third most used type of mobile applications among smartphone owners. In addition, close to forty percent of social media users access social media content from their mobile phones and iPads. Nielsen"s report further explains that the enhanced User Interface (UI) on smartphones and tablets is another key factor in the increased use of social media. With higher computing power, better graphics and optimised applications to access the most popular social networks on different platforms, users are able, and more keen, to access their social networks on the go.

1.2 STATEMENT OF THE PROBLEM

Although scholars like Crystal (2006), Taprial and Kanwar (2012), Tariq, *et al.,* (2012) among others, define social media as interactive platforms that enable participants to create, consume and disseminate information using a language in a way that recipients understand. However, social media bring about difficulties in the development and promotion of indigenous African languages amongst students, and questions regarding the correct use and the adherence to proper spelling rules of the language in use on both Facebook and WhatsApp become inevitable.

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1.3 AIM OF THE STUDY

The aim of the study is to explore the impact of social media on the development and promotion of indigenous African languages amongst the University of Venda students.

1.4 OBJECTIVES OF THE STUDY

The research objectives of the study are as follows:

- ❖ To examine how grammar is used in indigenous African languages on Facebook and WhatsApp by the University of Venda students.
- ❖ To establish if the spelling used in the social media could be infused into the standardised indigenous African languages or not.
- ❖ To establish if the language forms used in the social media bring about language development and promotion or not.

1.5 RESEARCH QUESTIONS

In responding to and addressing the research problem, the following pertinent questions are raised in this study:

- ❖ How do social media bring about the development and promotion of correct grammar on indigenous African languages?
- ❖ How do social media bring about the development and promotion of correct use of spelling of the indigenous African languages?
- ❖ To what extent do social media impact upon the develoment and promotion of indigenous African languages?

1.6 SIGNIFICANCE OF THE STUDY

This study could help the South African society, especially the university communities to comprehend the importance of using standardised indigenous African languages on social media platforms. The study could shed light on the perceptions of students using shorthand writing or unstandardised indigenous African languages on social media platforms. Furthermore, the proposed study could also help South African youth to be aware of the impact of using slang and shorthand language of social media platforms in their academic endeavours and how

this can contribute to bad academic performance. It may also help lecturers and scholars in a way that serves as a reference for future academic purposes. Furthermore, the study could provide a more balanced, accurate, rational, and if need be, corrective suggestions on the pertinent issues that concern the use of indigenous African languages on social media such as, Facebook and WhatsApp by the University of Venda student population. This study may create awareness to the South African Language Board (PanSALB) and its structures about the importance of using formal indigenous African languages on social media platforms.

1.7 DELIMITATION OF THE STUDY

Although there are over 200 social media that are operated, such as Twitter, Linkedin, Flickr, *etc.,* (Kilonda, 2013), the study focuses only on two social networking sites, namely; Facebook and WhatsApp. The study is limited to Tshivenḓa, Sepedi and Xitsonga languages; and the impact that these social networking sites have on the development and promotion of indigenous African languages in general. The study focuses only on the students at the University of Venda as one of the universities in the rural areas.

1.8 DEFINITIONS OF OPERATIONAL TERMS

Below are some of the terms used in this study, as well as their definitions:

1.8.1 African languages

It refers to the native languages that are spoken in Africa by Africans. In this study, African languages are inclusive of Tshivenḓa, Xitsonga and Sepedi.

1.8.2 Code-switching

In this study, code-switching is when the interlocutors change a language to another, for example, Xitsonga to English.

1.8.3 Facebook

Refers to the platform that enables individuals to communicate with one another. In defining Facebook Irwin (2012) indicates that it is an online communication tool

allowing users to construct a public or private profile in order to connect and interact with people who are part of their extended social network.

1.8.4 Internet

It refers a worldwide computer network that offers a diversity of information and communication services.

1.8.5 Indigenous language

It refers to the language of the original native of an area, a language which carries history and the culture of inhabitants.

1.8.6 Language development

It refers to the process by which a language takes on new functions within a society as well as the acquisition of new terms.

1.8.7 Language promotion

It refers to the use of indigenous African languages in different levels of life.

1.8.8 Orthography

This refers to the art of writing words with the correct characters, according to accepted usage or correct spelling.

1.8.9 Semantics

It refers to the meaning or interpretation of a word or sentence.

1.8.10 Syntax

It refers to the organisation of words and phrases to create well-formed sentences in a language.

1.8.11 Language

Its central to the sustenance of a group of people, for it is the vehicle through which other constituents of cultures are communicated (Ademowo, 2010).

1.8.12 Rural university

A university in the rural or non-urban area. In this study, rural university refers specifically to the University of Venda.

1.8.13 Social media

It refers to the social networking sites that are used to communicate from one to another using the Internet on a device such as, smartphones, laptops and tablets. Owiny, Mehta and Maaretzki (2014) define social media as a technology or applications used to create, access, and share information or skills within social and geographic communities.

1.8.14 Student

A person, who is studying at a college or university, in this study, the term refers to those studying at the University of Venda.

1.8.15 Telegraph

Its a system for transmitting messages from a distance along a wire, especially one creating signals by making and breaking an electrical connection.

1.8.16 Twitter

Its a form of free micro-blogging, which allows users to send and receive short public messages called tweets. These tweets are limited to no more than 140 characters and can include links to blogs, web pages, images, and videos and other online material (Mollett, Moran & Dunleavy, 2011).

1.8.17 WhatsApp

Its the platform that is accessed online using smartphones and ICTs gadgets to access it in order to communicate with other people. Thakur (2013) defines WhatsApp as proprietary, cross-platform instant messaging application for smartphones, iPads and tablets; individual users can also send each other images, video and audio media messages.

1.9 ORGANISATION OF THE STUDY

This dissertation is organised into six chapters:

CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

This chapter presents a general introduction which includes background to the study, a statement of the problem, aims and objectives, research questions, the significance of the study, definitions of terms, and delimitation of the study.

CHAPTER TWO: LITERATURE REVIEW

This section reviews the various literature and previous research findings which are related to the study. It also examines studies by various scholars in the fields of communication, journalism, media and language studies. However, it is important to ensure that the rapidly emerging information society does not consciously or inadvertently deprive them of the correct use of the indigenous African languages on social networking sites, such as Facebook and WhatsApp.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

This chapter presents the research design, methodology, data collection procedures, population and data sampling techniques adopted in the study as well as ways of analysing the data and finally ethical considerations.

CHAPTER FOUR: DATA PRESENTATION AND DATA ANALYSIS

This chapter presents and provides a detailed account of data analysis from field findings.

CHAPTER FIVE: COMMON ERRORS COMMITTED BY UNIVERSITY OF VENDA STUDENTS ON FACEBOOK AND WHATSAPP SOCIAL NETWORKING SITES

This chapter presents the common errors committed by University of Venda students on Facebook and WhatsApp.

CHAPTER SIX: SUMMARY OF THE STUDY, RECOMMENDATIONS AND CONCLUSIONS

This chapter presents a summary of the study, recommendations and conclusions.

CHAPTER TWO

LITERATURE REVIEW

This section reviews the various literature and previous research findings, which are related to the study. It also examines studies by various scholars in the fields of communication, Journalism, media and language studies. Social Media is a great avenue for educational institutions to interact with actual students and the general institutional communities.

2.1 THE EVOLUTION OF FACEBOOK APPLICATION

The Facebook application receives definitions and historical analysis by several scholars and individuals from various fields. Facebook was established by Mark Zurkerberg and launched in February 2004 as a social networking website exclusively for Harvard college students. Boyd and Ellison (2007) explain that when one joins the network site like Facebook, the person has to first, create a personal profile. Wilson, Goslig and Graham (2012) assert that Facebook is currently the largest social media platform. It focuses on the concept of personal comment and interaction. Facebook is an online platform that allows its users to create and share personal profiles. Boyd and Ellison (2007) indicate that profile displays information such as one"s name, relationship status, occupation, photos, videos, religion, ethnicity, and personal interest. In addition to exhibiting a network of friends, other users can then click on their profile and traverse over widening social networks.

Steenkamp (2011) defines Facebook as a social utility that helps people to communicate more efficiently with friends, family and co-workers by developing and providing technologies that facilitate sharing of information through the digital mapping of people"s real-world. Wilson, *et al.,* (2012) further explain that personal profiles serve as a means of linking and communication with other Facebook members, viewing information on their profiles and growing a list of friends via the platform. Facebook, therefore, serves as a hub for users to link to various other types of social media.

Steenkamp (2011) maintains that Facebook provides users with an arena for self-presentation by means of the online profile with biographical data, pictures and other selected information that one chooses to post. Like Steenkamp (2011), Shih (2009) asserts that Facebook multiplicity presents consistent positive associations with various usage patterns for individuals with a multitude of relationships to use varieties of communication features such as posting messages and photos in order to maintain social interactions with people. Steenkamp (2011) further explains that Facebook users can accuse friends that comment on each other"s page, view profiles and photographs, as well as share information.

Shih (2009) puts it vividly that Facebook messages are swiftly becoming a preferred means of communication in universities. Steenkamp (2011) contends that communication occurs by making thoughts public in the form of a status update or posted a comment. Alassiri (2014) posits that Facebook Wall Posts (FWP) is publicly broadcast messages and appears not only on the recipient's profile page wall but also in the news feed. This is often used to congratulate, wish happy birthday or share another"s achievement. Bawa (2014) indicates that Facebook has made the site so user-friendly that, whatever you do on Facebook could be done on the mobile phone Facebook application, and most new smartphones come with Facebook applications. So one can update status, comment and do a lot of things even from one"s mobile phone.

Bawa (2014) asserts that Facebook application also allows individuals to create groups and invite others who share the same commitments and interests to join. Irwin, Ball, and Desbrow (2012) indicate that the discussions and people"s contributions can be viewed by clicking on the topics on the group discussion forums, and notifications are only sent to participants of the discussions. Bawa (2014) explains that the group application allows for group members to share information ranging from photos, and recent news, and for group members to share opinions and perspectives on issues, through the discussion forums available on the group application.

Irwin, Ball, and Desbrow (2012) further indicate that Facebook pages are used as a platform to provide information relevant to the courses and to allow opportunities for student networking to occur. A lecturer may post information about a module on the

Facebook page, approximately 3-5 times each week during the semester. Unlike the personal profiles in which a post made by an individual is sent to the wall of all his or her friends, the group discussion platform is a lot more private. Bawa (2014) asserts that the posts may include notifications for available course material such as, lecture notes, tutorial sheets, or changes to lecture times and locations, reminders for assessment items, links to useful and interesting media and learning materials related to the course and topics provided by instructors to create discussion amongst students. Irwin, Ball, and Desbrow (2012) further indicate that posts are visible on the Facebook page „wall" to all individuals who had liked the course Facebook page. Students are able to comment on any post on the Facebook page wall, as well as post their own questions regarding course materials or administrative-based queries.

2.2 THE EVOLUTION OF TWITTER APPLICATION

According to Keller (2014), Twitter was created by Jack Dorsey, Evan Williams, Biz Stone and Noah Glass, and was launched in July 2006. Java, Song, Finin and Tseng (2007) indicate that Twitter is currently one of the most popular microblogging platforms. Users interact with this system by either using a Web interface, IM agent or sending SMS updates. In addition, members may choose to make their updates public or available only to friends. If a user"s profile is made public, the user"s updates appear in a public timeline of recent updates. Owiny Mehta and Maretzki (2014), assert that Twitter is a real-time information network where individuals can send 140-character text messages (tweets) to their followers. Jansen, Zhang, Sobel and Chowdury (2009) maintain that Twitter has become one of the most important real-time information resources. In addition, Twitter offers a broad range of uses and applications, including event detection media analysis, and mining consumer and political opinions. Owiny, Mehta and Maretzki (2014) further explain that connecting with people, Twitter can be used by businesses and farm communities to broadcast their merchandise or commodities for sale, check prices, and interact with customers and suppliers.

Java, Song, Finin and Tseng (2007) state that Twitter users can follow any other user, and the user being followed need not follow back. Jansen, Zhang, Sobel and Chowdury (2009) indicate that in Twitter hashtags allow users to tag their tweet. Lee, Kwak, Park and moon (2010), like Jansen, *et al.,* (2009) indicate that Twitter tracks

phrases, words, and hashtags that are most often mentioned and post them under the title of trending topics. Lee, Kwak and Park (2010) explain that hashtags are a convention among Twitter users to create and follow a thread of discussion by prefixing a word with a „#" character. The social bookmarking site also uses the same hashtag convention. Jansen, *et al.,* (2009) further explain that in many cases this tag is one-term long, but people also bring together several words into one hashtag. Owiny, Mehta and Maretzki (2014), assert that Twitter updates are limited to 140 characters and limited attachments photos, videos, articles and links.

Java, Song, Finin and Tseng (2007) state that being a follower on Twitter means that the user receives all the messages (called tweets) from those the user follows. Scannell (2011) indicates that Twitter connections can be unidirectional; that is, users can follow their friends, but also strangers who are unlikely to follow back. Java, *et al.,* (2007) put it vividly that the common practice of responding to a tweet has evolved into the well-defined markup culture (RT) stands for retweet, @ followed by a user identifier address of the user.

Beger and Sinha (2012) postulate that Twitter has become the most popular micro-blogging website among the international community. Scannell (2011) further explains that many people find Twitter to be a good way to meet new people with similar interests. Owiny, Mehta and Maretzki (2014) agree with Scannell (2011) that Twitter is limited to 140 characters and the informal register make Twitter suitable for language learners and semi-speakers who are able to use the bits of the language they know while learning from more fluent speakers. Beger and Sinha (2012) indicate that users of Twitter can also view and post trending information online by including the hashtag symbol (#) in their tweets. This function allows all Twitter users to view recent and popular topics worldwide. Java, *et al.,* (2007) further posit that the retweet mechanism empowers users to spread information of their choice beyond the reach of the original tweet"s followers.

Scannell (2011) asserts that Facebook has some advantages over Twitter for language revitalisation activities, for example, better multimedia support and clearer threading of conversations. Beger and Sinha (2012) further explain that Twitter offers an alternative method through which online users can share information and digital content; users can tweet messages to other participants. Scannell (2011) further

explains that if one post messages in more than one language, it is possible to maintain separate lists of friends and target posts in a given language to only those friends who can read that language.

2.3 THE EVOLUTION OF WHATSAPP APPLICATION

This section discusses the emergence of WhatsApp application focusing on when it started and for what purpose. According to Thakur (2013), WhatsApp was started in 2009 by Brian Acton and Jan Koum, both veterans of Yahoo!, and is based in Santa Clara. This fast-growing application or form of electronic communication has been described by Church and Oliveira (2013) as a cross-platform instant messaging application for smartphones. The application enables users to send and receive location information, images, video, audio and text messages in real-time to individuals and groups of friends at no cost. Thakur (2013) explains that WhatsApp uses 3G or Wi-Fi to message with other people. Shaka (2010) asserts that WhatsApp as an application is not phone dependent, like certain applications that are only supported by certain phones, for example, Motoblur, which is intended for specific Motorola phones.

Thakur (2013) expounds that WhatsApp is a lightweight application with an option to send and receive unlimited messages for free. In all its features, WhatsApp can be used as a complete solution to easy and cost-effective networking on a phone. In order to use the services of WhatsApp, a user must provide a phone number to create a user account. Sundström (2013) further points out that WhatsApp messenger are currently available for Android, Windows Phone, iPhone, Blackberry, and Nokia. Furthermore, Shaka (2010) indicates that WhatsApp is not operating system dependent, like certain applications that can be installed only on certain platforms, for example, Symbian specific applications.

Sundström (2013) like Church and Oliveira (2013) emphasise that WhatsApp is a registered cross-platform mobile instant-messaging (IM) application retrieved from websites. Shaka (2010) explains that WhatsApp is not factory installed inbuilt into the phone and hopefully in the future may not be device dependent as of now it can only be installed on smartphones, and not on tablets or computers. Sundström (2013) maintains that the application has other common features of an instant messaging. The individual in the group conversation has the option to send an instant message

with text and emoticons, audio, video, link, and image attachments retrieved from websites.

2.4 THE PROMOTION AND DEVELOPMENT OF INDIGENOUS AFRICAN LANGUAGES

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 is the 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 historically diminished use and 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.

2.4.1 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.

2.4.2 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) indicates 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 PanSALBs" 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.

2.4.3 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).

2.4.3.1 THE NATIONAL LEXICOGRAPHY UNITS

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

2.4.3.2 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 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 with regard to 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 has to 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 have to 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 (1993) 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 languges should be created with regards to information pertaining to agriculture, economics, etc. Mampane (1993) 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 (1993) 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, so as 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 (1993) 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.

Mafela (2006) further states that the market for indigenous African literature lies chiefly in schools and this situation has a negative impact on the development of indigenous African languages because it does not encourage writers to produce literary works. Bamgbose (2000) asserts that for languages that already have a

written tradition, it may be necessary to expand their vocabulary by creating terminology to serve adequately in wider domains.

Berns (2010) on the other hand, maintains that numerous initiatives established in various African states aim to increase the status and functions of the indigenous African languages, with special emphasis on cross-border languages, to strengthen the relationship between the people of Africa, and to promote literature and oral tradition. In Nigeria, the Language Development Centre (LDC) promotes standard orthographies for local Nigerian languages (Abdulazi, 2000). In Cameroon, a language committee has been established to research and support the status of local languages at the regional level (Tadadjeu, 2004).

Bamgbose (2000) contends that although progress is slow, some efforts are already being made towards the use of indigenous African languages in computer application and ICT. For example, at the University of Pretoria in South Africa, much work has been done in translating computer terminology into indigenous African languages such that computer operations need not be carried out exclusively in English. Bamgbose (2000) further explains that anyone using the Google Search Engine for web searches in Nigeria now has an option of searching in Hausa and Yoruba in addition to English.

Roy-Campbell (2006) calls upon African linguists to participate in the empowerment of indigenous African languages. Bernard (1997) indicates that the linguists should preserve language diversity by doing two best things, one, to help native people develop more language. The other is to help native people develop publishing houses; publishing has an important role in promoting and reviving indigenous African languages. Roy-Campbell (2006) further explains that the project that can facilitate the empowerment of indigenous African languages is the creation of monolingual African language dictionaries.

Roy-Campbell (2006) discusses plans to create glossaries of scientific and technical terms, such as, those that have been produced in Kiswahili, and plans to develop bilingual dictionaries in Shona and other indigenous African languages. Additionally, Roy-Campbell (2006) indicates that Tanzanian linguists produced one in Kiswahili, called *Kamusi ya* Kiswahili *Sanifu,* which was published in 1981, while Zimbabwean linguists produced one for Shona, called *Duramazwi reChiShona,* which was

published in 1996, and Ndebele dictionary *Isichazamazwi SeSiNdebele* published in 2001. In addition, Okai (2000) indicates without books, history is silent, literature dumb, science crippled and speculation at a standstill, without books, the development of civilisation would have been impossible. According to the Asmara Declaration on African Languages and Literatures of January 11 (2000), African languages must take on the duty, the responsibility and the challenge of speaking for the continent. The vitality and equality of indigenous African languages must be recognised as a basis for the future empowerment of African peoples.

Roy-Campbell (2006) further explains that there may be other monolingual dictionary projects underway in other African countries as well. In addition, the African Languages Technology Initiative, based in Nigeria, is attempting to build awareness of the need for appropriate human language technology for communication in indigenous African languages.

According to the Asmara Declaration on African Languages and Literatures of (2000), aspects of the diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument of African unity. The dialogue between indigenous African languages is essential: African languages must use the instrument of translation to advance communication among all people, including the disabled. Every effort should be made to develop African languages at all levels of education. Promoting research on indigenous African languages is vital for their development, while the advancement of African research and documentation will be best served by the use of African languages. The effective and rapid development of science and technology in Africa depends on the use of indigenous African languages. Modern technology must be used for the development of indigenous African languages. Democracy is essential for the equal development of indigenous African languages. Roy-Campbell (2006) goes on to say the project has developed a Yoruba keyboard and word processor and there are plans to design Hausa and Igbo keyboards.

Ngulube (2012) asserts that many indigenous African language activists are of the view that writing and publishing may keep indigenous African languages alive in a dynamic and technologically-driven society. Philip (1991) postulates although most African authors were foreign funded, their important contribution was that they

encouraged and developed publishing works in indigenous African languages written by the indigenous people. For instance, the African Bookman was determined to publish literature suitable in language, content and price for African readers. Ngulube (2012) also mentions that it is important to promote the publication of newspapers, pamphlets and books in the dying indigenous African languages if they are to be revitalised and empowered. For instance, the hegemony of the Afrikaans language in South Africa was mainly achieved through the promotion of publishing of newspapers, poetry books and other works of prose in the language.

2.5 SOCIAL MEDIA AND LANGUAGE

2.5.1 WHAT IS SOCIAL MEDIA?

Social media presents a platform for sharing and discussing information from online users of the social community (Israel, 2009). Beqiri (2014) asserts that social media started in the late 90s, but was mostly the preview of technology enthusiasts until about 2005. Before that, the tools were too difficult for most people to use and as they got easier, adoption accelerated. Currently, one can access social media site and share links, comments and makes other activities that the platform provides. Owiny, Mehta and Maretzki (2014) indicate that social media, such as YouTube, Facebook, BBM, Twitter, *etc.,* can be used to create, access, and share information or skills within social and geographic communities in Africa and among wider audiences.

This section focuses on social media and language. Steemkap (2011) postulates that social media is a form of new media that functions as a platform purposefully designed for the individual (users) to the Internet and share content. Such media forms are electronic, web-based, accessible and relatively inexpensive media that permit anyone to distribute or access information. Safko and Brake (2009) claim that due to social media interactive properties, it enables conversation, which makes it possible for people to gather online, share information, knowledge and opinions. Kaplan and Haenlein, (2010); Mayfield, (2008); Newson, Houghton and Patten (2009) expound that social media is used to describe online tools and utilities that allow communication of information, participation and collaboration online and it is based on a group of Internet-based applications that build on the ideological

foundations of web 2.2 and allow the creation and exchange of User Generated Content (UGC).

According to Adibe (2012), the arrival of social media has greatly enhanced human communications. Junco, Heiberger and Loke (2010) sees social media as a collection of Internet websites, services, and practices that support collaboration, community building, participation, and sharing. Adibe (2012) further highlighted that the possibilities social media have created in human communication and interaction are beyond bounds. This is echoed by (Adibe, 2012) that information could be accessed and delivered by just pressing a button. According to Ufuophu-Biri (2014), social media are characterised as Web 2.0 resources that emphasise active participation, connectivity, collaboration, and sharing of knowledge and ideas among users. Social media are Internet social networking sites that connect people together for different purposes.

Picard and MacMillan (2009) mention that social media bring the users together for mutual supply and use of information thereby providing a platform for social interaction between the audience and the users. Ufuophu-Biri (2014) further explains that social media were meant to socially connect the community of friends together. Members of this community of friends may be people of like minds and interests that could be continents apart. Social networks have transformed into social media, which perform roles similar to those of the conventional media.

Ufuophu-Biri (2014) explains that the explosion of social media came following the establishment of Facebook in 2004. Picard and MacMillan (2009) mentioned that social media play a pivotal role in societal interconnectivity. Unlike the conventional media, there are no control, no code of ethics and no gatekeeping. These shortcomings have created room for vices such as falsification, incredibility, lack of professionalism, falsehood, sedition, blackmail, pornography, invasion of privacy, and other unacceptable media practices (Picard & MacMillan, 2009).

Ufuophu-Biri (2014) puts it vividly that social media tend to pose some significant challenges to society, rather than strengthening developmental efforts and social values. However, social media seem to have gained much popularity among different categories of people in the society. University students fall within the group that are heavy users of the social media. Bridgestock (2013) suggests that students

use the social media for varying purposes. Shafique, Anwar and Bushra (2010) corroborate this view when they assert that social media use seems to be more popular among college and university students than any other category of people in the society. For instance, Dedanne (2009) found students in his study to use social media for negative purposes while some media organisations like CNN use social media for information gathering and dissemination.

Golbeck (2015) concurs with Picard and MacMillan (2009) that social media can connect people and help them maintain and support relationships from all parts of their lives. It lets one to share and interact with one another in countless ways. Taprial and Kanwar (2012) put it vividly that the term social media is restricted to social networking sites, such as Facebook, MySpace and Twitter, *etc.* Golbeck (2015) maintains that one can use social media to build up and portray one"s online identity, sharing everything from major life events to what one ate for breakfast this morning. All that sharing and interaction leaves behind a long, complicated, and informative trail about a person's personality, motivations, friends, activities, patterns of behaviour, and actions. This makes social media a powerful tool for communication. Taprial and Kanwar (2012) further indicate that almost everyone with the Internet access is using social media in some form or the other. Moreover, contrary to this understanding, they asserted that social media encompasses all the services that facilitate the creation, sharing and exchange of user-generated content. Golbeck (2015) further explains that social media networking sites are full of; demographic information, lists of friends, family, and associates, logs of activities, preferences, and favourites, maps showing places a person goes and how frequently, time-stamped posts that indicate where a person was and when and the content of the posts themselves, where people detail their thoughts, feelings, and ideas.

Social media is, therefore, an interactive platform that enables participants to create, consume and disseminate information using a language in a way that recipients understand (Crystal, 2006). Social media as disseminators of information are considered principal institutions that have the mandate to facilitate dialogue and provide relevant information to the citizenry, from which members of the public get a better understanding of their society (Mabika, 2014).

Edosomwan, Prakasan, Kouame, Watson, Seymour (2011) assert that social media is a phenomenon that has transformed the interaction and communication of individuals throughout the world. However, it is imperative to note that social media is not a new concept; it has evolved since the dawn of human interaction till this age. In recent times, social media have impacted many aspects of human communication, thereby impacting business and the usage of language in writing on social networking sites. Kilonda (2013) explains that the term social media refers to the use of web-based and mobile technologies to turn communication into an interactive dialogue, social media come in many different forms, including weblogs, blogs, micro-blogging, wikis, podcasts, as well as bookmarking. Edosomwan, Prakasan, Kouame, Watson, Seymour (2011) indicate that social media helps conversations to reach a wider audience leveraging the "long tail" concept, which means conversations that can be conveyed to different forums. Use of social media has increased the channels of communication and its effectiveness in the society. Now people need not waste their time as it has become easy for a person to send messages through an instant messenger or a Tweet and get the response really quickly.

Patel (2011) indicates that social media attracts all the possible users in the world including South Africans such as students, high school learners, researchers, and academics. This shows that both young and old engage in social media discourse. Crystal (2006) asserts that the youths are the majority who are College or University students constitute the most dominant group or users of social media and can, therefore, be described as citizens of the Internet. Kilonda (2013) explains that social media have gained popularity globally, especially in South Africa. The scholar further argued that presently there are more than 200 social networking sites such as Twitter, Linkedin, Flickr, *etc.,* and this number, as Kilonda (2013) states, keeps increasing on a daily basis, and people are using linguistic and paralinguistic features to operate or communicate through such social mediums.

Zhou and Wang (2014) is of opinion that social media is an interactive community built on the Internet and mobile platform technology referred to as Web 2.0. According to Edosomwan, Prakasan, Kouame, Watson, Seymour (2011), social media has improved collaboration between team members in an organisation, which

result in a better outcome, for instance, social media acts as a source to allow people to generate and share their ideas.

Zhou and Wang (2014) purport that social media is a technological platform that allows people to write, share, evaluate and discuss content that creates User Generated Content (UGC). Musakwa (2014) mentioned that use of social media for communication, amongst people, has become almost ubiquitous the world over. Social media has influenced how people relate, communicate, and voice their opinions the world over with Africa being a major player in the social media revolution.

Kilonda (2013) asserts that social media come in many different forms, including weblogs, blogs, micro-blogging, wikis, podcasts, as well as bookmarking. This shows that both young and old engage in social media discourse. Crystal (2006) asserts that the youths are the majority who are college or university students constitute the most dominant group or users of social media and can, therefore, be described as citizens of the Internet. Adibe (2012) expounds that social media are interactive, web-based media. Alassiri (2014) posits that social media use web- based and mobile technologies to turn communication into interactive dialogue. Adibe (2012) further explains that they belong to the new genre of media that focus on social networking sites, allowing users to express themselves, interact with friends, share personal information, as well as publish their own views on the Internet.

Alassiri (2014) indicates that social media are used for social interaction and are based on highly accessible and scalable communication techniques. Bulut (2013) asserts that social media in the world have become the voice, eye, ear, heart, and memory of the individuals. However, because it reduces face-to-face communication between the individuals, it is an undeniable fact that social media have negative effects. Musakwa (2014) asserts that the use of the social media also has several advantages such enhancing free public participation as well as allowing feedback to public officials on the public"s perception on service delivery.

Bulut (2013) further explains that social media is a medium where the personality of the individuals takes shape and language development is actualised significantly. Words which enable communication between the individuals and the sentence structure depending on words and the language are used effectively in social media. Mato and Keegan (2013) point out that a recent linguistic survey has identified 500 languages being used on Twitter, which includes Gamilaraay, an Australian indigenous language. Appropriate use of social media can also potentially improve the level and quality of collaboration between government and citizens (Picazo-Vela, Gutierrrez & Felip Luna-Reyes, 2014) it has been argued that the use of social media tends to elicit more honest and non-coerced opinions from the public as compared to other research methods. Posting concerns on social media may also lead to prompt reactions in providing solutions. Lastly, it can also promote transparency.

Mato and Keegan (2013) put it vividly that social media platforms such as Facebook and Twitter have become a way for indigenous people all around the world to connect with others from the same language group regardless of geographic distances. Alassiri (2014) further explains that most social media services, such as Facebook, encourage feedback, voting, comments, and sharing of information for all interested members, and can be referred to as a two-way conversation, rather than a one-way broadcast, as in traditional media, such as the television. Mato and Keegan (2013) goes on to say that there is an increase in the use of social networking sites by students who feel comfortable by contacting each other to discuss homework, assignments and exams. Alassiri (2014) adds that social media essentially depicts a category of online media that enables users to discuss, share information, socialise and bookmark online. Mato and Keegan (2013) further demonstrate that social networking sites such as Facebook, Twitter, Flickr and LinkedIn allow people to connect online and use their languages in a natural way. These social network sites are seen as effectively engaging young people who are often considered to be crucial to language revitalisation efforts.

2.5.2 WHAT IS LANGUAGE ?

According to Nath (2010), language is the vehicle of discretion, which means the peculiar mode to transfer, transmit the intended message to the receiver. Everyone,

as human beings, utilises it. Bulut (2013) points out that language is a natural tool which fosters communication between the people and has a vital role in all of the learning activities. Human beings socialise with the values of the concepts gained within language integrity and they are engaged in thinking and verbalising activities such as learning, application of what they learn, and interpretation with the help of a language. Language is a purely human and non-instinctive method of communicating ideas, emotions, and desire by means of systems of voluntarily produced symbols (Nath, 2010). Bulut (2013) further explains that language is both the indicator of cognitive development and the tool of understanding. This definition clearly introduces the notion that language has a very important place in the human cognitive and social development. At the same time language is a tool and prerequisite for humans acquiring social skills and using these skills.

However, Nath (2010) explains that language plays a key role in unifying a vast and complex nation and in providing individuals with outlets for developing diverse skills and abilities. Lantz-Andersson and Vigmo (2014) assert that the use of language in bridging activities in social media has been explored with an interest in what is conceptualised as students" digital vernacular, based on notions of their living language use and uses of language when students are in control. Nath (2010) further explains that language is one attribute that sets humans apart from all other creatures and binds humans together across all geographic barriers. Language can be the tool for great achievement in any discipline.

Language is a means through which thought is organised, refined, and expressed. In short, language helps in the formation of concepts, analysis of complex ideas, and to focus attention on ideas which would otherwise be difficult to comprehend (Nath, 2010). Lantz-Andersson and Vigmo (2014) assert that the use of language has been studied across multiple forms of literate activities. In this approach language use is investigated as inseparable into either productive or receptive linguistic skills, where characteristics of spoken language are interconnected with written language without restricting boundaries. Owolabi (2006) indicates that since language is pervasive; there is the need to synthesise language with information communication technology (ICT), hence, the development of language as a discipline and a branch of linguistics. Lantz-Andersson and Vigmo (2014) indicate that the multiple forms of literate activities in students" digital vernacular can be exemplified by their users of

emoticons, smileys, acronyms such as *LoL* (laughing out loud) and chatting intertwined with updates of profiles and status.

Salem (2013) asserts that people use standard language (English language) in text messaging for much time. Sometimes, they use non-standard language in a creative way to serve communication purposes and in order to reflect the skilled command of the language. Examples of texts of instant and text messaging are the non-conventional spelling such as phone as *(fone),* Love as *(luv),* laughing out loud as *(LOL),* come as *cum* and shortenings of going as *goin.*

Salem (2013) contends that this could be justified as texts are limited to 160 characters and that writing a text could require leads complex multiple keystrokes on the different phones. This also leads to using abbreviations such as *Mondy* instead of (Monday) clippings such as, *goin* instead of (going) and accent stylisations such as, *gonna* instead of (going) as well as using abbreviated forms like *cos, Luv etc.* Sutherland (2002) indicates that young people have been labelled the generation text, whilst shorthand writing has been attributed to text messaging. It was also suggested by several scholars including Thurlow (2006) that an over-dependency on technology has culminated in a young generation with deficient communication skills which causes a dumbing down of language and a lowering of its standards.

Geertsema, Hyman and van Deventer (2011) make similar observations when they state that some clarification and understanding of a governing rule system of languages are needed, for example, single or multiple words are condensed by means of replacing individual syllables and words with single letters or digits. Whole words may also be omitted. Goldstuck (2006) explains that SMS language has altered with the times, for example, thank you was condensed to *tnx* and then later shortened to *tx.* Thurlow (2003) indicates that text messages may be perceived as non-standard typographic or orthographic forms, which can be divided into the following types:

- ❖ G-Clippings (excluding the end -g letter), for example, *Goin* (Going).
- ❖ Shortenings, deletion of end letters, excluding the -g letter, for example, *Aft* (After).
- ❖ Contractions deletion of middle letters, for example, *Nxt* (Next).

- ❖ Acronyms and initialisms formed from initial letters of various words, for example, *LOL* – Laugh out loud.
- ❖ Number homophones, for example, *B4* – Before.
- ❖ Letter homophones, for example, *U* – You.
- ❖ Non-conventional spellings, for example, *Nite* – Night.

Thurlow and Poff (2009) assert that during the construction of messages, only exclamation marks and full stops are generally used on social media. Emoticons are extended interpunction symbols. Emoticons convey emotions and represent human facial expressions. Examples, as given by Thurlow and Poff (2009), include:

- ❖ **:-)** Indicates a smile or happiness.
- ❖ **:-/** Indicates scepticism.
- ❖ **:-(** Indicates sadness or a frown.

Thurlow and Poff (2009) further explain that a study conducted in South Africa found out that abbreviations, non-standard spellings and paralinguistic restitutions were used in text messages written in English. Geertsema, Hyman and van Deventer (2011) postulate that SMS language is viewed as English language slang, which is defined as very informal words and expressions that are more common in spoken language (Oxford Advanced Learners Dictionary, 2006). Mccrindle (2012) asserts that technology has unarguably had the greatest impact on language in the 21st century, and it is destroying languages, pillaging punctuation, savaging sentences, and raping the vocabulary.

Thurlow and Poff (2009) share the sentiment that standard writing, grammar and spelling are negatively influenced by the use of social media language. Thurlow (2003) mentions that Standard English is corrupted by text messaging as the standards of spelling, grammar, sentence structure, punctuation and capitalisation are decreasing. Abdullah (2003) asserts that text messaging changes what and how students write. Whether these changes are viewed as positive or negative depends on an individual‟s beliefs on how closely writing should adhere to accepted conventions of formal writing. Thurlow (2003) further explains that it is probable that the use of SMS language will change formal writing in a more informal style.

Mccrindle (2012) indicates that the use of abbreviations and acronyms in communication technologies like text messaging are spilling over to damage formal

communication. As he points out, in 2003, an English essay written in text messaging shorthand by a 13-year-old girl in Scotland caused global panic about literacy standards. Apparently, her teacher could not decipher what the girl had written. For example, in the first line, the girl described her holidays, as (CWOT), which stands for Complete Waste of Time. Ngulube (2012) asserts that as the society transforms further and furthermore into the information society there will be more dependence on electronic information than ever before.

Mccrindle (2012) maintains that the casual style of the spoken word is adopted by young people in much of their written communication (and by many older people who have adapted their communication styles to the new technologies), while the formalities of written communication are often ignored. Ngulube (2012) postulates that self-publishing is within the reach of many people because of advances in information and communication technology. Although access to new technology may be difficult for both the writers and society at large, electronic media have the potential to revitalise and empower the indigenous African languages.

Mccrindle (2012) observed that correct spelling and the rules of grammar do not apply to the daily use of text and chat; as he says, it is about keeping it short and to the point in order to accelerate communication, and vowels are always dropped, and words are replaced by a series of letters, and sometimes numbers that, phonetically, read the same phonetic replacements, while commas, apostrophes and full stops are optional.

Scannell (2011) indicates that some people are blogging and using social media sites such as Facebook and Twitter in their indigenous African languages. Clair, Bush and Webb (1999) however, explain that many indigenous people in the world are now taking advantage of the multimedia capabilities of the Internet. Community members provide language lessons, cultural music, traditional chants and various sound formats. Scannell (2011) further indicates that social media may play a vital role in preserving the indigenous African languages among the youth and other digital users. Although one can argue that the youth should be the major target group when revitalising indigenous African languages because they are losing their native languages due to urbanisation and globalisation, scholars do not reflect on how they would be involved in the promotion and development of such languages.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

It has been indicated in this study that its aim is to explore the impact of social media on the development and promotion of indigenous African languages among students of the University of Venda. In order to achieve this aim, appropriate research design and research methodology were chosen. This chapter provides insights into the research design and research methodology that were utilised in gathering and analysing the data in order to provide answers to the research questions.

3.1 RESEARCH DESIGN

Welman, Kruger and Mitchell (2005) state that research design is a plan to acquire research participants and collect information from them. Walliman (2011) points out that research design provides a framework for the collection and analysis of data and subsequently indicates which research methods are appropriate.

Given the purpose of this study, a qualitative approach has been employed as the main methodology for the research. A qualitative approach has been utilised instead of a quantitative approach since the purpose of this study is to explore the impact of the social media on the development and promotion of indigenous African languages at the university. Given (2008) points out that qualitative research approach is usually used to explore individuals" thoughts, interpretations and feelings. Furthermore, a qualitative research approach is relevant to this study due to the fact that it assists in the process of gaining an in-depth understanding of the situation, people, experiences and certain phenomena. In qualitative research approach, the researcher remains the principal instrument for data collection and analysis, and is usually involved in fieldwork, and provides rich questions of the final product.

3.2 RESEARCH METHODOLOGY

Research methodology refers to methods, techniques and procedures that are employed in the process of implementing the research design or research plans, as well as the underlying principles and assumptions that underlie their use (Babbie & Mouton, 2001). Cresswell and Clark (2007) explain that qualitative method relies primarily on human perception and understanding.

Du Plooy (2009) maintains that qualitative approach allows the researcher to use methods that enable the study of selected issues in-depth and detail while attempting to identify and understand the categories of information that emerge from the collected data. The qualitative approach allows researchers to focus their efforts on investigating the complexity and authenticity of activity in a natural setting. In doing so, researchers seek to deeper truth and aim to make sense of phenomena and meaning that people bring to them (Steenkamp, 2011). For the purpose of this study qualitative approach has been utilised.

3.3 POPULATION AND SAMPLING PROCEDURE

3.3.1 POPULATION

According to Polit and Hunglar (1999) population is the complete fix of individuals having some common characteristics as defined by the sampling criteria established for the study. Population is also defined by Polit and Beck (2004) as the aggregate or totality of those conforming to a set of specifications. According to Burns and Grove (2003), the population includes all elements that meet certain criteria for inclusion in a study. For the purpose of this study, population refers to some of students" social media platforms that are used by students at the University of Venda.

3.3.2 SAMPLING PROCEDURE

Sampling refers to the process of selecting a portion of the population that conforms to a designated set of specifications to be studied. A sample is a subset of a population selected to participate in the study (Polit & Beck, 2004). As there are more than 50 social media groups at the University of Venda, a purposive sampling technique was used to select social media groups. The selected social media groups were selected based on the number of students engaged in utilising it. Two social

media platforms have been found to be mostly used by the students in their communication. The two social media platforms from which the chats have been downloaded are, Facebook and WhatsApp. These chats have been analysed for the purpose of this study.

The targeted chat groups are as follows:

- ❖ **SASCO, ANCYL, PYA, UNIVEN BRANCH**
- ❖ **EFF UNIVEN BRANCH**
- ❖ **UNIVEN SRCC 2015**
- ❖ **UNIVEN SCO**
- ❖ **OFFICE OF THE STUDENTS' PRESIDENT, 2015**

3.4 DATA COLLECTION TECHNIQUES

The purpose of this section is to provide a clear understanding of how data were collected during the entire study. A technique is a method or a way of doing an activity or errand. According to Burns and Grove (2001), data collection is the process of selecting participants and gathering data from the participants; while Gray (2009) defines data collection as the process through which empirical data is produced and collected via a number of different data sources. For the purpose of this study, a cell phone was used as the main technique for data collection. Therefore, a cell phone was used to download chats from Facebook and WhatsApp networking sites.

3.5 DATA ANALYSIS

In this study, the concept data analysis refers to the process whereby data are separated into categories so that it facilitates proper interpretation of qualitative data. According to Babbie and Mouton (2001), data analysis is a stream of activities from separating the information or data, to regroup it as to be easily understood or to have the outcomes of the research. Therefore, the process allows the meaning to be derived from the findings. Burns and Grove (2003) make a similar observation that data analysis is a mechanism for reducing and organising data to produce findings that require interpretation by the researcher. For the purpose of this study, data were collected from Facebook and WhatsApp and analysed with the scope of some

linguistic devices such as grammar rules and orthography. In fact, the study gives an in-depth analysis of conversations of Facebook and WhatsApp chat groups.

3.6 ETHICAL CONSIDERATIONS

Ethics are set of moral principles suggested by an individual or group and are widely accepted and offer rules, regulations and behavioural expectations about a correct conduct towards experimental subjects and respondents (Erasmus, Sural & Mona, 2005). In order for the study to encapsulate ethics the following shall be adhered to:

3.6.1 CONFIDENTIALITY

Confidentiality refers to instances in which research subjects are protected by remaining unidentifiable; their names may not be written in any material concerning the research project Hesse-Bieber and Leavy (2006). In this study, confidentiality is ensured. The names of the participants are not revealed.

3.6.2 DECEPTION OF SUBJECTS

Deception refers to misleading the participants deliberately, misinterpreting of facts or withholding information from participants. It involves offering incorrect information in order to ensure participation of subjects when they would have otherwise refused it (de Vos, Strydom, Fouche & Delport, 2011). In this study, no elements of deception were used; as data were collected from Facebook and WhatsApp.

3.7 RELIABILITY

According to Moskal and Leydens (2000), reliability is the degree to which an assessment tool produces stable and consistent results; while Bless, *et al.,* (2006) describes reliability as an estimate of the accuracy and internal consistency of a measurement instrument. Indeed, in using discourse analysis and some linguistic devices such as; grammar rules and orthography, the reliability of both data analysis and findings of the study are guaranteed.

3.8 THEORETICAL FRAMEWORK

The study is organised and based on the following three theoretical frameworks: Critical Discourse Analysis, the Uses and Gratifications and Linguistic theories. They helped in examining how social media could be used to develop and promote African

indigenous languages as well as in exploring how social media could bring about new spelling rules and other linguistic innovations in general.

3.8.1 CRITICAL DISCOURSE ANALYSIS THEORY

To extend the scope of theoretical framework, the study employs the inputs of Fairclough (1995). According to Fairclough (1995), critical discourse analysis theory stems from a critical theory of language which sees the use of language as a form of social practices. In addition, Fairclough (1995) explains that its objective is to show how language figures in social processes. For the purpose of this study, the researcher employed critical discourse analysis theory because of its objective of showing how language functions in social processes of communications using social media such as Facebook and WhatsApp by students at the University of Venda.

3.8.2 THE USES AND GRATIFICATIONS THEORY

According to Klapper (1960), uses and gratification theory is a psychological communication perspective theory that examines how individuals use mass media. The theory is grounded on the assumption that individuals select media to fulfil felt needs and wants. The researcher adopted this theory because it examines how individuals use mass media and on its assumption that individuals select media to fulfil their wants. In line with this theory, the study discovered that students use Facebook and WhatsApp to interact socially with friends, to communicate important information such as academic work and to seek certain clarities, for example, regarding school registrations and accommodation.

3.8.3 LINGUISTICS THEORY

Chomsky (2000) asserts that basic linguistics theory is the theoretical framework that is most widely employed in language description, particularly grammatical descriptions of entire languages. For Chomsky, the focus of linguistic theory is to characterise the abstract abilities that speakers possess which enable them to produce grammatically correct sentences in a language. For the purpose of this study, linguistics theory is employed because of its focus on grammatically correct sentences in languages.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

This chapter presents the data collected as well as the analysis thereof. The data collected from social media platforms through downloading chats have been analysed herein. The sentences from the selected social media platforms have been analysed and thereafter interpreted.

4.1 DATA DOWNLOADED FROM FACEBOOK SOCIAL NETWORKING SITE

The following 47 sentences Facebook applications have been selected for analysis for the purpose of this study.

1. Ri do ua lab nga chipingade

2. Chikovhi

3. Results dzobva

4. Ma fail a hone…

5. Mi nga hi nyika scope ku sale less than 12 hours, ma tonga na

6. Hee ndaa sorry uni disturb zwa dzi protein enzyme daddy vhodrieel vha cou amba zwipio?

7. Sendelani email yanu, I il try to email u the book.

8. kwaaks la ku lava ti pills

9. Y xitlela so

10. va lava ku duma kur va pasa ku tlula va"nwana

11. Its fine lesson Learnt loko nimi komba leswi ni tivaka swo swaku I didn"t know

12. Happy mother"s day to my mother n responsiple mothers out there ke r aba go swara thipa ka bogaleng..

13. Loool uhh manjhe ur taking things personal here

14. T le tmbilwini ta vanhu ti tiviwa hi vona

15. Lol hooo amilava niswi teke njan

16. Hey guys got de scope at 20:30 ku mina kuva ni kombe mobiliza ndive wrong anga tivi….im sorry waswitwa…..

17. Lool ehh sivara wat is dis interpretation 4 nw coz it ain"t

18. Jessica na tshemba manjhe u swi twisisa hinkwaswo leswi vuriwaka hiku I na interpreter sweswi

19. Yendle yin

20. Jc hi taku hisa xivhovho u hleka yin

21. Cha vha swike

22. o bolawa ke nyaope even though she is maghogho

23. ke makgema ghudu, ba dira kgwebo le mmusho….

24. Ndi block f iyo

25. Go a swabisa go bona baedapele ba le lebushang ba hlabisadihlong

26. Ndi co toda mini

27. Nomsa charger ya phone yanga i gai?

28. Nne khoto vhna dzi equation na graphs fhedzi. Hukhopfi ri divhe zwezwi fhedzi mus?

29. Bothada bja bona ke gore ba berekisa common sense not legislation

30. Page 21 now Ndo net

31. Yita dlina yi dloka ti fyduku lol

32. Nesane vho shoni vhari vha kho ni toda, I dani na key dza lab yashu coz ya vho van Driessel a i kho vula

32. Rose vhudzani nomsa niri ri cou pfuka sports hall

33. naku vona ku u still kicking

34. Ndiya chifhingade?

35. Amina yinwana ya extra mininyika

36. Wa ba wa re ebile be a na le crush go achuz ya

37. Waba wa adda wa re ebile be a latelwa everday

38. Rine ricoula E block

39. ke tsene le mama wagago primary.

40. No shuma ni hume with some people….

41. U know thongolifha

42. Mabloom a kereke straight

43. Guys r we still attending nga 11?

44. Maguru in process.

45. Bagwera ke bolwetsi dipeketsana tseuwe danki

46. Munwe ndi cou humbela uri a fode question paper ya test ya van drsl a rumele chikobi, langa ndo lihangwa lab…pls.

47. Ashely hupfi disani script cha assignment nga vho van driessel vha co toda u fhedzisa semester mark.

ANALYSIS OF DATA DOWNLOADED FROM FACEBOOK SOCIAL NETWORKING SITE

1. Ri do ua lab nga chipingade

Although the message sent by this sentence could be semantically correct, there are words that are not correctly spelt. Such words are the following:

Do: which should be spelt as **ḓo**?

Chipingade: which should be spelt as **tshifhingaḓe**?

Ua is a word that does not appear in the Tshivenḓa language. On the other hand, the word **lab** remains an English word. This is indeed code-switching that might have been influenced by the lack of this word in the Tshivenḓa vocabulary. Incorrect spellings and the use of non-existent words as well as code-switching could impact negatively on the use and development of a language. In this case, Tshivenḓa is badly affected. The correct Tshivenḓa sentence in this regard should read:

    Ri ḓo ya ḽeb nga tshifhingaḓe?

2. Chikovhi

This word, which is a proper name, is improperly spelt. In Tshivenḓa, the sound **ch** is written as **tsh.** The word **chikovhi** should therefore be written as **Tshikovhi.** Although the sound **ch** is shorter or has few sounds or letters than **tsh** it cannot be used for it remains outside the Tshivenḓa "official" and recognised alphabet list. Using **ch** instead of **tsh** has a potential to confuse the Tshivenḓa spelling rules which do not accommodate **ch** as part of its orthography.

3. Results dzobva

In this sentence construction, the word **results,** is an English word whose appearance in this sentence reflects code-mixing. The correct Tshivenḓa word for results is **mvelelo.** The word **dzobva** referring to the fact that the results are out, does follow the correct Tshivenḓa spelling rules. **Dzo** is a concord, while **bva** is a verb stem. According to the Tshivenḓa orthography, different word categories cannot be written conjunctively, as Tshivenḓa is written disjunctively. The manner in which this sentence is written distorts the Tshivenḓa orthography. In this way, the Tshivenḓa language does not get proper promotion. This sentence should therefore be written as follows: **Mvelelo dzo bva.**

4. Ma fail a hone…

Despite that this sentence could be both semantically and syntactically acceptable, it mixes Tshivenḓa and English. Instead of using the words, **vho kundelwaho** or **vho balelwaho**, the phrase **ma fail** is used to refer to those that did not succeed. The use of **ma fail** instead of **vho kundelwaho**, may not only undermine the use of Tshivenḓa, but to a larger extent, exacerbates the supremacy of English over

Tshivenḓa as well. In the proper or pure Tshivenḓa, this sentence should be written thus: **Vho kundelwaho vha hone.**

5. Mi nga hi nyika scope ku sale less than 12 hours, ma tonga na

In this Xitsonga sentence construction the English word, scope and a subordinate clause, **less than 12 hours are also used**. This is indeed code-mixing whereby alternation of two or more languages within a sentence is employed as, amongst others, Moradi (2014) and Romaine (1992) Richard (2002) also observed. Although one could argue that in the Xitsonga vocabulary the word scope does not exist, the Xitsonga orthography does not accommodate such a spelling either. The correct spelling of this adoptive should be **xikopu** in Xitsonga. The inclusion and intrusion of **less than 12 hours** as already intimated is purely code-switching. The Xitsonga equivalence thereof should be **ehansi ka makumembhiri ya tiawara.** Using wrong spellings or orthography and code-switching reduces chances for the development and promotion of any language in use. In this sentence, Xitsonga is negatively impacted upon.

6. Hee ndaa sorry uni disturb zwa dzi protein enzyme daddy vhodrieel vha cou amba zwipio?

In this sentence, there is code-switching whereby the writer used English and Tshivenḓa and some Tshivenḓa words are not properly spelt like the word **cou** and **zwipio**. The Tshivenḓa word for **cou** is **khou** and the word for **zwipio** is **zwivhiyo**. One can suggest that the writer was code switching because one was running out of Tshivenḓa words to use. Sert (2005) emphasises that students may shift their language due to their incompetence in the second language. However, such incompetence does not help in promoting and developing the language but to destroy the language.

7. Sendelani email yanu, I il try to email u the book.

The word **sendalani** (which otherwise could be **ntsendeleni**) is an Anglicised word coined from the clause, **send me**. The correct Tshivenḓa word should be **nthumeleni;** while it is believed that there is no equivalent for email, the Tshivenḓa orthography should be **imeiḽi**. The subordinate clause of the sentence is entirely in English; and this shows that code-switching is being involved. In fact, in this

sentence the Tshivenḓa language is suppressed, and denied an opportunity to both grow and be promoted.

8. Kwaaks la ku lava ti pills

Ti pills should be written as **tiphilisi**. This is a noun in its plural form. The prefix **ti** could be used or be left out. The **ti** is detached from the nominal stem which is also incorrectly spelt out. As the word **philisi** is written as **pills**. This may impact negatively on the maintenance of the Xitsonga orthography.

9. Y xitlela so

Both **y (why)** and so in this sentence are English words. **Xitlela** should be written disjunctively as **xi etlela**. The **xi** is a concord which according to Xitsonga orthography should be written as a separate word. The word **xitlela** should therefore be written as two categories **xi** and **etlela.** Writing them conjunctively runs against the Xitsonga spelling rules.

10. Va lava ku duma kur va pasa ku tlula va'nwana

While all the words in this sentence follow the correct Xitsonga spelling rules, only two words, **kur** and **va'nwana** are incorrectly written. The proper spelling of **kur** is **ku ri**. It must again be emphasised that incorrect orthography has negative effect on the development of a language.

11. Its fine lesson Learnt loko nimi komba leswi ni tivaka swo swaku I didn't Know.

This sentence is characterised by code-switching as well as poor or incorrect Xitsonga spelling rules. **Its fine lesson learned** and **i didn't know** are clauses that are in English; while **nimi** and **ni** are incorrectly spelt. They should be spelt as **ndzi mi** and **ndzi**, respectively. English in this sentence construction dominates the Xitsonga language. The Xitsonga appears with wrong orthography. Negative attitudes towards Xitsonga may arise as a result of both code-switching and incorrect orthography in Xitsonga.

12. Happy mother's day to my mother n responsiple mothers out there ke r aba go swara thipa ka bogaleng.

The code-switching in this sentence is realised on the last sub-ordinate clause. However, **raba** should be written disjunctively as, **ra ba**. Otherwise the Sepedi clause is correct and the message delivered is clear.

13. Loool uhh manjhe ur taking things personal here

The word **manjhe** (now), which is a Xitsonga adverb of time, is misspelt. The proper spelling is **sweswi.** Wrong orthography, as eluded in the foregoing paragraphs affects the development of the language adversely.

14. T le tmbilwini ta vanhu ti tiviwa hi vona

While it could be argued that both syntactically and semantically the sentence is correct, the word **t** and **t** in **timbilwini** should be written with the **i** vowel between **t** and **m** to be read and appear as **ti.** The exclusion of such a vowel impacts on the orthography of Xitsonga in a negative way.

15. Lol hooo amilava niswi teke njan

Lol hooo is been used as an expression of feeling (laughing) it is an informal language and it does not exist in any language.The two words, **amilava** and **niswi** are to be written disjunctively, i.e. **amilava** should be written as **a mi lava,** while **niswi** should be written as **ndzi swi. Njan** is also misspelt. The **i** vowel which must be attached to the **n,** for the word to read as **njhani** is missing.

16. Hey guys got de scope at 20:30 ku mina kuva ni kombe mobiliza ndive wrong anga tivi….im sorry waswitwa…..

There is an omission of **ri,** which should appear between **ku** and **mina** to properly form a conjunct **ku ri,** in Xitsonga. Although the sentence is characterised by code-switching, the following words are incorrectly written:

Kuva should be written as *ku va.*

Ndive should be written as *ndzi ve.*

Anga should be written as *a nga.*

Waswitwa should be written as *wa swi twa.*

The use of wrong spellings or spellings rules compromises the development and ultimately the promotion of languages.

17. Lool ehh sivara wat is dis interpretation 4 nw coz it ain't

The noun **sivara** is a word borrowed from Afrikaans, **swaer** (brother-in-law) which otherwise should be **mukon'wana** in Xitsonga. This sentence has been code-mixed with both Afrikaans and English languages. These are the two exoglossic languages that dominated all other languages during the heydays of apartheid. These languages, Afrikaans and English were accorded the official status and the South African majority adored and considered them as languages of privilege and high status hence code-switching to them was a 'symbol' of development and enlightenment.

18. Jessica na tshemba manjhe u swi twisisa hinkwaswo leswi vuriwaka hiku I na interpreter sweswi

The word **na** in this sentence should be spelt as **ndza** (subject concord of the first person singular). The word **manjhe** which, arguably is not standard, is improperly spelt out. The proper spelling for this word is **sweswi** (now). The word **hiku** is in the short form of **hikuva** which could not be accepted in the Xitsonga language. The **i** should be replaced with **u;** as the latter is a pronominal for the subject of the sentence, Jessica. The word interpreter is an English word which in this case brings about code-switching. The dominance of English and its perceived status and privilege undermine and compromise the development of the Xitsonga language.

19. Yendle yin

Both **yendle** and **yin** are Xitsonga words that are incorrectly spelt. The former word, **yendle,** should be written as **u endle,** while the latter, **yin,** which is an interrogative should be written as **yi ni.** These distorted or wrong spelling could hamper or affect the Xitsonga orthography in a negative way.

20. Jc hi taku hisa xivhovho u hleka yin

Although this sentence is semantically and syntactically correct, some of the words are not properly spelt. **Xivhovho** should be spelt out as **xivovo**, while **yin** should be

spelt out as **yini** and **taku** as **ta ku.** It must be pointed out that the Xitsonga spelling rules are not followed in this case.

21. Cha vha swike

The accepted selling for the word **cha** in Tshivenḓa is **kha,** which is one of the aspects in the Tshivenḓa language. In this case, the **c** sound is used instead of the **k** sound. This tendency of using unaccepted sounds or spellings impacts negatively on the development of the Tshivenḓa orthography.

22. O bolawa ke nyaope even though she is maghogho

The main clause in this sentence is in Sepedi followed by code-switching to English which is also followed by a Sepedi noun, **Maghogho** which is orthographically wrong, the proper spelling for **maghogho** is **koko.** The introduction of English to the sentence demonstrates the fact that English is still recognised by many as the language above others in terms of status. In this way, all other languages are looked down upon as languages that represent backwardness and uneducatedness.

23. Ke makgema ghudu, ba dira kgwebo le mmusho….

This sentence is both syntactically and semantically correct; however, the adjective **ghudu** is incorrectly spelt. The correct spelling for **ghudu** is **kudu**. **Mmusho,** a noun should be written as **mmušo.** This violation of Sepedi spelling rules could bring about the negative impact on both development and promotion of the Sepedi language orthography.

24. Ndi block f iyo

Although there might be no Tshivenḓa word for **block** in this context, the Tshivenḓa spelling for **block** is not adhered to. The right spelling for **block** in Tshivenḓa should be **buḽoko.** This compromise of the Tshivenḓa spelling rules undermines the Tshivenḓa orthography in favour of the English one.

25. Co a swabisa go bona baedapele ba le lebushang ba hlabisadihlong

This sentence is both syntactically and semantically correct. Only three words in this sentence are not properly spelt. These words are as follows:

Swabisa

University of Venda

Baedapele

Hlabisadihlong

The three words should be written as follows, respectively:

Swabiša

Baeta pele

Hlabiša dihlong

Even in this sentence spelling rules are not followed. It should be mentioned that it is only when proper orthography is followed that languages could be promoted and developed.

26. Ndi co toda mini

This sentence is correct in all respect. However, the auxiliary verb **co** is not correctly spelt out. The correct spelling for **co** in Tshivenḓa is **khou.** The **c** sound in this case is an English one. In this way, the influence of English is realised. This tendency of using English- influenced orthography tempers with the growth of African indigenous languages orthography in general.

27. Nomsa charger ya phone yanga i gai?

In this sentence the two nouns **charger** and **phone** are in English. Since there is no Tshivenḓa equivalence for these words the interlocutor used them as they are. Unfortunately, the two words do not conform to the Tshivenḓa spelling rules. These words should be written as follows:

*Charger (English): **tshadzhara** (Tshivenḓa)*

*Phone (English): **founu** (Tshivenḓa)*

28. Nne khoto vhna dzi equation na graphs fhedzi. Hukhopfi ri divhe zwezwi fhedzi mus?

The interlocutor code switches to English. Some words are missing and this makes the sentence shorter. After the word **nne,** which is the subject pronoun of the first person singular of the sentence, there should be **ndi** (concord) followed by **khou** (auxiliary verb) and then **tou** (auxiliary verb).

Khoto is a word that does not exist in Tshivenḓa.

The **kho** should be **khou** and the **to** should be **tou.**

The interlocutor combined these two words to form **khoto**

Vhna is also a word that does not exist in Tshivenḓa. This verb is misspelt and must be written as **vhona.**

Equation and graphs are English words that otherwise should take the Tshivenḓa orthography as follows:

Equation *(English):* ***ikhwosheni*** *(Tshivenḓa)*

Graphs *(English):* ***Girafu*** *(Tshivenḓa)*

29. Bothada bja bona ke gore ba berekisa common sense not legislation

The word **bothada** is wrongfully spelt. It should be spelt as **bothata** and the word **berekisa** is spelt correctly but there is a missing of diacritic symbol over **s** sound. Therefore, it should be written as **berekeša.** This sentence is also code-mixed as the entire last clause is only in English. Furthermore, code-switching into English could be perceived as the endorsement of the dominance and preference to use English. This tendency of code-switching compromises the development of a language in this case, Sepedi.

30. Page 21 now Ndo net

In this sentence the words **page 21** and **now,** are in English; while **ndo net,** in Tshivenḓa. The verb **net** is not correctly spelt out. The vowel **a** is missing from **t,** which it should proceed. This verb should therefore be written as **neta.** Both code-mixing and spelling errors bring about lack of proper development of a language.

31. Yita dlina yi dloka ti fyduku lol

The words **yita, dlina** and **fyduku** are in the Xitsonga language and do not comply with the Xitsonga spelling rules. These words should be written as:

Hi ta and **tifayiduku,** respectively. The word **dlina** is not a Xitsonga word, is a borrowed word from the Nguni languages, the proper Xitsonga word is **hetelela.**

Even in this sentence spelling rules are not followed. In this way the development and promotion of languages; in this case Xitsonga language is jeopardised.

32. Nesane vho shoni vhari vha kho ni toda, I dani na key dza lab yashu coz ya vho van Driessel a i kho vula

Apart from the fact that this Tshivenḓa sentence is characterised by the inclusion of the English words, namely; **key, lab** and **coz,** it is full of incorrect spellings of the Tshivenḓa words.

The proper noun or name, **VhoShoni** in this sentence is misspelt as **vho shoni.**

Vhari, should be spelt as **vha ri,** since **vha** is a pronoun and **ri,** a verb. The two categories cannot be combined or glued together.

Kho as an auxiliary verb should be written as **khou,** and **i dani** should be written as **iḓani,** as it expresses command. Another proper noun or name with its honorific feature, **vhovan Driessel** is wrongfully spelt as **Vho van Driessel** where the prefix **vho** is detached from the name itself. The **kho** instead of the verb, **vula.** All these problems identified in this sentence demonstrate that the spellings rules of Tshivenḓa language are impeding the development of the language.

32. Rose vhudzani nomsa niri ri cou pfuka sports hall

In this sentence, the word **niri** in this form does not appear in the Tshivenḓa vocabulary, neither does it appear in the Tshivenḓa orthography. It should be written disjunctively as **ni ri. Cou,** which is an auxiliary verb, should be written as **khou.** The words sports and hall should appear in the Tshivenḓa orthography as:

Sports (English): **zwipotso** (Tshivenḓa)

Hall (English): **holo** (Tshivenḓa)

Even in this sentence the misspelling of words and the inclusion of English words in terms of orthography, compromises the development of the Tshivenḓa language.

33. Naku vona ku u still kicking

In this sentence, **naku,** should be written as **na ku,** which shows that these are two word categories that should be written disjunctively. The subordinate clause is in English; which again reflects the dominance of the ex-colonial language. Languages

can be promoted and developed when their spelling rules are adhered to; and when there is no linguicism or code-switching.

34. Ndiya chifhingade?

The word **ndiya** in the Tshivenḓa orthography should be written conjunctively as **ndi ya. Chifhingade** must be written as **tshifhingaḓe.** The sound **ch** does not feature in the Tshivenḓa orthography. The **d** in this sentence is a dental sound that should have a diacritic below to appear as **ḓ.** Tshivenḓa spelling rules are not being followed in this sentence. This, like in many sentences compromises both the development and promotion of the language.

35. Amina yinwana ya extra mininyika

Although the message conveyed by this sentence is correct there are some words that are not correctly spelt out. These words are conjunctively written as **amina, yinwana** and **mininyika.** The Xitsonga words should be written respectively as follows:

A mina yinw'ana *mi ndzi nyika*

In this sentence there is also a sense of code-switching whereby the English word extra is being used. The use of both wrong spellings and code-switching deprives a language of its development.

36. Wa ba wa re ebile be a na le crush go achuz ya

The Sepedi word **ebile** is not correctly spelt; it should be written disjunctively as, **e bile.** The interlocutor did not write the **o** sound before the word **be,** this bring about the ungrammaticality of the sentence. The word **crush** and **achuz** are not Sepedi words; and their use only shows code mixing. These are English words that suggest the perceived supremacy and linguicism of English. The dominance of English downgrades the status of other languages – Sepedi in this case.

37. Waba wa adda wa re ebile be a latelwa everday

In this sentence, despite that the message is being clearly communicated to the receiver, the word **waba** and **ebile** are not correctly spelt, they should be disjunctively written as **wa ba** and **e bile,** respectively. There is also code-switching, everyday which also demonstrates that English is regarded as superior to Sepedi in this context. Thus, the development of Sepedi with regards to vocabulary and spellings is highly compromised.

38. Rine ricoula E block

In this sentence, the pronoun **rine** is properly spelt out; the correct spelling is **riṋe** with the **n** sound with a diacritic as it is a dental sound. **Ricoula** is also incorrectly spelt out. The **ri,** which is a concord should be written as an independent category and **coula,** which in terms of spelling rules is incorrect, should be written disconjunctively as **khou ḽa** where **cou** should appear as **khou** and **la** as **ḽa. Block** should fall within the Tshivenḓa orthography and be written as **buḽoko.** The Tshivenḓa spelling rules are compromised in this sentence.

39. Ke tsene le mama wagago primary

The word **wagago** which expresses possession should be written disconjunctively as **wa gago.** Primary is an English word which should be adapted to the Sepedi spelling rules as, **phoraemari.** Even in this sentence, the Sepedi spelling rules are not followed.

40. No shuma ni hume with some people….

In this sentence, there is code-switching. The interlocutor switches over to English. The use of English in this sentence, like in many sentences, shows the preference of English as the more important language. This deters other languages for development and promotion.

41. U know thongolifha

This sentence is characterised by both code-switching and a wrong spelling. **U know** is an English clause, while **thongolifha** is a Tshivenḓa noun which should be spelt as **ṱhongolifha.** The diacritic sign or symbol that should be placed under the **t** sound which together with the **h** sound constitute an aspirated dental sound **ṱh.** It has

already been indicated that code-switching and poor spelling rules compromised the development and promotion of a language.

42. Mabloom a kereke straight

In this sentence **mabloom** and straight are Afrikaans and English words respectively. These two ex-colonial languages and their use was perceived as a symbol of civilisation and high status. One would be regarded as more educated when code-switching to one of these languages. Indeed this tendency kept on lowering the status of African languages even amongst those that speak them as their mother tongues.

43. Maguru in process

The word **maguru,** which is a Tshivenḓa noun, should be spelt as **magulu.** This sentence is also code-switched to English. In process is an English clause that comes after the word **maguru.** Indeed this shows that there is a tendency of not following the accepted Tshivenḓa orthography. Code-switching on the other hand reduces the chance for the growth of the language used in communication.

44. Bagwera ke bolwetsi dipeketsana tseuwe danki

In this sentence there are two words that are not properly spelt out: **Bolwetsi** should be spelt as **bolwetši. Tseuwe** should be spelt as **tšeuwe.** The verb **danki** is a borrowed word from Afrikaans (dankie). Afrikaans used to be an official language alongside English during the apartheid era. Many black speakers would simply code switch to either Afrikaans or English. It is undisputable that both poor or wrong spellings and code-switching impact negatively on the development of a language.

45. Munwe ndi cou humbela uri a fode question paper ya test ya van drsl a rumele chikobi, langa ndo lihangwa lab…pls

In this sentence **cou** should be written as **khou,** which is an auxiliary verb; while **chikobi,** should be written as **Tshikovhi,** with the **ch** to be written **tsh,** and the **b** as **vh. Langa** which is a possessive should be written as **ḽa nga** whereby the alveolar **l** is written as with diacritic symbol ˛ below to demonstrate its dentalness. The same goes with **lihangwa,** which should be written disjunctively as **ḽi hangwa;** where the **l** should be written as a dental sound **ḽ. Question paper, test, lab** and **pls** are English

words or categories that reflect how code-mixing takes place in this sentence. It has already been pointed out that code-mixing and wrong orthographies compromise the development and ultimately the promotion of a language used in communication.

46. Ashely hupfi disani script cha assignment nga vho van driessel vha cotoda u fhedzisa semester mark.

Hupfi, disani, cha vho van driessel, co and **toda** are the Tshivenḓa words that do not follow its spelling rules. These categories should be written as follows:

Hupfi should be **hu pfi**

Co should be **khou**

Toda should be **ṱoḓa**

Vho van driessel should be **Vho van Driessel** or **Vho-van Driessel**

Disani should be **ḓisani.**

This sentence is not only characterised by the distortion of the Tshivenḓa spelling rules, the sentence is also code-mixed with English words, namely: **Script, Assignment** and **Semester mark.**

Although it could be argued that these English words lack their Tshivenḓa equivalents, they, like the Tshivenḓa words, indicated in the first paragraph, do not follow the Tshivenḓa standard spelling rules – hence the compromise in the development and promotion of the language used as the medium of communication; in this case, the Tshivenḓa language.

4.2 DATA DOWNLOADED FROM WHATSAPP SOCIAL NETWORKING SITE

The following 23 sentences or utterances were downloaded from the WhatsApp social networking site:

1. #Clinic hu a vala?

2. Kani ndi chengele

3. Uvuwa ths time

4. Y o fhindula late

5. Guys, ri doba rina ba2 ba department ya ba hons…ca ambe nga ha date nw

7. Banwe ba cou fhedza u tavhanya

8. Wa penga…. this is nt high school, we"ll visit here

9. Mina I didn"t c it

10. Mina swanihlamalisa

11. Mara wena Franswel

12. Utan byela hi 2 sweswo ane

13. Nta ku byela u lava kun xavela I hope

14. Swinwan swaku tan

15. Mikwin

17. Hata, man a haha hlamba

18. Keboya ka Sunday reya ga marc akere

19. Geoboya o mpotxe ketla gofa txona

20. Nna ebeke inwela byala ke homotxe

21. Nou onyaka jersy kare otle o etxee…nou onyaka t-shirt etla o ditxee

22. Weekend re kamoka Dumisani

23. A ka dula coz of maxata a gago

ANALYSIS OF DATA DOWNLOADED FROM WHATSAPP SOCIAL NETWORKING SITE:

1. #Clinic hu a vala?

In this Tshivenḓa sentence, the word **clinic** conforms to the English spelling rules. The Tshivenḓa spelling for this borrowed word is **kiḽiniki.** The use of the English spelling in this case could not only bring about the underdevelopment of the Tshivenḓa orthography, but could also impact negatively on its promotion as well.

2. Kani ndi chengele

Only the word **chengele,** which is a noun, is misspelt in this sentence. This word should be spelt as **tshengelo.** The **ch** should appear as **tsh** in the Tshivenḓa orthography. The terminative vowel **e,** should be written as **o,** following the accepted standard spelling rules of the Tshivenḓa language. As mentioned in the foregoing paragraph, compromising spelling rules could end up jeopardising both the development and promotion of the language.

3. Uvuwa ths time

In this sentence, the pronoun, **u** is written in an agglutinating manner where it appears as one word with **vuwa,** which is an action verb stem. This then affects the Tshivenḓa orthography in a negative manner. This clause should be written as **u vuwa.** As mentioned in the analysis of the second sentence herein above, this could affect the development and promotion of the language adversely.

4. Y o fhindula late

The correct spelling **for y o,** a Tshivenḓa pro-noun is **yo.** This sentence is also characterised by code-mixing. The adverb late remains an English category. English might have been in this case as a way of expressing civilisation or educatedness. The presence of English in this sentence deprives Tshivenḓa of its development and proper promotion.

5. Guys, ri doba rina ba2 ba department ya ba hons…ca ambe nga ha date nw

Some categories in this sentence are misspelt. These categories are as follows:

Doba *should be written as* **ḓo vha**

Rina *should be written as* **ri na**

Ba2 *should be written as* **vhathu**

Ba *should be written as* **vha**

Ca *should be written as* **kha**

The **d** in the word **doba** is without a diacritic as if it is a non-dental but an alveolar sound. Its appearance in this word like all other sounds written incorrectly affects the manner and the place of articulation. The **b** which should be written as **vh** features

four times in this sentence. Indeed in Sotho languages the **vh** is written as **b;** which is shorter than the Tshivenḓa **vh.** Code-switching is observed in the following words that are in English:

Guys

Department date

Code-switching to English perpetuates the supremacy and dominance of English. This kind of linguicism of English denies the growth of other languages; especially African languages.

7. Banwe ba cou fhedza u tavhanya

Like what has been demonstrated in the previous sentence, the **vh** which is a voiced bilabial sound, as written as the **b,** which is non-continuant. **Banwe** should be written as **vhanwe;** while **ba** should appear as **vha.** On the other hand **cou** should be written as **khou. Tavhanya** should be written as **ṱavhanya;** with a diacritic below the alveolar sound **t** to be **ṱ.** Indeed without following the Tshivenḓa standard spelling rules this sentence could be read incorrectly and then gives a wrong meaning. Words or categories that are not correctly spelt out, could affect the sentence semantically to an extent that the development and promotion of that particular get badly affected.

8. High school, we'll visit here Wa penga…. this is nt

This Xitsonga sentence is only characterised by the inclusion of the English clauses; *i.e.* the following two English clauses appear after the Xitsonga main clause, **wa penga:**

This not high school

 We will visit here

Code-switching here, like in many other sentences renders the status of the medium of conversation lower than that of the language code switching to.

9. Mina I didn't c it

The pronoun of the first person in a singular form, **mina** correctly spelt. It is followed by an English clause **i didn't c it.** Code-switching order to English makes English the

„better" language and minimises the chance for the development and promotion of the language that is being used in conversation.

10. Mina swanihlamalisa

In this sentence the clause **swanihlamalisa** should be written as **swa ndzi hlamarisa** whereby the preposition **swa** is written separately from **ndzi hlamarisa** with the **r** immediately after the **ma,** instead of the **i. Ndzi** should be written separately from the word **hlamarisa** as **ndzi hlamarisa.** The misspelling of **swa ndzi hlamarisa** could confuse and mislead both the readers and the listeners of this sentence. No language could develop when its orthography is not being adhered to.

11. Mara wena Franswel

What is observed in this sentence is just but code-mixing. This is a Xitsonga sentence that is accommodative of the conjunct **mara** borrowed from Afrikaans. It has been indicated that Afrikaans and English were the only two national official languages in the apartheid South Africa, implying being civilised or developed. As Holmes (2000) says one could code switch to distinguish one and or to impress and persuade the audience. In this case **mara** is used to express feelings and the emphasis by the interlocutor. This tendency does not create an opportunity for the language in use to develop or getting promoted.

12. Utan byela hi 2 sweswo ane

Although this sentence is in Xitsonga and **does** send a clear message, there is still Xitsonga words which are not spelt correctly, words as follows:

Utan should be written disjunctively in fact **u** sound as a pronoun should be separated from the **tani** an auxiliary verb as **u ta ndzi.**

*Hi 2 should be written as **awara yambirhi***

*Ane should be written as **a ndziri***

The interlocutor used a number as adverb of time instead of writing the proper Xitsonga adverb of time as **hi awara yambirhi.**

The Xitsonga word for **Utan** is **u ta ndzi** and **hi 2** is **awara ya mbirhi** this also does not promote or develop the Xitsonga language. Nevertheless, numbers should not

be used in language to refer to time or some words. This trend of using numbers to communicate does not bring an opportunity for language in use to be promoted or developed.

13. Nta ku byela u lava kun xavela I hope

Though the clause in this sentence is in Xitsonga and followed by the code switching in English, all Xitsonga words in this sentence are written correctly except a Xitsonga word **kun** as being mentioned in previous sentences to be written as **ku ndzi.** The word **nta** is not written correctly, the word should be written disjunctively as **ndzi ta** Code-switching in this sentence appears at the end of the sentence as i hope and it affects the promotion and development of the Xitsonga language.

14. Swinwan swaku tan

The sentence is in Xitsonga and is semantically and syntactically correct, there is no code-switching that is often used by the interlocutor in previous sentences to express themselves. The problem with this sentence is that there is Xitsonga words that are misspelt. Words such as **tan** as mentioned in previous sentences as correctly written as **tani,** another incorrect word is **swinwan,** therefore the word should be written as **swin'wana.** This tendency of short handwriting affects indigenous African languages such as Tshivenḓa, Xitsonga and Sepedi negatively in this study.

15. Mikwin

The Xitsonga word for **mikwin** is **mi kwihi** the **mi** should be written disjunctively with the word **kwin.** The word **Kwin** is also misspelt it should be written as **kwihi.** The tendency of using shorthand writing is negatively affects Xitsonga language.

17. Hata, man a haha hlamba

In this sentence the Xitsonga words are spelt correctly, the sentence is only affected be the code-switching in English the word **man.** The language is not promoted and developed in this manner because in Xitsonga orthography rules there is word that can be used instead of **man** as **wanuna.**

18. Keboya ka Sunday reya ga marc akere

This is a Sepedi sentence characterised by both incorrect spelling orthography and code switching. The words, **keboya, reya** and **akere** have been conjunctively

written. They should appear **a ke boa, re ya** and **a kere,** respectively. On the other hand, the word **Sunday** is an English borrowed word which should be written as **Sontaga** in Sepedi. As it has been previously stated, incorrect spelling land unnecessary borrowings of words compromises the development and promotion of the language(s) used in communication.

19. Geoboya o mpotxe ketla gofa txona

In this sentence, the following words are not properly spelt out:

*Geoboya should be written as **ge o boa***

*Mpotxe should be written as **mpotše***

*ketla should be written as **ke tla***

*Txona should be written as **tšona***

Incorrect spelling brings about the undermining of a language, and ultimately affects the development and promotion of such a language negatively.

20. Nna ebeke inwela byala ke homotxe

Although the sentence conveys the message correctly, it is characterised by words that are incorrectly written. Such words are as follows:

Ebeke which should be written as **e be ke**

Byala which should be written as **bjala**

Homotxe which should be written as **homotše**

The Sepedi spelling rules are not followed by the interlocutor. This may deter both the development and promotion of language.

21. Nou onyaka jersy kare otle o etxee…nou onyaka t-shirt etla o ditxee

This sentence contains words from Afrikaans and English. **Nou** is an Afrikaans word; while **jersey** and **t-shirt** borrowed from English. Apart from the borrowed words from these two languages, there are words from Sepedi that are improperly spelt out. These words are:

 Onyaka which should be written disjunctively as **o nyaka.**

Etxee which should be written disjunctively with the **x** replaced by **š.** The word **etxee** should therefore be written as **e tšee.** Similarly, the word **ditxee** should be written as **di tšee.**

22. Weekend re kamoka Dumisani

The word weekend is borrowed from English and the use of it in this sentence reflects code-mixing. The word **kamoka** has been written conjunctively and consequently contradicts the Sepedi spelling rules and orthography. The word should be written as **ka moka.** It has been pointed out in this study that both borrowing of words and faulty spelling rules affect the development and promotion of languages in a negative way.

23. A ka dula coz of maxata a gago

In this sentence the word **maxata** should be written as **mašata** whereby the glottal **x,** is replaced with the palatal sound **š.** This indeed shows that the interlocutor did not follow the correct Sepedi orthography. This compromises the development and promotion of the language(s) used in communication.

CHAPTER FIVE

SUMMARY OF COMMON ERRORS COMMITTED BY UNIVERSITY OF VENDA STUDENTS ON FACEBOOK AND WHATSAPP SOCIAL NETWORKING SITES:

5. What is supposed to be regarded as spelling error in Whatsapp and Facebook should be regarded as innovative orthography which is not applicable in the normal writing in indigenous African Languages.

5.1. TSHIVENḒA LANGUAGE

<u>**d** instead of **ḓ**</u>

The following are the examples:

- ❖ *do instead of ḓo*
- ❖ *chipingade instead of tshifhingaḓe*
- ❖ *i dani instead of lḓani*
- ❖ *toda instead of ṱoḓa*
- ❖ *disani instead of ḓisani*
- ❖ *doba instead of ḓo vha*

<u>**c** instead of **kh**</u>

The following are examples:

- ❖ *cou instead of khou*
- ❖ *ricoula instead of ri khou ḽa*
- ❖ *ca instead of kha*

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ch instead of tsh

The following are examples:

- ❖ *ch*engele instead of *tsh*engelo
- ❖ *ch*ikovhi instead of *tsh*ikovhi
- ❖ *ch*ipingade instead of *tsh*ifhingaḓe

p instead of fh

The following are the examples:

- ❖ zwi*pio* instead of zwi*fhio*

l instead of ḽ

The following are the examples:

- ❖ b*l*ock instead of buḽoko
- ❖ ricou*l*a instead of ri khou ḽa
- ❖ *l*anga instead of ḽa nga
- ❖ *l*ihangwa instead of ḽi hangwa

n instead of ṋ

The following are the examples:

- ❖ n*n*e instead of nṋe
- ❖ ri*n*e instead of riṋe

t instead of ṱ

The following are the examples:

- ❖ *t*hongolifha instead of ṱhongolifha
- ❖ *t*oda instead of ṱoḓa
- ❖ *t*avhanya instead of ṱavhanya

r instead of **i**

The following are the examples:

- ❖ *magu**r**u instead of magu**l**u*

b instead of **vh**

The following are the examples:

- ❖ ***b**a2 instead of **vh**athu*
- ❖ ***b**a instead of **vh**a*
- ❖ ***b**anwe instead of **vh**anwe*

5.2. XITSONGA LANGUAGE

r instead of **ri**

The following are the examples:

- ❖ **ku**r instead of **ku** ri

vh instead of **v**

The following are the examples:

- ❖ *xi**vh**o**vh**o instead of xi**v**o**v**o*

ja instead of **jha**

The following are the examples:

- ❖ *nj**a**ni instead of nj**ha**ni*

y instead of u

The following are examples:

❖ *yendle instead of **u** endle*

y instead of h

The following are the examples:

❖ *yita instead of **h**i ta*

y instead of a

The following are the examples:

❖ *tif**y**duku instead of tif**a**yiduku*

w instead of w'

The following are the examples:

❖ *yin**w**ana instead of yin**w'**ana*

ni instead of ndzi

The following are the examples:

❖ *swa**ni**hlamalisa instead of swa **ndzi** hlamarisa*
❖ *uta**ni** instead of u ta **ndzi***
❖ ***ni**swi instead of **ndzi** swi*
❖ ***ni**mi instead of **ndzi** mi*
❖ ***ni** lava instead of **ndzi** lava*

ndi instead of ndzi

The following are the examples:

❖ ***ndi**ve instead **ndzi** ve*

- ❖ **ndi** instead of **ndz**i

ne instead of **dziri**

The following are the examples:

- ❖ a**ne** instead of a n**dziri**

n instead of **ndzi**

The following are the examples:

- ❖ **n**ta instead of **ndzi** ta
- ❖ **n**a instead of **ndz**a

5.3 SEPEDI LANGUAGE

gh instead of **k**

The following are the examples:

- ❖ ma**gh**o**gh**o instead of **k**o**k**o
- ❖ **gh**udu instead of **k**udu

d instead of **t**

The following are the examples:

- ❖ Bae**d**apele instead of ba e**t**a pele
- ❖ botha**d**a instead of botha**t**a

sh instead of **š**

The following are the examples:

- ❖ mmu**sh**o instead of mmu**š**o

s instead of š

The following are the examples:

- ❖ *swabi**s**a instead of swabi**š**a*
- ❖ *hlabi**s**dihlong instead of hlabi**š**a dihlong*
- ❖ *bereki**s**a instead of bereki**š**a*
- ❖ *bolwet**s**i instead of bolwet**š**i*
- ❖ *t**s**euwe instead of t**š**euwe*

y instead of a

The following are the examples:

- ❖ *geobo**y**a instead of ge o bo**a***
- ❖ *kebo**y**a instead of ke bo**a***

y instead of j

The following are the examples:

- ❖ *b**y**ala instead of b**j**ala*

X instead of š

The following are the examples:

- ❖ *mpot**x**e instead of mpot**š**e*
- ❖ *t**x**ona instead of t**š**ona*
- ❖ *homot**x**e instead of homot**š**e*
- ❖ *et**x**ee instead of e t**š**ee*
- ❖ *dit**x**ee instead of di t**š**iee*
- ❖ *ma**x**ata instead of ma**š**ata*

CHAPTER SIX

SUMMARY OF THE STUDY, RECOMMENDATIONS AND CONCLUSION

6. SUMMARY OF THE STUDY

This study was intended to explore the impact of social media on the development and promotion of the indigenous African languages at the University of Venda. In its exploration, chapter one of the study provided the historical background of how people used to communicate in ancient times till to date. Human communication began some centuries ago with small groups of ancient people who lived in caves. The ancient people use to receive and impart information through their senses, namely; smell, taste, touch and hearing. Later on, people used doves and smoke to communicate with each other in showing direction or their whereabouts.

The use of papyrus was invented in about 2,500 BC in Egypt; and people used it, *i.e.* papyrus to record the affairs of government and to write down legal, literary, scientific, medical and religious ideas. Animal skins and parchment were also used to write information on them. In addition, ancient people used to picture symbols carved into stones as a way of communication. The invention of writing used to help people to store information but the problem was that by using cuneiform and hieroglyphics the clay tablets and stone documents were difficult to be carried along.

Letters were used as a way to communicate and gaining feedback from friends or family members and telegraph was also established as a source of communication. The other main advancement in communication was the invention of printing; which made books much cheaper and allowed newspapers to be invented. However, the Alexander Graham Bell invented the telephone in 1874 as a form of communication. The telephone quickly became the fastest way to communicate for person-to-person. The Internet was established and people used it to communicate. This era is known as the information age, the Internet has become an indispensable and a natural part of one"s daily life due to scientific and technological developments. The areas where Internet is used have increased. The Internet offers new roles to the individuals and

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the individual‟s personality develops within the context of these roles. Bulut (2013) asserts that the Internet as an important means of communication provides services in the communication area and has become an essential element of daily communication that includes qualities which affect the individuals and the society deeply.

The study further reviewed the various literature and previous research findings, which are related to the study. The literature reviewed in this chapter focused on examining studies by various scholars in the fields of communication, Journalism, media and language studies. The evolution of Facebook and WhatsApp which are the social media platforms reviewed as well. It has been found out that social media is a great avenue for educational institutions to interact with students and the general institutional communities. Social media presents a platform for sharing and discussing information from online users of the social community (Israel, 2009:189).

In discussing the importance of language, Bulut (2013) points out that a language is a natural tool which fosters communication between the people and has an important role in all of the learning activities. People socialise with the values of the concepts gained within language integrity and they only engage in thinking and verbalising activities such as learning, application of what they learn, and interpretation with the help of a language. Bulut (2013) further explains that language is both the indicator of cognitive development and the tool of understanding. This definition clearly demonstrates that language has a very important place in the human cognitive and social development. At the same time language is a tool and prerequisite for human acquiring social skills and using these skills.

Some scholars, for example, agree that language is a tool for bridging activities in social media and has been explored with an interest in what is conceptualised as students‟ digital vernacular, based on notions of their living language use, and uses of language when students are in control. The uses of language have been studied across multiple forms of literate activities. Lantz-Andersson and (2014) discovered that language use is investigated as inseparable into either productive or receptive linguistic skills, where characteristics of spoken language are interconnected with written language without restricting boundaries. The multiple forms of literate activities in students‟ digital vernacular can be exemplified by their users of

emoticons, smileys, acronyms such as *LoL* (laughing out loud) and chatting intertwined with updates of profiles and status (Lantz-Andersson and 2014).

Although language is pervasive; there is the need to synthesise language with information communication technology (ICT), hence, the development of language as a discipline and a branch of linguistics. However, indigenous African languages are constrained in a number of ways. Most of them are not developed enough to accommodate the intricacies and inflexions that a dynamic language should have. Areas of science and technology, as well as information technology, can hardly be captured by the lexis and structure of indigenous African languages (Owolabi, 2006).

People use standard language (English language) in text messaging for much of the time. Sometimes, they use non-standard language in a creative way to serve communication purposes and in order to reflect the skilled command of the language. Although they use standard language as being creative to serve communication, the reality is that indigenous African languages are not promoted or developed on social media platforms. Students prefer short handwriting to communicate on WhatsApp and Facebook because of the limited characters, time and space. The findings of the study on Tshivenḓa, Xitsonga and Sepedi instant and text messaging which are used by students during their communication show non-conventional spellings which include:

cou instead of ***khou***

zwipio instead of ***zwifhio***

kuva instead of ***ku va***

ndive instead of ***ndzi ve***

anga instead of ***a nga***

waswitwa instead of ***wa swi twa***

geoboya instead of ***ge o boa***

mpotxe instead of ***mpotše***

ketla instead of ***ke tla***

kxona instead of ***tšona***

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The study also discussed the research design, the selected research methodology, population, sampling procedure, objectivity, validity and reliability of both the research approach and the collected data. Given the purpose of this study, the qualitative approach has been employed instead of a quantitative approach since the purpose of this study was to explore the impact of the social media on the development and promotion of indigenous African languages in the rural University. The population of this study comprises of all social media platforms that are used at the University of Venda by students. Furthermore, the study clearly presented how data were analysed as well as the ethical considerations adhered to in the study. Conversations were downloaded from both Facebook and WhatsApp social media and these provided the base for analysis and interpretation.

The study also presented the findings and analysis of the collected data. Data analysed in the writing of these languages in the social media cited, revealed that the standardised orthographies are not always followed.

6.1 RECOMMENDATIONS

The following recommendations flow from the findings of the study:

As the Constitution of the Republic of South Africa decrees that there be practical measures to develop and promote the historically marginalised indigenous African languages, there should be serious monitoring mechanisms put in place, especially by PanSALB to ensure that these languages are properly developed.

Students and all users of these languages should make sure that they follow correct spelling rules to preserve, develop and promote them. It must be emphasised that linguists must also look into how social media could be used to bring about new innovations in as far as new spellings are concerned; i.e. new spellings like **cou,** instead of **khou, ch** instead of **tsh,** etc should not always be viewed negatively. These spellings could be more meaningful or acceptable than the ones that we are used to.

Students should be informed about the value of their indigenous languages. Indeed this will reduce their tendency of code-switching and code mixing. Some students still prefer the use of ex-colonial languages over their mother-tongue. These hamper both the development and promotion of their own languages. It has been clearly

demonstrated through the social media chats that English words are used more often.

In order to understand how African languages are used by students at the University of Venda, lecturers in these languages must also participate in Facebook chats and Whatsapp chats. If this happens, then they (lectures) would have a chance to correct or accept new orthographies.

Seminars and conferences should be organised by university students, lecturers in languages to discuss possible acceptance or rejection of the spelling rules and orthographies observed through social media.

6.2 CONCLUSION

This study has established that on social media students of the university of Venda tend to communicate in African languages (Tshivenḓa, Xitsonga and Sepedi; in particular), but in many instances, they do not adhere to correct and acceptable orthographic and spelling rules. However, it is argued in this study that new spelling rules emerge in the constructions that students make in their communication. The new spellings or orthographies that become spontaneous in the chats, as the study recommends, should be properly and positively looked into as they may serve to develop rather than undermine the development of the languages.

Social media platforms can be used as vehicles in the development and promotion of African languages. Scholars, language practitioners and linguists must pay attention to the use of languages on the social media in order to ensure that languages such as African languages are used. If this happens, positive attitudes towards African languages will emerge. It must be mentioned in the conclusion that the adoption and the consideration of newly established spelling rules could bring about enthusiasm and motivation on students to learn and write in their mother tongue. Linguists now have an opportunity to compare what and how missionaries have written in their languages, and how African students prefer their languages to be written. Indeed, this is a paradigm that creats room for language transformation in terms of orthographies.

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APPENDIX   A

ANALYSED DATA DOWNLOADED FROM FACEBOOK SOCIAL NETWORKING SITE

1. Ri do ua lab nga chipingade

2. Chikovhi

3. Results dzobva

4. Ma fail a hone…

5. Mi nga hi nyika scope ku sale less than 12 hours, ma tonga na

6. Hee ndaa sorry uni disturb zwa dzi protein enzyme daddy vhodrieel vha cou amba zwipio?

7. Sendelani email yanu, I il try to email u the book.

8. kwaaks la ku lava ti pills

9. Y xitlela so

10. va lava ku duma kur va pasa ku tlula va"nwana

11. Its fine lesson Learnt loko nimi komba leswi ni tivaka swo swaku I didn"t know

12. Happy mother"s day to my mother n responsiple mothers out there ke r aba go swara thipa ka bogaleng..

13. Loool uhh manjhe ur taking things personal here

14. T le tmbilwini ta vanhu ti tiviwa hi vona

15. Lol hooo amilava niswi teke njan

16. Hey guys got de scope at 20:30 ku mina kuva ni kombe mobiliza ndive wrong anga tivi….im sorry waswitwa…..

17. Lool ehh sivara wat is dis interpretation 4 nw coz it ain"t

18. Jessica na tshemba manjhe u swi twisisa hinkwaswo leswi vuriwaka hiku I na interpreter sweswi

19. Yendle yin

20. Jc hi taku hisa xivhovho u hleka yin

21. Cha vha swike

22. o bolawa ke nyaope even though she is maghogho

23. ke makgema ghudu, ba dira kgwebo le mmusho….

24. Ndi block f iyo

25. Go a swabisa go bona baedapele ba le lebushang ba hlabisadihlong

26. Ndi co toda mini

27. Nomsa charger ya phone yanga i gai?

28. Nne khoto vhna dzi equation na graphs fhedzi. Hukhopfi ri divhe zwezwi fhedzi mus?

29. Bothada bja bona ke gore ba berekisa common sense not legislation

30. Page 21 now Ndo net

31. Yita dlina yi dloka ti fyduku lol

32. Nesane vho shoni vhari vha kho ni toda, I dani na key dza lab yashu coz ya vho van Driessel a i kho vula

33. Rose vhudzani nomsa niri ri cou pfuka sports hall

34. naku vona ku u still kicking

35. Ndiya chifhingade?

36. Amina yinwana ya extra mininyika

37. Wa ba wa re ebile be a na le crush go achuz ya

38. Waba wa adda wa re ebile be a latelwa everday

39. Rine ricoula E block

40. ke tsene le mama wagago primary.

41. No shuma ni hume with some people….

42. U know thongolifha

43. Mabloom a kereke straight

44. Guys r we still attending nga 11?

45. Maguru in process.

46. Bagwera ke bolwetsi dipeketsana tseuwe danki

47. Munwe ndi cou humbela uri a fode question paper ya test ya van drsl a rumele chikobi, langa ndo lihangwa lab…pls.

48. Ashely hupfi disani script cha assignment nga vho van driessel vha co toda u fhedzisa semester mark.

APPENDIX B

ANALYSED DATA DOWNLOADED FROM WHATSAPP SOCIAL NETWORKING SITE

1. #Clinic hu a vala?

2. Kani ndi chengele

3. Uvuwa ths time

4. Y o fhindula late

5. Guys, ri doba rina ba2 ba department ya ba hons…ca ambe nga ha date nw

7. Banwe ba cou fhedza u tavhanya

8. Wa penga…. this is nt high school, we"ll visit here

9. Mina I didn"t c it

10. Mina swanihlamalisa

11. Mara wena Franswel

12. Utan byela hi 2 sweswo ane

13. Nta ku byela u lava kun xavela I hope

14. Swinwan swaku tan

15. Mikwin

17. Hata, man a haha hlamba

18. Keboya ka Sunday reya ga marc akere

19. Geoboya o mpotxe ketla gofa txona

20. Nna ebeke inwela byala ke homotxe

21. Nou onyaka jersy kare otle o etxee…nou onyaka t-shirt etla o ditxee

22. Weekend re kamoka Dumisani

23. A ka dula coz of maxata a gago

APPENDIX   C

UNANALYSED DATA DOWNLOADED FROM FACEBOOK SOCIAL NETWORKING SITE

1. Lokovhela weh mashaka

2. Wayi tiva car

3. Hezwi zwa uri ba chi toda chi2 ca mu2 bari ni co dzima nne ndo no itela mini ndi zwabo hezwo ho fun abo hana zwi amba uri bas i co nyitela zwibiluni we do nt do past we do present nee?

4. mudzimu vha mbulungele inwi.Zwa vhudi na zwothe zwi vhuya zwi elele sa mulambo u sa kgi

5. Best dancers ever…na mi rhandza magaza

6. Wow ni missin musi ee una video ka hleki ntata nta

7. Thama ndi kho humbela usa taggiwa next week fhedzi ndi dovha ndi busy nga mannda

8. Inwi zwi nga d2 days u olwys celebrating……

9. Vhashavhi na kale vha na tseda

10. Do chinwala ndi ite copy n paste mah

11. The last line ndi cou dala ai kha vha vhudze vha delela badi havha vhathu

12. Hono chinyalani mukomana wanga

13. Wo dinwa nga nnyi mada wanga

14. It seems like huna mu2 ono cou chancel blind isn"t?

15. Looking good mosadi

16. Zwa muvhango ndi u feila straight

17. Zwezwi zwa u tswiwa mune wa shop asi divhiswe please zwi cou ri tsitsela

18. Yilo repeata naa

19. Yakwata hosileyi m4

20. Mara nivula tiyiso

21. habe uya bveledzela xem zwithu zwa kalekale

22. Mara… machudeni asi ufuna u lova chikolo na dovha na balelwa udi imela..
shem next time boy

23. Esh u make me feel like crying, I remember 2012 loko swi ndzi tikela ki dya ndziri one coz a ndzi tolovele ku phema na wena everthing I had. Mic orhovelani big time

24. sweswi u toloverile.Ntsundzuka loko niri frank name swin vavele ngopf, ani tolovele na life yale orhovelani yak afta school hiya fitta timpahla ta. Vanhu hithle hinga xavi mar ahi penga

25. That was our hobby, hi hluva na moss hidyela tikhoneni ku inani angasw voni hik anta judgiwa nthle ni vulavuliwa

26. Xem moss, atleast a hi nga ha bi hi ndlala

27. Jhiiii phe inani ani hanyisa kuvava

28. Hi dyela inside the bags sometimes

29. I remember this one Sunday hi nga yanga skul, Monday wa kona mzi na principal va nghena swi hi ba thane a huma ti wors, na weh u rila the whole day

30. Ava hlamuseli ku why

31. U vhuza muthu uri no hola nthegeleni hupfi zwo khakhea badi asi zwone

32. Mi vuya na swale cape please. Nikombela na that outfit ni lava kuti tlhava hi yona

33. Ndido mubadelela bus aliche lift

34. Wazifha tendani

35. Ndo dela vhathu vho no nga ene uri vhasi chala zwivhi,na yeso ori thin go dela vho lugaho

36. Hana Chelede hoyo muthu u do mpha mini mara

37. aaaah tsanwani hu cotou prtndw ni songo zwi jia crc

38. Ana cou pfa unga hu dalesiwa ngae a hangwe plz utovha fan

39. Mara carali nda ndi offline ndasadoda hone ai

40. Zwito pfala ni faviwa hani ni off lolest

41. Nyaga m2 ano cotsa venda nga fridae or Saturday rituwe rothe pls

42. This has nothing to do with Eff…, your president o livhana na milandu ya 780 plus na mulandu wa masheleni manzhi but is stil campaigning.

43. Arichava safe havha

44. Mashudu ndi a kwata nne ooh vha jia havha vhathu tou di thomela

45. Swiendlekile swava cino wa xigubu.Hilavo vacino. Mihiso miceka

46. Mokgekola ke nyaka nna le wena re no kwana botse o ska no bolela fela o sena bohlatsi bat aba

47. Ndidilugisele uya gym ya vharema. Nga 1 dovha ndikhou livha thembeleni ya vharema

48. Bare majita a mo facebook ban ore wow wow wow mo di picjeni tsha basadi ba bona nkare ke di ambulances.

49. mara le basadi ba lena ba rata tjona le wow wow tjeuwe ebile o no kreya mo taxing a le online a blusher a le one.

50. Good morning bafowetu le di cherry

51. Tsibudzo khabala be ba nzhia mituba ca colomo dze dza chaisiwa nga hafha mandala bane ba colomo bo kumbela malofha bari mu2 o la ya u fhedz ra co to ambela arali I sa 2 gwagwama latani aredi ca ono gwagwamisaho

52. Aredi, nne ndia divha bothe

53. Ndi co to pfela butungu zwixele na babvana be ba sebedzwa ngayo madekwe bas a dibi uri ndi ya badani aredi minwe midi I do to sala I madumba.

54. Haa ri do bona nga masia ndo itwa a hone a huna u dzumbama habe ndo wana call nnzhi hafha dza bane ba cori mune wayo ndi wa gai ri humbele pfarelo ca bane aba no phone dzanga ndi dza bo maine ba chabalodzi

55. Helo ndi lone vho swole vhaco kandekanya pfanelo dzashu zwiri vhatea u friend vhafundzi cos ngoho approach yavho asi yone na luthihi vha aggressive

56. Mokgotse ape wena obotse ootxeeletxe mang obutxixe mmago ore bagodirile boshego or mosegare nah

57. Phela anise tshama nitwa na track ya yen aka MLFM sincs…..u dunge xihlovo……third block he looks like he"s praying for ku katsiwa na kambe

58. Kasi why gudu furadeni yi cinca lembe na lembe, Jesu ufe rini kahle kahle

59. Nikombela ini vutisela ku loko ni xave power hour ivi ni fona 2 minutes cinci ya ti minutes leti ti salku niyi kumisa kuyini

60. Ah imkwang ba2 ka mo ntle ba itrile baloki

61. Y pitori yakona yo hisiwa same time as loko maganu avhakacha kwale?

62. Uriyin hi swihehlo leswi hahaha

63. H voni thane xihete kudya ningase sungula nsala ni dana

64. Kwevu a hi nga bombi, its what we doing even now xem

65. Kwevu n xi dya xi vulavulela, hiiiii

66. Mehe xem na food ga kumani k ova body a yi kona

67. Kwaaaa mehe aniri strong xem…..ku dya a ni ngari na frnd….na rulz yiii voni na peace loko mi dya a mo bomba

68. Ti chips a ni twa ngaku no tlanga wn I eat

69. Miri kuhava awutava u mbala size 40

70. Nik vone na siku leriya lekava voni ku mkhuva wakudya fast awuse hela

71. Se Hina a hi dya soft n relaxed

72. Break yi hela haha dya

73. Jah se lok hi dya na va nwa ntimani, a hi ta heta ku dya hi jikajika na xitolo

74. Lol thane mina a ndzi miyerile xem hi ku rasa a va nga ndzi bi, hambi peace a bias hi wena coz switori swa wena a swi nga heli, mi ze mi hi landza ka mabindzu

75. Nwina a mi phanga ka pap n a ndzi nga xurhi, se lok ndzi dya ma chips na peace a ndzi xurha

76. Thane axitak phangela u rila njhe awu nyakunya kumbe awo mintentela

77. Naloko mzi xini kuma ni rhasa xini teka xik sesi wa scarf tana lah…Hewe tini vuyela ngopf ni cinisiwa mbhotela nir ku biweni hi mbhoma nik anaha vulavuli classin nihuma ti speed humps hala ndzhaku

78. Eix life yii sumhw when ur still enjyn dis ku ta leswi….voni a chava vanhu peace a rhandza ku hlaka unga humi na le classin…u two mi rhandza ti chips yii ya ne gone r dos days

79. Nne sa 1 ndo ita ndo hana vhu imo hanga hei wo dzumba xap bra

80. Ndacori ndido wana ndisiho hafha

81. Lolest hayi ni hone

82. Azwikhomutshimbilela nah udzula owanakhombo hai make a plan man

83. Idio nagana moreki ale clean@mboma a ke gopole nie mastake mayb

84. Are sure gore o hlapile

85. Hlapang ka nnete plus ke marega ono hwetsa monna a re ke tla hlapa kabosiu

86. Nna katseba why ohlapile

87. Dineo ke go chaba meets n spoti ke bophelo@Tabo u no black is powerful poi u had all gals via me @ballack mchana o leke onche fela ke sa o kgamile o ka sa tsoga wa ipsina maetong a rena

88. I think ppl vha update zwithu nga reason dza dfrnt like nne funesa pics husina zwinwe munwe achi zwivhona azwifha reason yawe we all have dfrnt reasons for zwithu zwine ra ita vhathu vhanga

89. Hita dlaya hi xiculu mus

90. H bf why ungavh uswi vula kahle ku hita dlaya hi heartbun,ingaku naxi vona xangulele xa kona,notwela nyeleti mina

91. Yiwe kwini truck leyi?

92. Dibe kwin yaleyi ninga hava narinwe ndlwini

93. Minga hleka seven,nikwate ngopf

94. Va mi endla timbyana jhi sweswi swo swilo swakona swo cheliwa hansi

95. Aswilo cheriwoo, swilo dibiwa Kunene

96. Unga hlamali lok wo tshik u humelel kanwadzeku2 u kuma ku nekiwe matamatis, vhana uswi tiva ku mavuye na vally

97. Now nekele mo study soo ka vaya ko reka bag keya plk….ko gae

98. Nna taba ye y gore geke tsoga keye study bjalo gona ellapixitxe…….

99. Ago easy dear aowa

APPENDIX D

UNANALYSED DATA DOWNLOADED FROM WHATSAPP SOCIAL NETWORKING SITE

1. Azingo va

2. Me a niswikoti

3. ndo fa nga zwiseo

4. vho-gwinya vha na energy nga maanda

5. ohk…doba ndo lindela

6. vho songo hangwa arali zwichi konedzea uita hezwi

7. ndi co toda ma kisses anga

8. nia pengapenga nan i cou phedza data dza shu nga mbudziso dza kamarani

9. Rose ni gayi muthu wa nga

10. Junior o sula dah ri chi cou nwalisa..ho tanganana ari cha kona nau langa vhan vha cou sea vhothe

11. Greenlight ndi church fhigade

12. Bo swika bo mafoko zwino

13. he banna y on top of a plastic o sokotsa moximane waka wena mos

14. Aowa wa e raloxa akere

15. Ke no mo gapeletxa o nyaka txa go ja ebile ke moputxe now

16. Bbe ga onyake visitor dis lng wikend

17. Ora gore mokhaba waka setse o jumpisa bbe

18. A kebone gabotse bby

19. Plus pic tsa gona be di shoot ke mokgekolo a gona le ye eleng clear gabotse

20. No mama ga dijampisi

21. Dumela monna wa gexo…hup u gud

22. otlogetxe vaslapi

23. Wabona yona fone yona ye re lwang ka yona

24. ake tsebe gore o nagana ke kgotleletxe

25. M2 wa hwa cuz of bofefe papabo

26. Responsibility yago wa e dira since o gona go mpotsa

27. Ke direle phoxo, m sori ke tla e lokisa

28. O tsamaya wat tym?

29. Aow moximane waka I mis him

30. Wena o rata go sepela late y?

31. Ke tsamaile gae ka bo5 then ka humana da last taxi n e tsamaya kabo 7 to 8 dats ke le late

32. naa modem re o connect jwang 2da internet on da tablet

33. Eix stress plus assessment e gana go fela le yona

34. Mavana ya sweswi ayaha ndyondzi nchumu

35. Nitwa ku ravis vadyi kume a hamaskraal, he is late

36. swiyoyini naaa

37. Valonwi vhiya

38. Yaa very dyilo dlayiwa va dyi kume hi license ayir xikhwameni

39. X aba xivhenda anidyi twi kur dyir a, kume yin dyor kende

40. And hi swona a hey

41. Veri swa atachi ahi swona xikona xa hanya

42. Xifamba minus laa

43. Matachi xi lovin

44. Swa vava serious

45. Veri ahi swona xi right matichi

46. Ah very ngozi dyaka simbhi dyiye le mutini dyikha dyi ba mkhosi va sunguletela kurila vanhu

47. Morning awungaha xi kumangi the calf

48. Kvaku ani switivi xiteke hi mani ka vuyi na proper. Nta zama xinwan

49. Ni lava ku yisa kwahle lowu zakumi ka Dr so I will take some time off

50. Oho just a week ritava ri horin

51. Miri yisin already

52. Se xi dyini maxinjani hahaha, swilava kur na genge loko ami rheale

53. That"s better, at least dyi xilhalutini

54. Mitaya ti cheka ka folder ya downloads ti movie loko se ti endlini

56. Minga rivali kun sendela email ya current certified copy of your id

57. Miya jika rin hala kaya

58. This ones nina tona niti kopin

59. Mara swile ku vhaya vhayen njan that side

60. E ku ta lunga, in business is seasonal, so just hang in thre

61. Kwaleno swi vaya njani

62. Nakha na push am busy

63. Ah dyileka age ya xap nakona that thing aswaha fani nakhale adyi nge twi nchumu after a day se kutava xap swito vava after loko nayiti yi hangalakin n for siku rero so swo lava loko dyibheta immediately dyiya ndlwin then tita vilavila dyir ndlwin

64. Dyi tava sharp

65. Mo munhu aya hala maside ya masisi niya submit application anoku tiva na ndhawu ya kona but nata swi vona kwele

66. Ti vilavili ngopfu se ri better

67. Dyini heta loko dyiya ku heteni dyi petsekela ka mnandi ngo

68. Onge hi ledyiya dyaka mahuhuxi

69. Maswivona kuri na miehleketela na nwina loko ni kuma post hi ehleketa loko ni nga vuli ni ta tshama minga humeleli hikuva ni na vuciva I nkomu

70. So the last one Yale kwin he tatana

71. De last 1 I yin vito ra xikolo

72. Dumasi high a xivulani

73. Ni xavisa ti graduation gowns…also available for hiring

74. Ka whatsapo ya vona hina hi la ku tlela Kun a mpfula vanhu va hosi

75. Gaben utwa tea yopfumala sugar yik popin

76. Marha se ku humelela yini naa I post nay a leyi?

77. Hi rhumela tipost ntsena vanhu va xikwembu

78. Sorry I mistake I n"wana

79. Anga yangi creche?

80. I dyondza kwala kaya ani im a teacher lol

81. Cyril…A hi buli la ka Group leyi. Ti-jokes ti endliwa ka tipersonal account

APPENDIX E

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01 August 2017

To whom it may concern

RE: Editing / proofreading of dissertation

Lekgolo Nigel Thobejane recently solicited my editing services for a research dissertation, co-supervised by **Dr N.E Phaswana**, **Mr F.O Makananise** and **Mrs M.F Sadiki**, titled

"THE IMPACT OF SOCIAL MEDIA ON THE DEVELOPMENT AND PROMOTION OF INDIGENOUS AFRICAN LANGUAGES: A CASE STUDY OF THE RURAL UNIVERSITY".

I have duly edited the document and hope that the inputs I made have been appropriately considered in the finalisation of the dissertation.

Kind regards

A.Z. Nengome
Department of English – Univen   Contact no.: 015 962 8293
Signature_____   Date__01/08/2017_____