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CHAPTER ONE: RESEARCH PROBLEM AND ITS SETTING

1.0: INTRODUCTION

This chapter introduces this research , with the background of the study ,the statement of the problem ,objectives , research questions ,justification of the study ,assumption of the study ,scope of the study and limitation of the study .The study is focused on the assessment of the challenges faced by learners in mastering Ndebele proverbs in Insiza district in Matabeleland South in Zimbabwe .

1.1: BACKGROUND OF THE STUDY

Ndebele language is the language that is spoken by Ndebele people as their mother language. Matabeleland and Midlands provinces are home to Ndebele people in Zimbabwe .The Ndebele language shares most of its vocabulary with the Zulu language (Ndlovu, 2008) .Ndebele language and Shona possess an official language status in Zimbabwe.

Malunga and Banda (2004) stated that proverbs reflect the life of people and therefore are part of the life of people .Proverbs contain advice and are also means of stating truth. They have their roots in oral tradition and they are made in such a way that they can be remembered. Proverbs give wisdom , they also show cultural values and the surrounding in which they come from. Proverbs show the culture of people, this is common in Hawaii where the about the sea and the elephants reflect the culture and surrounding of those areas. Arguments can also be supported by proverbs and also proverbs are a means of giving lessons so as to share values.

Proverbs have certain features that make them unique .The features of proverbs are that they passed from one generation to another , the grammar and rhetorical devices that is used by proverbs make them memorable or to be remembered and when one understands metaphorical nature , one can understand their meaning.

Proverbs reflect thinking of people and hence they show how wise people are. Therefore proverbs also shows the identity of people .Meaning that people can be identified through the use of proverbs .Proverbs are also used to remove tension on issues that are sensitive .Many years ago , the Africans used proverbs to remove

uncomfortable situations confronting them and also to mend relationships . Proverbs do not require one to be very literate in understanding them. An illiterate person can understand them and hence they are called simplified wise word or simplified words of wisdom. Through mending the relationship, proverbs help to unify people .For example the proverb which say that ““When spider webs unite, they can tie up a lion.” Sibanda (2013) states that proverbs are vital in unifying people and hence make them address problems. The Ndebele proverb which states that *Ubunyonyo buyayibulala indlovu* (ants can kill an elephant). This is because ants can cause damage to an elephant by entering its trunk in numbers and this symbolizes the importance of unity in achieving a goal.

Proverbs become powerful when they are being used by the society and hence Malunga and Banda (2004) likened proverbs to seeds which attains a life when they are grown . This means that in order for proverbs to be successful in achieving some of the role in the society, they must be actively be used by the society.

According to Phenix (1961), proverbs can be grouped into different groups which are:

- Proverbs that give advice:

‘Inxeba le ndoda alihlekwa’ which mean s that a man should not laugh at another man’s wound , which encourages people to be sympathetic to other who are unfortunate because tomorrow it may be you .

- There proverbs that encourage :

‘Olubambayo ngoluzulayo’ meaning that any that wanders is the one that catches. This proverb encourages people to work hard inorder to achieve their goals.

- Some proverbs give warning

‘Hamba juba lami bazakuchutha phambili

Go my dove they will pluck your feathers where you are going’ .This means that people realize the truth at the end.

- There are also proverbs that give thanks.

‘Ukwanda kwaliwa ngumthakathi’

This mean a witch or wizard does not appreciate an increase.

- There are also those that state that you reap what you sow

‘Umzenzi kakhalelwa kukhalelwa umenziwa’

This means that the offended is sympathized with whilst the offender is not sympathized with.

According to Anozie (1999). Igbo proverbs are seen as the voice or the mouth piece of the Igbo people. Anozie (1999) further stated that show the integrity of Igbo people and also shows the wisdom of Igbo people . When a speech by the Igbo person does not include proverbs, it is deemed childish and inexperienced (Anozie, 1999).

Igbo is a language and also the name of the tribe called Igbo in Nigeria and hence the Igbo proverbs reflect the identity of the Igbo people (Onuh, 1991). The language of the Igbo cannot be good without the Igbo proverbs as some scholars like Onuh (1999) likened the Igbo language without a Igbo proverbs as a skeleton meaning that the Igbo proverbs form the important part of Igbo language and identity.

Igbo proverbs are a vital component of the Igbo-African culture a very strong in Igbo-African traditional system. The centrality of proverbs in Igbo-African oral tradition is shown in the number of times of its use by the Igbos in their day to day communication .Igbo proverbs are regarded as very vital means through which transmission of message takes place.

According to Wanjohi (2001 :2008) , Miruka (2005) and Opoku (1997) , proverbs are about power .A person with the knowledge of indigenous proverbs has power .the young people are told proverbs so as to make them grow morally , spiritually and mentally into adults .They help to teach customs and also they provide words of caution to people .Proverbs provide advise which guide people on day to day basis and they also guide social ethics and conduct .Elders are viewed as people who are step ahead in terms of the knowledge of proverbs . In order for people to have knowledge of indigenous proverbs, they need the knowledge of the elders who are a step advanced in the knowledge of the indigenous proverbs. Therefore the use of proverbs needs the approval of the elders as they have advanced knowledge of them.

Proverbs provide a platform for socialization among people .The help to unite people and communities by keeping them together .The study carried out by Oyewumi (1997) in Nigeria which was focused on the place of indigenous proverbs in peace education

in Nigeria with implication for social studies stated that proverbs create bonds among Africans by fostering generosity and communion. According to (Dei , 2013a) in his study on the strategies to empower African languages stated that proverbs represents knowledge of philosophy of life , are also used to teach the youth about matters concerning life . Proverbs also show cultural beliefs, meaning and the identity of societies .Proverbs are a form of self reflection for learners as avail comprehension of the physical , socially ,spiritual and cultural realms of life .Proverbs also tell the learners about human existence .

Proverbs can be used as prescriptions for action. Often a proverb can settle the dispute instantly, as they are believed to have been handed down by the ancestors and predecessors from whom communal experience and wisdom comes from (Umeh, 1986: 41) . The researcher is motivated by the fact that there has been a problem of failure of the learners in Ndebele proverbs in the Ndebele speaking communities and at the same time little research has been done on the challenges faced by learners in mastering Ndebele language. Thus the researcher seek to fill the knowledge gap by doing a study on the assessment of challenges faced by learners in mastering Ndebele language in Insiza district of Zimbabwe .

According to the study by Okwudishu (2003: 39) which was done in Nigeria and focused on the study of languages and linguistics in Nigeria stated that, the government language policy remained a challenge in the use of Indigenous languages .He further stated that the position of Yoruba language in western Nigeria has been treated as a stranger in its home land as the government had no participation in the revival of the Yoruba language. Okwudishu (2003) further stated that the government of western Nigeria further encouraged the civil servants, clerks and court interpreter to use English language as the medium for communication. This also meant that the teachers were also encouraged to use English as the medium of communication and hence they fail to deliver lessons on Yoruba language and proverbs properly which also make it difficult for the learners to master the Yoruba language proverbs (Okwudishu, 2003).This also means that the Yoruba language lacked dignity in the Yoruba education system resulting in learners having challenges in mastering the Yoruba language (Okwudishu, 2003).

1.2. STATEMENT OF THE PROBLEM

Insiza District is a Ndebele speaking community and ironically the learners in the Insiza district despite them and their families speaking Ndebele language, they fail to master and understand the Ndebele proverbs. This might have an effect of compromising Ndebele culture, status and identity as well as the government's goal of promoting local languages and culture. Therefore the researcher seeks to assess the challenges faced by learners in mastering Ndebele proverbs.

1.3: RESEARCH OBJECTIVES

The following are the primary and secondary research objectives.

1.3.1: PRIMARY RESEARCH OBJECTIVE

To assess the challenges faced by learners in mastering Ndebele proverbs.

1.3.2: SECONDARY RESEARCH OBJECTIVES

- To determine the role of the Ndebele proverbs to the learners in Insiza district.
- To assess the drivers for the failure by learners to master Ndebele proverbs in Insiza district.
- To establish the challenges faced by learners in mastering Ndebele proverbs in Insiza District.
- To explore and map out the strategies that have been put in place in order to ensure that learners master Ndebele proverbs.

1.4: RESEARCH QUESTIONS

- What are the roles of Ndebele proverbs to learners in Insiza District?
- What factors are driving the failure of learners to master Ndebele proverbs in Insiza district?
- What Challenges hinders learners from mastering Ndebele proverbs in Insiza district?

- What strategies have been put in place to improve the learning of the Ndebele proverbs in Insiza district?

1.5: SIGNIFICANCE OF THE STUDY

The study was of significance to various stakeholders, interested parties for example teachers, parents, pupils, education officers, government organisation especially the Ministry of Primary and Secondary education and also those from the curriculum Development Unity (CDU).

The study would the study would be important to the stakeholders as follows:

- **TEACHERS**

The study will enable the teachers to know which measures they can apply which would ensure that learners master Ndebele proverbs. The findings of the study would help the teachers to know what challenges are faced by learners in mastering Ndebele proverbs.

- **LEARNERS**

The study would help the learners to know the role played by Ndebele proverbs to their studies and will also expose the factors that hinder them from mastering the Ndebele proverbs. The knowledge of the significance of the Ndebele proverbs by learners would go a long way in restoring the identity of the Ndebele people and also the culture of the Ndebele people.

- **MINISTRY OF PRIMARY AND SECONDARY EDUCATION**

The study would help Education officers and the Ministry of Education to know the challenges that are faced by learners in mastering the Ndebele proverbs which will help the government to come up with policies that improves the learning of the Ndebele proverbs .

- **PARENTS**

The study would help the parents to derive methods of ensuring that their children use Ndebele language through knowing the proverbs despite presence of factors that causes a lot of borrowing from other languages .The study would also help parents to assist

their children in learning proverbs and to instill an environment where their children know the value of Ndebele proverbs which would assist them in mastering the proverbs.

1.6: DELIMITATIONS OF THE STUDY

The scope of the study was limited to the assessment of the challenges faced by learners in mastering Ndebele proverbs in Insiza district in Matabeleland South province in Zimbabwe. The causes for the failure by learners to master Ndebele proverbs, the challenges faced by learners in mastering the Ndebele proverbs and the strategies in place to ensure that learners master Ndebele proverbs.

1.6.1: GEOGRAPHICAL DELIMITATIONS

The study would be carried out at selected Secondary schools in Insiza in Matabeleland South Province in Zimbabwe. This due to the fact that Insiza district is one of the districts where Ndebele proverbs are being failed by learners.

1.6.2: CONCEPTUAL DELIMITATIONS

This study seek to research on the challenges faced by learners in mastering Ndebele proverbs in Insiza District .This is because the learners are not performing well in Ndebele proverbs whilst the Insiza district is a Ndebele speaking community . The researchher would carry out this study by focusing on the causes of the failure to master Ndebele proverbs by the learners in Insiza district, looking the challenges faced by learners in mastering Ndebele proverbs and the strategies that have been put in place to ensure that learners master Ndebele proverbs in Insiza District.

1.6.3: TARGET POPULATION

The target population would be teachers, teachers in charge, deputy heads and heads of the school and they were selected as the target population because they are directly involved with pupils who learn Ndebele language. The target population would be teachers , heads of schools and learners .This is because teachers and heads of the schools are the one who are involved in the teaching of the Ndebele proverbs to the learners and hence they know the challenges the learners face in mastering Ndebele proverbs .

The target population was the teachers, teachers in charge, deputy heads and heads of secondary school in Insiza district. They were chosen on the basis that they taught learners and hence know what is making learners fail to master Ndebele proverbs.

1.6.4: TIME FRAME

The study was carried out between November 2016 and May 2017. Thus the time was enough for the researcher to adequately conduct the study.

1.7: LIMITATIONS OF THE STUDY

The following subheadings provide the limitations for this study

1.7.1: FINANCIAL CONSTRAINTS

Lack of adequate funds by the researcher to finance the research and collect enough information. This is because the researcher had other commitment other than this research that requires funds. If the funds were adequate the researcher would have added other schools from the Insiza district in the sample. The researcher would compile a budget in order to determine the cost of the whole research.

1.7.2: TIME CONSTRAINTS

Time constraint since the researcher would be carrying out this study concurrently with work and other courses which also need attention. If the time was permitting the research would also use other instrument to collect data which needs enough time like the interviews. The research would make a time table so as to effectively allocate time of the study, work and also concentration on the courses.

1.7.3: RESPONDENTS' BUSY SCHEDULES

Some respondents might not answer questions due to other commitments and might not disclose information for confidential reasons. However the research would request a letter from Midlands State University which shows that the research would be for academic use only and this would make the respondents have confidence in answering

questions .The researcher would use questionnaires to gather primary data so that the respondents are given much time to respond to questions.

1.7.4: INFORMATION DISCLOSURE CONSTRAINTS

Some of the schools in Insiza District were very far and they were also difficult to access as they had unreliable transport. The researcher hired a car in order to access those schools and also in order to keep time for data collection through interviews.

1.8: CHAPTER SUMMARY

The chapter started with the introduction of the study , then the background of the study is highlighted ,then the organization of the study is also highlighted ,then the statement of the problem is stated ,research questions are raised .The chapter further proceed by highlighting the assumption of the study , the significance of the study , delimitation of the study , limitations of the study and the definition of terms is highlighted .The next chapter that is chapter 2 reviews the literature about what other scholars have revealed about the challenges faced by learners in mastering Ndebele proverbs .

CHAPTER TWO: LITERATURE REVIEW

2.0: INTRODUCTION

In this chapter the researcher analysed and evaluated the literature available concerning the challenges faced by learners in mastering Ndebele proverbs in Insiza District .The researcher analysed and evaluated available literature concerning the benefits of the Ndebele proverbs , drivers for failure by the learners to master Ndebele proverbs , the challenges faced by learners in mastering the Ndebele proverbs and the strategies in place to mitigate the challenges faced by learners in mastering the Ndebele proverbs .

2.1: THE BENEFITS OF THE PROVERBS

The study by Dei (2010) , which was carried out in three African countries namely Ghana , Kenya and Nigeria and focused assessment of indigenous African philosophies , revealed that proverbs and folktales are the reflection of cultural beliefs of particular societies .This study was based on a sample from three different countries hence had a weakness that those countries have no common indigenous language that is spoken and hence this made the findings to be incredibly . This researcher improved on that by focusing in one area (Insiza district) where the language under study (Ndebele) is mainly spoken Another which was carried out by Dei (2008) in the Nakuru district of Kenya and which was focused on the use and meaning of proverbs revealed that proverbs enabled self respect about the individuals and they also teach young people their identity and cultural beliefs .The study by Dei (2008) was different from this one in that Kenya and Zimbabwe have different language policies and hence the extent to which proverbs can teach respect to the youth in different countries is different and there also little research that has been done on the benefits of the Ndebele proverbs .

The study by Chigombe and Mandova (2013) which was focused on the shona proverbs as an expression of Unhu or Ubuntu revealed that proverbs has an impact on the life of human beings and hence they are symbolic in nature .The focus of this study was different from this one in that this one was focused on the challenges faced by learners in mastering the Ndebele language and also this previous study was based on the Shona

language whilst this one is based on the Ndebele language. The Ndebele language and Shona language have differences in origins .Proverbs are also ways of bringing peace and hence are the tool of bringing harmony and peace to the world (Chigombe and Mandova ,2013). The proverbs that are used in Zimbabwe preach peace and they are meant to bring harmony to the societies For example the Ndebele proverb which says “*induku ayakhi muzi* “(Chigombe and Mandova, 2013).This proverbs talks against fighting in the married families.

According to the study by Sibanda (2013) which was done in Zimbabwe Open University and focused on an analysis of the significance of myths and proverbs as an African philosophies of peace and justice using a case study of the Ndebele in Shona and Tonga tribes in Zimbabwean cities and towns revealed that proverbs were methods of stopping violence and also emphasize management of conflicts in a peaceful way .They also indicate that violent ways of reacting to difficult circumstances do not work .One of the Shona proverb states that „Moto mushoma ndiwo unonyautsa muto“ which means that a conflict should not settled by fighting and the use of violence is a clear admission of failure) (Sibanda ,2013). The other Shona proverbs which states that Ngoma hairidzwe nedemo“ meaning that people should not beat a drum with an axe” , which is denouncing violent action (Sibanda ,2013). The proverb by the Tonga people which states that „Mulilo muche nga*uyemuuna musinza“ which translates in English to , it is a low fire that warms the soup), teaches that violence does not solve problems but non violent ways of solving problems are the good solution for the problems (Sibanda ,2013).The Ndebele proverb that states that „Uthango lwevila ngameva“ which in English means that failure opts for violence rather than peace , is a way of indicating that violence does not bring success (Sibanda ,2013). Therefore this shows that violence is very destructive and hence proverbs are ways of solving destructive conflicts through peaceful means. Thus the study by Sibanda (2013) was based on three languages namely Shona, Ndebele and Tonga and also had a weakness in that the study area was in towns and cities of Zimbabwe. This study differs from the study by Sibanda in that it was carried in Insiza district which is a rural area where Ndebele is mainly spoken and also where indigenous languages are mainly used. The study improved on the language which was used for study and hence focused on the

niche which included Ndebele language only which helped to improve the credibility of findings.

Shonhiwa (2012) also supported the view that proverbs are ways of preventing or controlling violence by stating that the Ndebele proverb which states that *Koniwa ngomlomo kulungiswe ngomlomo* which means that what the mouth damages, the mouth restore it. This therefore indicates that proverbs encourage dialogue and discussion among people whenever there are conflicts. This also shows that no dispute is too large to be solved through dialogue and discussion (Sibanda, 2013). The proverbs thus become a tool of unearthing the wickedness of that is there when people in a conflict situation refuse to reconcile and opt to fight. This was also supported by ACPD (2002:43) which stated that the Basotho *Motse ho aha oa morapeli*, which means that a person who negotiates in a conflict situation survives and that those who do not negotiate destroys the village (Sibanda, 2013). This indicates that proverbs are important in the building of societies since they bring peace. Proverbs are also important in that they also state or advice how conflicts should be resolved (Sibanda, 2013). The Ndebele proverb says that *itshekulwa ebandla*, thus trying to guide people on how conflicts should be resolved (Sibanda, 2013).

The African proverbs also foster good governance (Sibanda, 2013). Some of the Ndebele proverbs have been put to enable people to abide by the law (Sibanda, 2013). For example the proverb that *Umuzi ngumuzi ngomthetho*, encourages people to abide by the rules and the laws of the land. Thus this knowledge assisted the researcher by giving a clue on how proverbs promotes the extent to which citizens abide to the laws and how laws affect the learning of the Ndebele proverbs.

2.2: THE DRIVERS FOR FAILURE BY LEARNERS TO MASTER NDEBELE PROVERBS

Aspects of certain languages are adopted as they are perceived to be coming from high language status (Hadebe, 2002a). Ngoma (2002a) is also in agreement with the study that was done by Hadebe (2002a) in Harare which was focused on *Isichazamazwi Sesi*

Ndebele by stating that people borrow because certain linguistic units are associated with status and prestige even though they have equivalents in the borrowing language. This disrupts the indigenous languages, causing the changes in their form and structure and hence the learners end up looking down upon local languages and hence they fail to master proverbs in local languages. The weakness by the study by Hadebe (2002) which was carried out in Harare based on the Isichazamazwi Sesi Ndebele was that, Harare City has few Ndebele speakers compared to the Matabeleland provinces and hence the researcher seeks to carry out the study in Insiza district where Ndebele language is the major language spoken.

The study by Hadebe (2002a) which was carried out in Harare and focused on Isichazamazwi Sesi Ndebele stated that the colonizers brainwashed the local people and they made indigenous languages to become low in status. There has been growth of languages of mass communication such as English language and French language (Hadebe, 2002a). These languages have assumed great status in the societies and as a result this makes it difficult for the learners to master their own languages especially the proverbs as they are assumed to be from language with low status (Hadebe, 2002a). The elites in African countries have locked the indigenous languages out of the education system in Africa in preference to western languages such as English language and other colonial languages as a media of instruction (Hadebe, 2002a). This has made it difficult for learners to master proverbs in their indigenous languages.

The languages for the colonialist especially English language are international languages and hence they reduce the need for the use of local indigenous languages and hence low prestige in indigenous languages has resulted in learners disdaining their mother languages and hence making it difficult for them to be serious with or to master the proverbs from their mother languages (Hadebe, 2002a). The elites view indigenous languages as slowing down learning and hence their children also disdain the indigenous languages and hence they fail to master the proverbs in their mother languages (Hadebe, 2002a).

Colonialism has brainwashed the Africans in such a way that this has painted a negative attitude on indigenous languages as there are claimed to be backward and as such the parents do not see the importance for their children to learn indigenous languages and hence this makes it difficult for the children to master proverbs in their mother languages (Hadebe, 2002 a). Other groups like the teachers and the unionists do not also view indigenous language as language of media of instruction (Hadebe, 2002a).

The government policy has a bearing on the extent of the use of indigenous languages. Colonization in Africa brought in a lot of loan words and hence it brought a track of destruction on African languages (Hadebe, 2002a). Colonizers and missionaries brought new words which were absorbed into African languages and this resulted in the disruption of African languages and hence making it difficult for the students to master the proverbs in their own languages (Hadebe, 2002a).

The study by Hadebe (2002b) in the University of Oslo which focused on the standardisation of the Ndebele language through dictionary, it was revealed that government policy had resulted in speaking of other languages. Hadebe (2002) stated that the colonialist government's language policy to advance the speaking of English language through the role of missionaries and also of the colonial schools resulted in Ndebele people speaking English. This has negatively affected the education system in that the teachers and the learners have a negative attitude in their native languages and hence this resulted in learners failing to master proverbs in their native languages. This concurred with the study by Lovely (2001) which was carried out in University of Queensland which focused on learners strategies for transliterating English loan words to Katakana where it was stated that the colonialist government brought language policy in Japan which distorted the native Japanese languages resulted in the formation of a hybrid of English language and Japanese native languages known as Katakana language.

The societies are now multi racial , multi cultural and this has resulted in the mixture of languages due to borrowing of words from other languages to native languages .Loan words creates confusion in people learning the native language (Crystal ,1992). According to Capuz (1997) many loan words causes confusion in Japanese language .Loan words presents a problem to people learning Japanese as a foreign language and therefore loan words have led to the corruption of the Japanese language (Capuz ,1997) .

Hadebe (2000) in his study which was carried out in Harare with the focus on developing terminology in African languages with special reference to Ndebele language is in agreement with Crystal (1992) in connection to the corruption of local languages as a result of borrowing by stating that Ndebele language is being corrupted by borrowing from other languages like the English language and that borrowing was furthering the corruption by large scale borrowing without 'differentiating the chaff from the grain', as one observer complained (Hadebe ,2000). It is with this regard that creativity is called upon in coining 'better' words in place of such terms as ifayinifesi (fine face) and ikheshithokhu (cash talk) (Hadebe et al , 2001) .Loan words has disrupted the leaning of the proverbs in native languages and hence as a results in the learners fail to master proverbs in their native languages .

Nong et al. (2002: 17) carried a study which was focused on the influence of language borrowing in Africa with reference to Zimbabwe's Ndebele language, observed that 'younger respondents seem to accept words from other languages much more easily than the older generation'. Resistance to words from other languages by the older generation should be understood within the context of the high social status Ndebele (AbeZansi) had over other ethnic groups during the pre-colonial period. It is an outcome of the perceived prestigious linguistic status of Ndebele over the regional languages such as Kalanga, Tongo, Nambya and Sotho. Therefore according to Nong et al (2002: 17) , the borrowing from other languages into the Ndebele language have created conflicts between young Ndebele speakers and the old generation who are still holing to the prestigious culture of the Ndebele language .Therefore the young Ndebele speakers those who are at school going age look down upon the Ndebele language and

hence this make it difficult for them to master the proverbs in the Ndebele language .Thus the knowledge on language borrowing helped this study to evaluate how language borrowing can impact on the learning of the Ndebele language .

The younger generation, who only has a no knowledge of the high status of the Ndebele language and a hazy politically informed understanding of the linguistic struggle in Zimbabwe, has a positive attitude towards loan-words Nong et al. (2002: 17). Their attitude is conditionally determined by the problems loan-words pose in the education curriculum. Otherwise, the younger generation, in mainly those of school going age, favours the inclusion of loanwords in Ndebele language and this disrupts their learning of Ndebele proverbs making it difficult for them to master the Ndebele proverbs (Nong et al 2002: 17).

Many stakeholders in the education system such as teachers, parents and pupils view the teaching of local languages in school as wastage of time, then in turn the learners adopt negative attitude in their native languages and hence this make it difficult for them to understand and master the proverbs in their local languages as they are perceived to be useless .These stakeholders has elevated English language to the extent that it has become more prestigious as compared to the local languages and hence the proverbs in the local languages have lost their importance .Thus this knowledge helped the researcher to ascertain how the attitudes of the teachers and learners affect the teaching of the Ndebele proverbs .

Media also causes the failure of the learners to understand proverbs in their own native languages. Media disseminate information mostly using prestigious languages such as English language .Hence this has made it difficult for people at grass roots to view their languages as important and hence this has made it difficult for learners to master proverbs in their own languages (Bamgbose , 2003: 84) .The knowledge of the media as a cause for the failure of learners in mastering the proverbs in their own native languages helped the learners to make an assessment of the media characteristics that

can have an impact on the learning of the Ndebele proverbs in Zimbabwe with reference to Insiza district .

2.3: CHALLENGES FACED BY LEARNERS IN MASTERING NDEBELE PROVERBS

The religion has been the challenge in the use of indigenous languages in Africa and therefore it has also been a challenge in the teaching of proverbs in indigenous languages .According to the study by Ayoola (2003) which done in Obafeni Awolowo University and was focused on the triumph of non standard English in Nigeria , the Christianity religion has resulted in the preference of English language to Yoruba language (which is spoken in Nigeria) .The parents therefore uphold their faith and hence they bring up children with Christianity values which supports English language and hence this has a negative impact on children learning Yoruba language in Nigeria as they fail to understand and master Yoruba proverbs (Ayoola , 2003).Ayoola (2003) further stated that the majority of churches in urban areas use English as the language of communication and the Yoruba speaking children end up preferring English language to Yoruba language and this makes it a challenge for the children to understand the Yoruba proverbs (Ayoola , 2003) .The weakness of the study was that it focused on the influence of Christianity on the learning of Yoruba proverbs in Nigeria . The researcher seek to improve on the study by including target population which include different people regardless of religious beliefs so as to have a representative sample that would ensure reliable findings to the wards .

The study by Bamgbose (2003: 84) which was done in Obafemi Awolowo University with focus on the place of indigenous proverbs in peace education in Nigeria revealed that the media also remain a challenge in the quest of teaching and learning of indigenous African languages .Bamgbose (2003: 84) further stated that the print media in Yoruba language has gone to extinction, meaning that English language has overtaken Yoruba language in the print media. This has also drifted the attention of young people who are being taught Yoruba proverbs in school and as a result they fail

to master the Yoruba proverbs as they disdain the local Yoruba language (Bamgbose, 2003: 84).

McQuail (2000: 79-80) cited in Salawu (2004: 5) was in agreement with Bamgbose (2003:84) by stating that the parents do not buy magazine and newspapers for their children which are printed in Yoruba and this indicates the lack of appreciation for their local language and hence this poses a challenge in the teaching and learning of the Yoruba language and proverbs. The study Salawu (2004:5) which was done in Nigeria with the focus on the Yoruba and their language newspapers: Origin, Nature, Problems and Prospects further stated that the educated Africans do not have an appreciation for their indigenous languages because first they are the ones who have purchasing power of the print media and they do not buy newspapers or magazine printed in their language and they print media in English languages. Such traits are passed to their children and hence making it a challenge for their children to understand and master the proverbs in their indigenous languages (Salawu, 2004:5).

The study by Uwajeh (2003: 109) which was done in Port Harcourt in Nigeria which was focused on the marginalization of indigenous Nigerian languages concurred with the study by Salawu (2004:5) by stating that the radio and television stations in the states where Yoruba language is spoken do not value Yoruba language. Uwajeh (2003: 109) further stated that in the radio and television stations in Yoruba states the news are first read in English and then followed by the news in Yoruba language. This indicates that English language has assumed much more importance in Yoruba speaking states of Nigeria than the local Yoruba language (Uwajeh, 2003: 109). Therefore this is a challenge to the extent to which Yoruba speaking children learn Yoruba proverbs .If the children were to understand Yoruba language and proverbs in school , Yoruba language should be given high status in the Yoruba speaking communities and in the media (Uwajeh ,2003: 109) .The knowledge from the study by Uwajeh (2003) helped the researcher to investigate the impact of the Zimbabwean media on the learning of the Ndebele proverbs by learners in secondary schools of Zimbabwe particularly in Insiza district .

According to the study by Okwudishu (2003: 39) which was done in Nigeria and focused on the study of languages and linguistics in Nigeria stated that, the government language policy remained a challenge in the use of Indigenous languages .He further stated that the position of Yoruba language in western Nigeria has been treated as a stranger in its home land as the government had no participation in the revival of the Yoruba language. Okwudishu (2003) further stated that the government of western Nigeria further encouraged the civil servants, clerks and court interpreter to use English language as the medium for communication. This also meant that the teachers were also encouraged to use English as the medium of communication and hence they fail to deliver lessons on Yoruba language and proverbs properly which also make it difficult for the learners to master the Yoruba language proverbs (Okwudishu ,2003).This also means that the Yoruba language lacked dignity in the Yoruba education system resulting in learners having challenges in mastering the Yoruba language (Okwudishu ,2003).The weakness by Okwudishu (2003) study is that it was concerned with mostly urban based target population and hence it was not representative of the entire study population thus the researcher seek to improve the study by coming up with a representative population so that the findings cannot be biased .

The schools in Yoruba speaking communities hardly recommend learners to do poems, short stories and bed time folk tales stories in the indigenous Yoruba language (Okwudishu, 2003). This indicates that Yoruba language has lost its status in its own community and hence making it difficult for the children to master the proverbs in that language (Okwudishu, 2003).The Yoruba speaking children do not make mistakes when they are reading stories in English and yet they confess that they cannot read properly the stories in Yoruba language (Okwudishu, 2003). This shows that lack of dignity in local Yoruba language and the education system that is more biased towards English language has been a challenging in making learners master Yoruba language and proverbs (Okwudishu ,2003).Thus the this knowledge from Okwudishu (2003) on the impact of the status of the Yoruba on the learning of Yoruba language and proverbs helped the researcher to determine whether the Ndebele language also has also prestigious challenges that affect the extent to which learners master it .

2.4: THE STRATEGIES THAT CAN IMPROVE THE LEARNING OF THE NDEBELE PROVERBS

Parent involvement in the education of the children is the first step in ensuring that learners master the proverbs in their native languages (Okwudishu, 2003). Parenting behaviour such as reading for children and also teaching them at night also work best for the children in the quest for mastering proverbs in their mother languages (Okwudishu, 2003).

Partnership between the school and the parents helps learners to master proverbs in their own native languages (Mkangwanwi, 1992). The proverb which states that it takes the whole village to raise the child indicates the importance of partnership among the various stakeholders in the upbringing of the child and in the education of the child (Mkangwanwi, 1992). Mutual understanding and working together between the parents and the schools make the parents to be allies of the school and this makes it easier for this partnership to assist learners in mastering proverbs (Mkangwanwi, 1992). Thus the schools should come up with strategies, missions, values and also methods of enhancing parent's involvement in the learning of their children (Mkangwanwi, 1992). The knowledge from Mkangwanwi (1992) on the effect of partnership between parents and school authority to help learners master Ndebele proverbs helped the researcher to further investigate on what should be done by the parents and the school authorities to ensure the effective way of enhancing mastering of Ndebele proverbs by the learners.

Language planning can enable the learners to master the proverbs in their mother languages (Mkangwanwi, 1992). Language planning is important as it addresses the issue of diversity and hence the chance among many various alternatives may be recognized (Mkangwanwi, 1992). Eastman (1992) stated that language planning brings a question of who does it and under what circumstances and hence this affects the learning and teaching of such language. Furthermore Eastman (1992) stated that language planning is done to achieve a certain goal in order to have certain language problems solved. Das Gupta (1971:196) stated that in most cases language planners are politicians in nations who do it for a perceived goal. However Bamgbose (1991) and

Alexander (1992) stated that there are many parties to language planning such as Non Governmental Organisation (NGOs) , publishers , the media ,churches and individuals language planning is a very wide activity consisting of political and linguistic decisions . Thus language planning can help learners to master the proverbs in their native languages .Thus from the studies by Mkangwanwi (1992) and Eastman (1992) , assisted the research in investigating the impact of language on the extent to which learners can master Ndebele proverbs in Insiza district of Zimbabwe .

Teachers of English, particularly to beginners, need to raise learners' awareness of the existence of English-origin words in their mother tongues and, most importantly, of the fact that some can be trusted and some cannot (Ndlovu, 2002). The French learner of English needs to be introduced to the fact that among the English words he/she already knows *football* does indeed mean *football*, but *foot* does not (Ndlovu, 2002). Native speakers of South Asian languages need to be warned that while *hotel* does mean *hotel* in English, it does not also mean *café* or *restaurant* as it does as a loan word in their mother tongue (Ndlovu, 2002) .Thus the knowledge from the Ndlovu (2002) enabled the researcher to assess what the teachers can do in order to ensure that the learners can use proper Ndebele language and learn the proper use of the Ndebele proverbs.

Crystal (2000) in a study which was based on language problems in Africa by taking a sample of two African countries which include Kenya and Tanzania stated that the efforts to strengthen the Swahili language were started by the European Missionaries, the British colonial government upon accepting responsibility for its sphere of influence in East Africa took measures to elevate the Swahili language to a level. As a result of Swahili language was written in Arabic script. In 1929 the British government set up the Inter Territorial (Swahili) language Committee (ILC) to standardize the Swahili language for the purposes of education and have Swahili language was elevated to the status of a coastal lingua franca .There study was different from the this study because it was based on a language that is spoken in the whole east African block , the researcher therefore seeks to cover the gap by focusing on a study of the proverbs from a language which was built out of many languages or tribal groupings and also is mainly spoken in Southern parts of Zimbabwe .

Legere (2006:176) and Petzell(2005:86) , in their the studies which were focused on the language policies of East Africa concurred with Crystal (2000) by stating that there were agencies such as BAKITA (National Swahili Council) that were charged with the responsibility of ensuring vocabulary in all areas in order to ensure that Swahili language was abreast with globalization . Pertzell (2005) stated that the Institute of Kiswahili (TUKI) was also involved in the expansion of the Swahili language through borrowing and standardization. Thus there is a gap measures that can be used to ensure that the Ndebele proverbs moves with time and also they factor in loans words since they are difficult to avoid due to the fact that the world has become a global village as a results of technological advancement , migration and globalization .

The strategies to do not find a common solution for the reversal to the teaching of proper and original Ndebele. The new knowledge should on the best methods to be done to ensure that solutions to the loan words restore the Ndebele language to its original and proper state .MacGregor (2003) focused on the Learners strategies for transliterating English language into Katakana language in China. Therefore there was a gap left on the impact of loan words on recipient languages (MacGregor, 2003). Therefore the researcher focused on the investigation of the impact of loan words in the teaching of the Ndebele language inorder to cover the knowledge gap (MacGregor, 2003).

2.5: CHAPTER SUMMARY

The proverbs are of benefits to the Ndebele speaking communities because they link people to culture and they are the weapon for bringing peace and for living and working together . The causes for failure to master Ndebele proverbs are the lack of prestige in the Ndebele language , the legacy of colonialism and the multi cultural societies . Media , government language policy and religion pose challenges to learners in mastering Ndebele proverbs . In order to mitigate the challenges faced by learners in mastering the Ndebele proverbs , there is need for language planning , involvement of parents in the education of their children , partnership between parents and school administration pertaining the education of children and the language policy that

supports indigenous languages .The following chapter gives a detail on the methodology that was used in the study , the research design , study population , sampling , sampling procedure , methods used to gather data , data gathering procedure , how data analysis was conducted and also how the issues to do with ethics were done in the study .

CHAPTER THREE: RESEARCH METHODOLOGY

3.0: INTRODUCTION

This chapter is concerned with research methodology that will be used in the study. The research methodology and research design determines the study's shape and structure. It is the blue-print for how the study will be conducted. The research population and sample, methods of collecting data and data presentation and analysis will be shown. The aim of the research is to assess the challenges faced by learners in mastering Ndebele proverbs in Insiza district.

3.1 RESEARCH DESIGN

Questionnaires are going to be used under this approach. Documentary search shall also be of use in this research. The research design would be a survey method which would use secondary schools from Insiza district as area of research. The survey was used so as to provide the silent majority to express their opinions and also to enable evaluation of ideas from different types of respondents. The findings were presented in tables, cross tabulations, graphs and pie charts..

3.2: TARGET POPULATION

This is defined as an aggregate of individual units or elements of analysis from which a study sample is derived (Sekerin, 2000). The target population shall be comprised of, learners, parents, teachers and the officials from Ministry of Primary and Secondary Education, office. The respondents consisted of learners, teachers and heads of secondary schools in Insiza district.

3.3 SAMPLE AND SAMPLING PROCEDURES

The researcher used stratified sampling technique and random sampling. The researcher divided the secondary schools in Insiza District into boarding schools and day schools (meaning that the researcher divided the schools into two groups or strata) and there after used a random sample to select three secondary schools from both boarding and day schools. Strata sampling was done so that the target population would be representative to the entire population of teachers in Insiza district and the random sampling was done so as to give each members of the sample an equal chance of being selected into the study.

3.4. DATA COLLECTION METHODS

Both primary data collection and secondary data collection methods would be used. The primary data collection methods would be interviews and questionnaires and Secondary data collection methods would be textbooks, internet and journals so as to obtain the literature on what other scholars say about the subject under study. Leedy (1980), contend that a research instrument is a tool used for data collection in a research. The questionnaires and interviews will be used in data collection for this study in order to ensure reliability and the validity of the results.

3.4.1. QUESTIONNAIRE

The researcher distributed questionnaires to teachers and teachers in charge from three secondary schools in Insiza District. The questionnaires used in the research had a mixture of both closed and open-ended questions. The open ended questions allowed the respondents to express their emotions, views or attitudes in their own words which provided the researcher with an insight into their attitudes. Closed ended questions were used as they are easier for respondents to fill and are less time consuming and were used specifically to augment interviews. The researcher administered a total of 37 questionnaires to teachers and 3 questionnaires to teachers in charge from the 3 selected secondary schools in Insiza District. The researcher used more closed ended questions as they allow the respondent to fill in a short period of time and less of open ended questions which were used in a situation where the detailed responses were needed

Questionnaires have advantages over other types of instruments in that they have standardized answers that make it simple to complete data. The respondent has adequate time to respond to questions at the time that is convenient to them. Questionnaires also give respondents a great feeling of anonymity and encourage open response to sensitive questions. This enabled the researcher to get much information on the challenges faced by learning in mastering Ndebele language in Insiza district.

Questionnaires are likely to cover a wide geographical area as some respondents will

access them through the mail. The use of questionnaires allows a larger sample of respondents to be reached. This enabled the researcher to gather more information the challenges faced by learners in mastering Ndebele proverbs.

Some questionnaires may not be returned to the respondents. This may affect the responses of the study.

The distribution of the questionnaires is costly and may compromise the sample size. This may limit the researcher's access to information.

Since the weakness of the questionnaires were that their distribution were cost , the researcher did a budget that catered for data gathering and also selected a day to distribute questionnaires and also arrange a common day with respondents to gather data .

However despite these weaknesses of the questionnaires , the advantages of the questionnaires that they give time for the respondents to give data and that they cover a wide geographical area enabled the researcher to use questionnaires .

3.4.2. THE INTERVIEW

The researcher conducted interviews with three heads and three deputy heads from three secondary schools in Insiza District. The questions in the interview were open ended questions as the research wanted to get detailed information from the interviewees who were the heads and deputy heads of the schools (leaders of the schools) .

Face to face interview allowed the researcher to probe for deeper meanings from respondents. It further allowed the researcher to take note of the physical gestures which either served to reinforce the verbal answer or to contradict the answer

Interview gave the researcher the opportunity to solicit for a lot of information because questions asked could be repeated to ensure that they were adequately understood. Respondents also save adequate opportunity to make follow up or seek further clarification to question asked.

Nonverbal responses like gestures were deduced and meaning interpreted during the interview process.

There is flexibility emanating from the physical interaction between the researcher

and the respondent. A higher response rate is generally achieved. Data collection is immediate.

Some respondents were not willing to disclose some important information due to fear of victimization or ignorance. The process is time consuming as the researcher had to travel to the source of data and more time is taken interviewing individuals. The presence of the interviewer may hinder free expression of the respondent. The possibility of gathering biased data may be introduced by interviewer's influence.

Thus in order to counter the problem in disclosure of information the researcher used the letter obtained from Midlands State University and the letter obtained from district education offices in order to assure the interviewees that the study was for academic purposes only .

However despite the weaknesses of the interview , the research also used interviews to get detailed information from the interviewee and the fact that the interviews enabled the researcher to observe non verbal expression which also shows the degree of accuracy of the information given by the interviewees .

3.5. DATA COLECTION PROCEDURE

The researcher used both primary and secondary data collection sources. The researcher used questionnaires and interviews to gather data from the field. The following are steps which were taken by the research to collect data.

First of all the researcher obtained a clearance from the MSU which permitted her to gather data .Thereafter the researcher then proceeded to the head office to get the approval to collect the data .The researcher went to the District Education office to get the letter that authorised her to collect data . After that the researcher did pilot study by administering few questionnaire to colleagues and friends so that they can check for mistakes. The researcher thereafter selected three secondary schools in which data was collected and hence approved the heads of those schools with clearances so as to seek the permission to distribute questionnaires to the teachers in charge and teachers and administer interviews to the heads and deputy heads of three secondary schools. The researcher used the random sampling to select teachers and teachers in charge to complete the questionnaires. The random sampling gave the members of the target population an equal chance of being selected in to the study.

.3.6: VALIDITY AND RELIABILITY

Reliability and validity are standard measures to assess the appropriateness of an instrument of measurement. In doing a research there may be possibilities to errors due to responses by people either making extreme preferences or maintaining a central tendency as a result of their own personality. Ghauri and Gronhaug (2002), concur that errors may be experienced because responses are influenced by personal factors for example mood, situational factors such as pressure of work and variations in administration of measurement and mechanical factors. Therefore it is necessary to ensure that when doing research we measure exactly what is supposed to be measured. Reliability of an instrument refers to the extent to which the technique is consistent or dependable in measuring an object.

In this research, reliability of data was checked by repeating some of the questions using different wording to check whether the respondents' answers were consistent. Besides repeating some questions using different wording to check for reliability, the researcher also piloted the instrument on friends to check how different respondents answer the same questions. Validity is concerned with the degree to which the instrument is measuring what it is supposed to measure. Validity of the instrument also hinges on wording of questions. A statement or word may have different meanings to different groups of people. Therefore care was taken in choosing words and phrase which the target population would understand. The questionnaires enabled the respondent time to interpret the questions hence giving valid well thought answers.

3.7: ETHICAL CONSIDERATIONS

Before the commencement of data collection, the researcher will apply for an ethical clearance Certificate from the Ministry of education sport and culture at district level. The application will be made through the District education officer and once granted the researcher proceeded to collect data. This will be done as a way of ensuring that all relevant ethical issues are going to be observed. Research studies have to take into cognizance, a number of ethical issues. Punch (2004) is of the opinion that all social research involves ethical issues since it involves collecting data from people about people. Sieber (2009) concurs and states that applied research examines and

experiments with issues that directly affect peoples' lives and must therefore respect the interests of subjects and their communities.

Research ethics consists of standards of right and wrong; they tell researchers to act in morally responsible ways and ethics come from two sources which are: society at large and research professions (Singleton & Straits, 2010). The following ethical issues have been identified: informed consent; confidentiality, privacy, anonymity, protection from harm; and the right to withdraw, (Cohen, Manion & Morrison, 2011). These ethical considerations will be upheld in this study

3.7.1: INFORMED CONSENT

Informed consent demands that research participants are fully informed about the purpose of the research as well as their role. In every discipline, it is considered unethical to collect information without the knowledge of participants and their expressed willingness and informed consent (Kumar, 2005). Ryen (2004) in Silverman, (2006) posits that informed consent means the research subjects have the right to know that they are being researched, the right to be informed about the nature of the research and the right to withdraw at any time.

The right to be informed means that potential research subjects should be given a detailed but non-technical account (in a format they understand) of the nature and aims of the research.

Kumar (2005) is of a similar opinion and states that informed consent implies that subjects are made adequately aware of the type of information the researcher wants from them, why the information is being sought, what purpose it will be put to, how they are expected to participate in study, and how it will directly and indirectly affect them. Cohen, Manion & Morrison (2011), the principle of informed consent arises from the subject's rights to freedom and self determination. In this research the written consent of the participants was sought. Participants were individually informed about the purpose of the study and their role in the research. It was emphasized to the participants that their opinions are voluntary.

3.7.2: CONFIDENTIALITY

Confidentiality deals with the disclosure of the information supplied by the research participants. Sieber (2009) states that confidentiality is an extension of the privacy; it

concerns data about the person and an agreement, as to how that data are to be handled in keeping with the subjects interests in controlling the access of others to information about themselves. These views have an implication on data storage and information. The findings of the research were used for the purpose of study only.

3.7.3: PRIVACY

Privacy refers to person's interest in controlling the access of the others to themselves (Sieber, 2009). Singleton & Straits (2010), have similar view as they state that the right to privacy is the individual's right to decide when, where, to whom, and to what extent his or her attitudes, beliefs and behavior will be revealed. The researcher first of all sought the informed consent of the research participants so that the data gathering process occurred with their full knowledge. A tape recorder was used extensively in this research and the permission of the participants to use this device was sought. No hidden device, electronic or otherwise, was to record the unstructured in depth interviews and focus group discussions. Participants were also assured that the data they provided were only to be used for research purposes only. This was very important as participants need to know that their privacy and sensitivity will be protected and to know what is going to happen with information after recording (Henning, 2004).

3.7.4: ANONYMITY

Anonymity involves the protection of the identity of the research participants so that their identities remain unknown by the people outside the study. Lewis (2008) says that anonymity means the identity of those taking part is not known outside the research team. The essence of anonymity is that information provided by participants should in no way reveal their identity (Cohen, Manion& Morrison 2011). To meet the principle of anonymity, the collection of data should be done in such a way that the researcher cannot link specific information with individuals who provide it. In this study, when the informed consent of the participants was sought, it was also expressed to them that participants was voluntary and that they could withdraw from the research at any time.

3.8. DATA ANALYSIS

Analyzing data is important because it summarizes important features of numerical

data, picks up data entry errors, characterizes subjects, determines distribution of variables and assesses assumptions for statistical tests. Ader & Mellenberg (2008:361) stated that data analysis is a “process of inspecting, cleaning, transforming and modeling data with the goal of highlighting useful information, suggesting conclusions and supporting decision making”. Information obtained from the field was analyzed by sorting it out into categories .Answers were grouped by questions to draw numbers and percentages of respondents whose response fall in certain categories. Data presentation was done using tables and pie charts and also the Statistical Package for Social Scientist (SPSS software) was used to come up with pie charts, graphs and cross tabulation. The pie charts, graphs and cross tabulations were used as they show quantitatively the proportion of the respondents who gave certain responses and also to be able to present the responses in a more comprehensive form

3.9. CHAPTER SUMMARY

This chapter presented the research methodology that was used to obtain data for the study. The research design adopted, that is qualitative research. Data collection instruments as well as the analysis and interpretation of data were all discussed in detail. Measures to enhance the trustworthiness of the research findings were identified. Finally, research ethics that need to be upheld in the study were also discussed. The next chapter four presents data presentation, analysis and discussion.

CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION

4.0 INTRODUCTION

In this chapter the findings of the study are presented, analysed and interpreted. The presentation is based on the findings from the field study and comparisons are made to data reviewed in the literature review section of the study. The chapter intends to analyse and discuss the finding with particular reference being made to research objectives and research questions. Tables, pie charts, bar graph and cross tabulations were used.

4.1: QUESTIONNAIRE RESPONSE RATE

The table below shows the questionnaire response rate.

Table 4.1: Questionnaire Response Rate

Type of the Respondents	Distributed	Returned	Percentage Response rate
Teachers	37	28	76%
Teachers in charge	3	3	100%
Total	40	31	78

Source: Primary Data

The questionnaire response rate of 78 % was satisfactory for the researcher given the fact that the researcher had a limited time to distribute them and the fact that some of the respondents were too busy to answer the questionnaires and some respondents especially pupils did not answer due to confidential reasons.

4.2: INTERVIEW SUCCESS RATE

The following table shows the interview success rate

Table 4.2: The interview success rate

Types of the Proposed interviewees	Proposed interviews	Interviews conducted	Interview success rate
Heads of the Schools	3	2	67%
Deputy Heads of the schools	3	3	100%
Total	6	5	83%

The interview success rate was 83% , this was satisfactory for this study as the interviewees were the heads and the deputy heads of the schools who are always busy with teaching and school administrative duties .

4.3: GENERAL CHARACTERISTICS OF RESPONDENTS

From the questionnaires responses distributed to teachers and teachers in charge , the researcher used gender, level of education and work experience to analyse the characteristics of the respondents. The following pie chart shows the gender characteristics of the respondents.

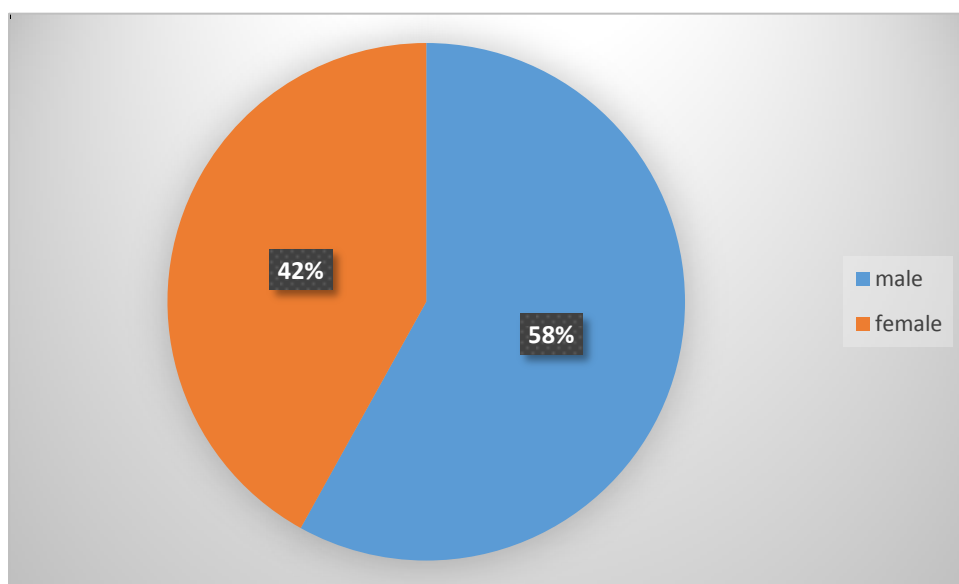


Figure 4.1: distribution of the respondents by gender

Fifty eight percent of the respondents were males whilst forty two percent of the respondents were female. This means that the schools under study were dominated by male teachers and hence the study was biased towards male teachers.

The following table shows the distribution of respondents by their level of education .

Table 4.3: Distribution of respondents by level of education

Level of education	Frequency	Percent
Masters degree	1	3.2
diploma	28	90.3
degree	2	6.5
Total	31	100.0

Source: Primary Data

Ninety percent of the respondents had diploma in teaching, 3% of the respondents had master degree in teaching and 7% of the respondents had a degree in teaching. This means that all the respondents were qualified teachers. This also implies that the data obtained from the teachers had great detail since the teachers were qualified and thus had a high possibility of giving detailed information on the challenges faced by learners in mastering Ndebele proverbs in Insiza district . The following table shows the distribution of respondents by their work experience

Table 4.4: Distribution of the respondents by Work experience

Level of teaching experience	Frequency	Percent
less than 5 years	4	12
6 to 10years	4	13
more than 10 years	23	75
Total	31	100.0

Source: Primary Data

Seventy five percent of the respondents had teaching experience exceeding 10 years, 13% had teaching experience of between 6 years and 10 years and 12% of the respondents had teaching experience less than 5 years. This implied that the due to high teaching experience , the teachers have trend of what has been affecting the learning of Ndebele proverbs in Insiza district . The following analysis looks at the general characteristics of the interviewees .

4.4: GENERAL CHARACTERISTICS OF THE INTERVIEWEES

The researcher used job title and the duration in which the interviewees have been on the position to analyse their characteristics.

Table 4.5: Distribution of Interviewees by Job title

The Job title of the interviewees	Frequency	Percent
Head	2	40
deputy head	3	60
Total	5	100.0

Source: Primary Data

Sixty percent of the interviewees were the deputy heads of the school and 40% were the heads of the schools. This means that the interviewees were dominated by the deputy

heads of the schools. This implied that most of the interview information about the challenges faced by learners in mastering Ndebele proverbs were contributed by the deputy heads of the schools .

The following pie chart shows the length the interviewees had been head or deputy heads of schools .

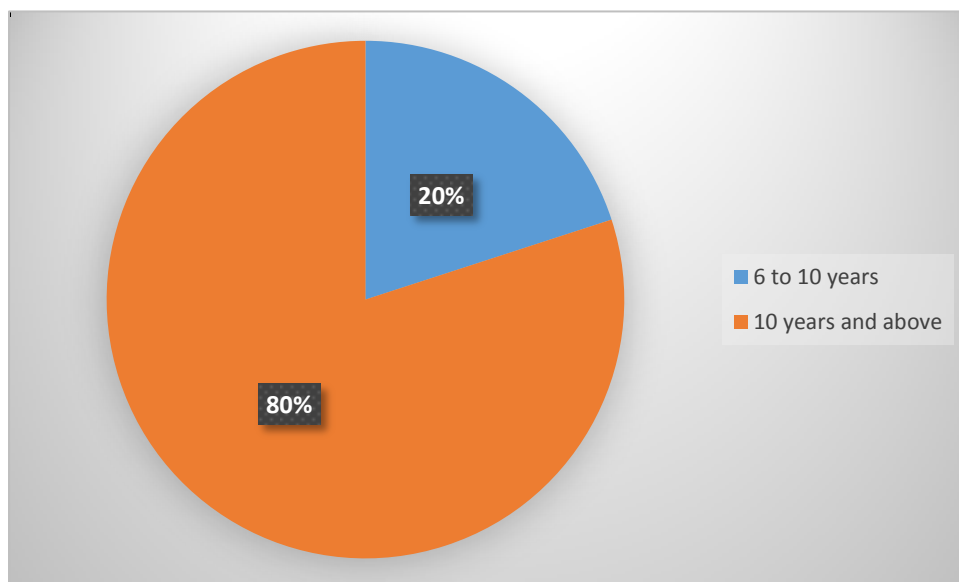


Figure 4.2: Distribution of respondents by their duration in the job position

Eighty percent of the interviewees stated that they had been in the position of head or deputy head of school for more than 10 years whilst 20% stated that they had been in the position of head or deputy heads of school for between 6 years and 10 years. This means that the heads and deputy heads of the schools understudy were more experienced. This indicated that the interviewees were more experienced in their work as the leaders of the schools and they had been observing trends on what affect the teaching and learning of Ndebele proverbs .The following analysis looks at the responses to research questions .

4.5: RESPONSES TO RESEARCH QUESTIONS

The following analysis indicates the benefits of Ndebele proverbs to learners in Insiza district .

4.5.1. THE BENEFITS OF PROVERBS

The table below shows the extent to which Ndebele proverbs are beneficial from the point of view of the questionnaire respondents who were teachers and teachers in charge.

Table 4.6: Distribution of respondent by their views on the extent of benefits of the Ndebele proverbs

			Extent of benefits of Ndebele proverbs		Total
			Yes	no	
gender	male	Count	17	1	18
		% of Total	54.8%	3.2%	58.1%
	female	Count	13	0	13
		% of Total	41.9%	0.0%	41.9%
Total	Count		30	1	31
	% of Total		96.8%	3.2%	100.0%

Source: Primary Data

Ninety seven percent of the respondents who were teachers stated that there were benefits in the teaching of the Ndebele proverbs whilst 3% of the respondents stated that there were no benefits derived from the teaching of the Ndebele proverbs. Since the majority of the respondents were in agreement that teaching Ndebele proverbs was of benefit, this indicates that Ndebele proverbs are very important in the Ndebele language. This implied that learners should have a positive attitude on the proverbs so that they understand them .

The following pie chart shows the people who benefit the most between teachers and learners from Ndebele proverbs.

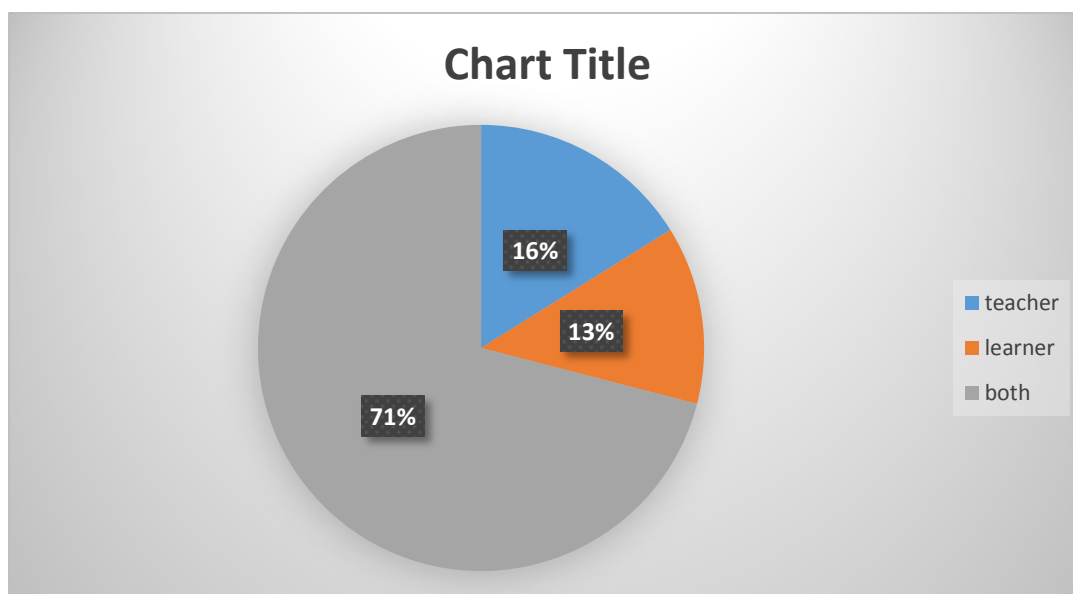


Fig 4.3: Distribution of respondents according to their beliefs on who benefit the most from the use Ndebele proverbs

Sixteen percent of the respondents stated that teacher's benefits the most from the Ndebele proverbs, 13% of the respondents stated that learners benefit the most from the Ndebele proverbs and 71% of the respondents stated that both teachers and learners benefit from the Ndebele proverbs. This means that the Ndebele proverbs are important to both teachers and learners and hence both of them benefit from the use of the Ndebele proverbs. This implied that both teachers and learners should have a positive attitudes on the teaching and learning of proverbs as they both benefit from them

Table 4.7: The perspective of teachers on the benefits derived from the Ndebele proverbs

The benefits of Ndebele proverbs		Frequency	Percent
	enrichment of the Ndebele language	28	90.3
	show how people relate to their environment	3	9.7
	Total	31	100.0

Source: Primary Data

Ninety percent of the respondents who were teachers stated that the benefits of the Ndebele proverbs were that they enriched the Ndebele language whilst 10% of the respondents stated that Ndebele proverbs show how people relate to their environment .This indicates that the Ndebele language enrich Ndebele language .This also means that the Ndebele proverbs are very important in strengthening the Ndebele language .This was also supported by the interviewees who included the heads of schools and deputy heads of the schools who stated that Ndebele proverbs were of benefit to the Ndebele language in that they helped to nourish the Ndebele language . The following analysis derived from the questionnaire number thirteen shows the causes for the failure of learners to master Ndebele proverbs .

4.5.2.: CAUSES FOR THE FAILURE OF THE LEARNERS TO MASTER NDEBELE PROVERBS

The following pie chart shows the extent to which learners likes learning the Ndebele proverbs.

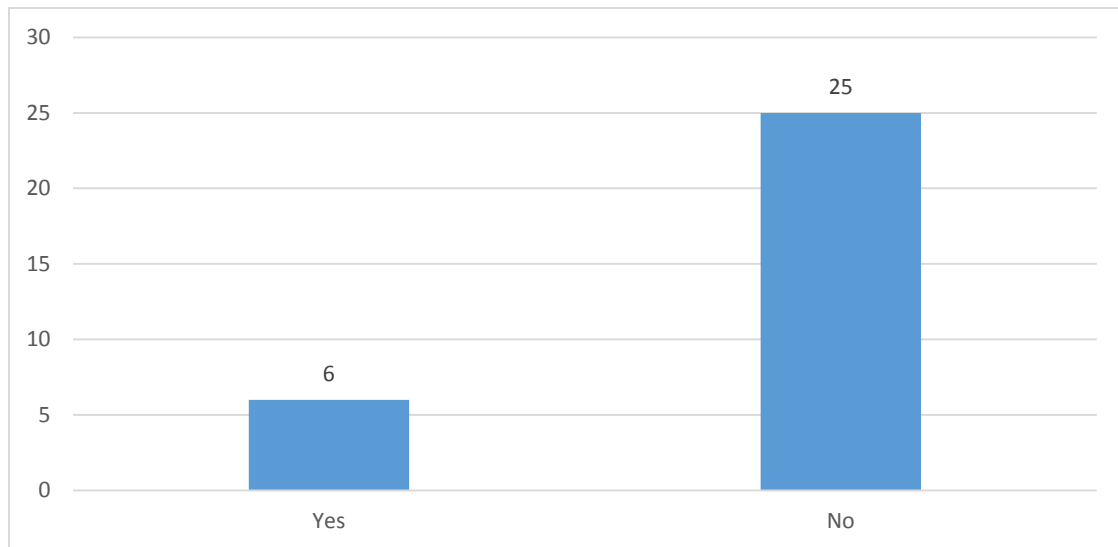


Fig 4.4: The extent to which the learners like learning the Ndebele proverbs

Six respondents out of 31 respondents (19%) stated that learners like learning Ndebele proverbs whilst twenty five out of thirty one respondents (81%) stated that learners do not like learning the Ndebele proverbs . This indicates that the learners do not like learning the Ndebele language. This also means that the learners have a negative attitude towards the Ndebele proverbs. The following table shows the reasons why learners have negative attitudes in learning the Ndebele proverbs .

Table 4.8: The reasons why the learners have a negative attitude towards learning Ndebele proverbs

The reasons for a negative attitude towards learning Ndebele proverbs			
Ndebele proverbs		Frequency	Percent
	do not move with time	10	32.3
	loss of prestige	20	64.5
	availability of other prestigious languages	1	3.2
	Total	31	100.0

Source : Primary Data

Thirty two percent of the respondents stated that the reasons why the learners have a negative attitude towards learning of the Ndebele proverbs was due to the fact that the

proverbs do not move with time , 65 % of the respondents stated that the negative attitude in learning Ndebele proverbs was due to loss of prestige in Ndebele proverbs . Three percent of the respondents stated that the availability of prestigious languages was the cause for the negative attitudes in learners in learning Ndebele proverbs. This means that the negative attitudes towards learning Ndebele proverbs were as results of loss of prestige in Ndebele proverbs. This means that the Ndebele proverbs have lost status with time. The following table shows the causes for the failure of learners to master the Ndebele proverbs in Insiza district .

Table 4.9: The causes for the failure for the learners to master Ndebele proverbs

			Causes for the failure of learners to master Ndebele proverbs		Total
			multi cultural societies	Teachers attitudes towards Ndebele proverbs	
gender	male	Count	17	1	18
		% of Total	54.8%	3.2%	58.1%
	female	Count	11	2	13
		% of Total	35.5%	6.5%	41.9%
Total		Count	28	3	31
		% of Total	90.3%	9.7%	100.0%

Source : Primary Data

Ninety percent of the respondents stated that the cause for the failure of the learners to master Ndebele proverbs was multi cultural societies whilst 10% of the respondents stated that the cause for the failure of the learners to master Ndebele proverbs was the

attitude of teachers towards the Ndebele proverbs. The following table shows the views of the interviewees on the causes of the failure of learners to master Ndebele proverbs in Insiza district .

Table 4.10: The views of the interviewees on the causes for the failure of the learners to master Ndebele proverbs

Causes for the failure of learners to master Ndebele proverbs	Frequency	Percent
multi language societies	3	75.0
they are not taught regularly	1	25.0
Total	4	100.0

Source : Primary Data

Seventy five percent of the interviewees stated that multi language societies were the cause for the failure of the learners to master Ndebele language whilst 25% of the interviewees stated that the cause for the failure of learners to master Ndebele proverbs was that they were not taught regularly .Thus the main cause for the failure of the learners to master Ndebele proverbs was as a result of the multi language societies. This means that globalization and migration which has made the world a global village has resulted in the loss of status of the Ndebele proverbs and also borrowing of words from other languages. This also implied that it was difficult to teach proverbs in a society where learners speak different languages .

The following pie chart shows other languages that are spoken in schools other than the Ndebele language.

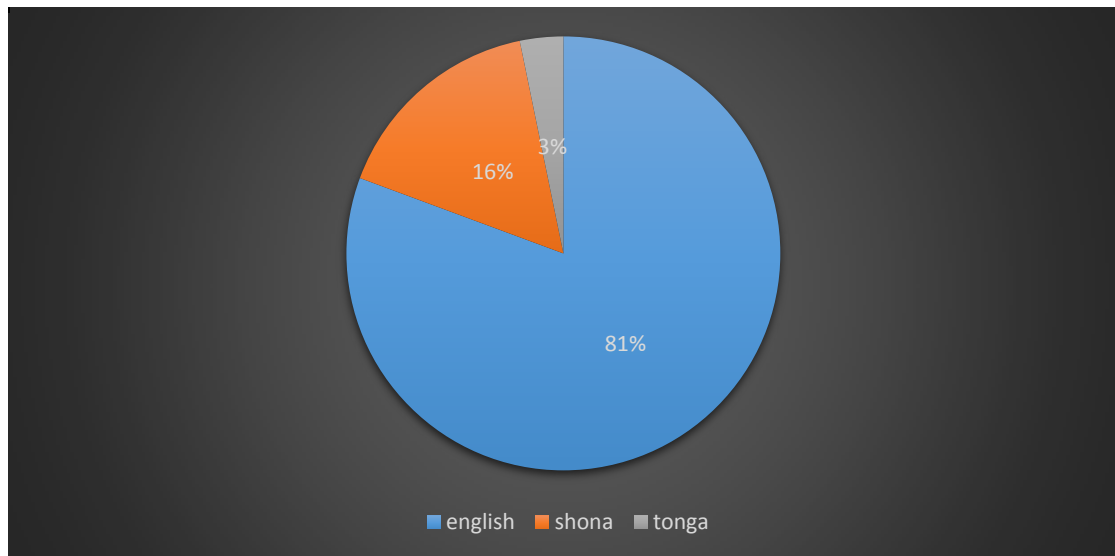


Fig 4.5: other languages spoken in schools other than Ndebele language

Eight one percent of the respondents stated that other than Ndebele language the mostly used language was English language , 16% of the respondents stated that it was Shona language and 3% stated that it was the Tonga language . This means that English language is the mostly spoken language in schools other than the Ndebele language. This is because English language is the language of instruction in schools and hence it assumes highest degree of prestige which has an impact on the extent to which learners’ master Ndebele language. The following analyses at the challenges faced by learners in mastering the Ndebele proverbs from the perspectives of the questionnaire respondents and the interviewees .

4.5.3: THE CHALLENGES FACED BY THE LEARNERS IN MASTERING NDEBELE PROVERBS

The following table shows the extent to which there are challenges faced by learners in mastering Ndebele proverbs.

Table 4.11: The availability of challenges in mastering Ndebele proverbs

Availability of challenges	Frequency	Percentage
Yes	30	97
No	1	3
Total	31	100

Source: Primary Data

Ninety seven percent of the respondents were in agreement that there were challenges faced by the learners in mastering Ndebele proverbs whilst 3% of the respondents stated that there were no challenges faced by learners in mastering the Ndebele proverbs. This means that learners are facing difficulties in mastering Ndebele proverbs. This indicates that there are certain driving forces hindering learners from mastering Ndebele proverbs

The following pie chart shows the challenges faced in mastering the Ndebele proverbs from the perspectives of the questionnaire respondents who were teachers and teachers in charge .

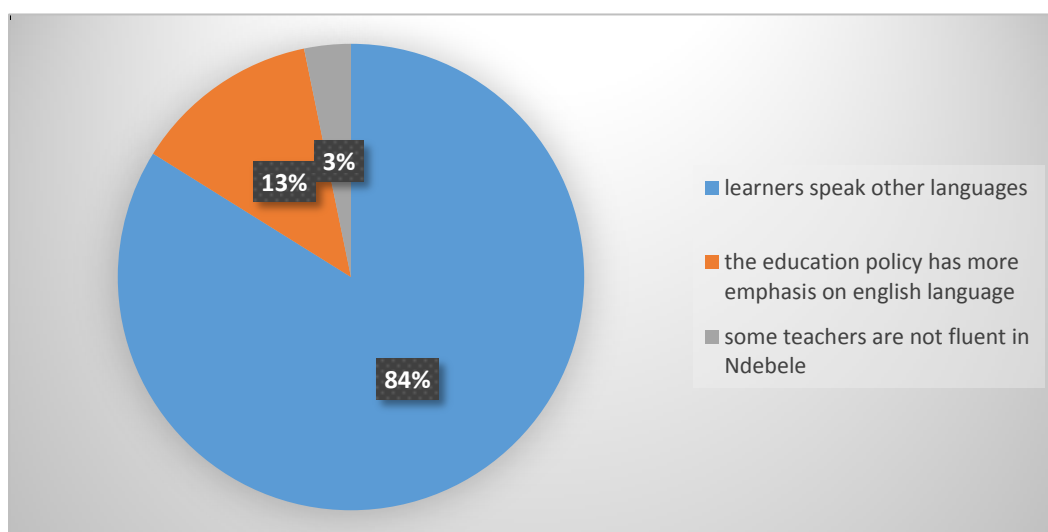


Fig 4.6: The challenges faced in mastering the Ndebele proverbs

Eighty four percent of the learners stated that the main challenges faced by learners in mastering the Ndebele proverbs was due to the fact that other learners speak other languages, 13% of the respondents stated that the education policy had more emphasis on the teaching of the Ndebele language and 3% stated that some teachers were not fluent in Ndebele language. Thus the majority of the respondents were in agreement that the main challenge in mastering Ndebele language was due to the fact that some learners spoke different languages. This shows that the schools have learners from different language backgrounds which had an impact on the extent to which learners’ master Ndebele proverbs.

The following table shows the distribution of respondents according to the extent to which parents supported their children in learning Ndebele proverbs .

Table 4.12: Distribution of respondents according to the extent to which parents supports their children in learning Ndebele proverbs

The extent of parents support	Frequency	Percent
Yes	7	22.6
No	24	77.4
Total	31	100.0

Source: Primary Data

Twenty three percent of the respondents stated that parents supported their children in learning Ndebele proverbs whilst 77% of the respondents stated that the parents did not support their children in learning Ndebele proverbs. This means that the parents are not concerned about teaching their children Ndebele proverbs and this also poses a challenge on the extent to which they master Ndebele proverbs

The following pie chart shows how frequent the Ndebele proverbs were being taught in Insiza district schools from the perspective of questionnaire respondents .

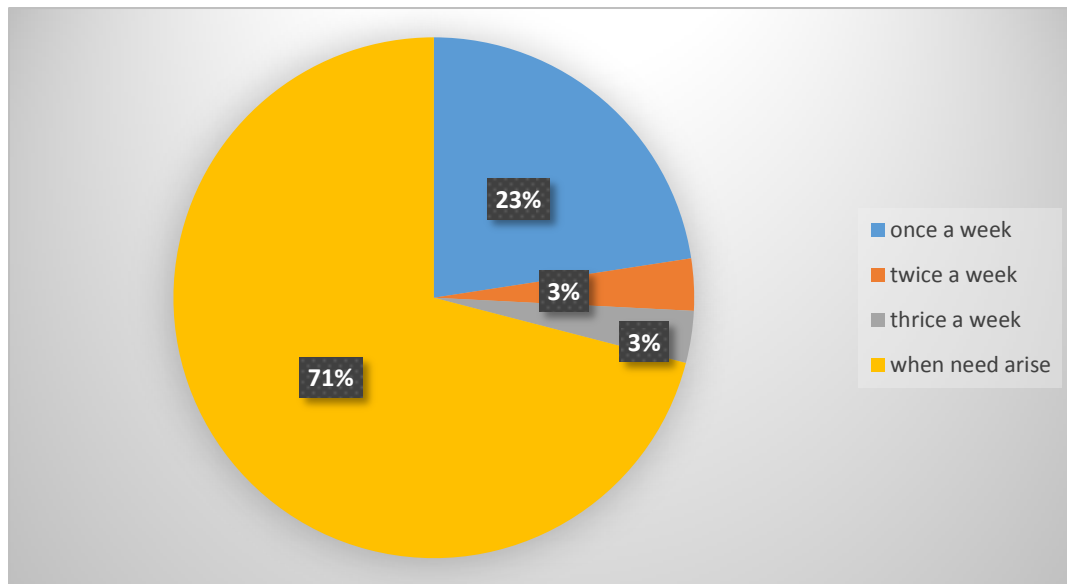


Fig 4.7: Distribution of respondents according to the frequency with which Ndebele proverbs are being taught in schools

Seventy one percent of the respondents stated that Ndebele proverbs were taught when the need arose, 3% of the respondents stated that the Ndebele proverbs were taught thrice a week, 3% of the respondents stated that the Ndebele proverbs were being taught twice a week and 23% of the respondents stated that the Ndebele proverbs were being taught once a week. The majority of the respondents were in agreement that the Ndebele proverbs were being taught when the need arose. This means that the teaching of Ndebele proverbs in schools in Insiza district was done less frequently and hence was not a priority in Insiza district. The following analysis looks at the strategies in place to ensure that learners master Ndebele proverbs from the questionnaire and interview responses .

4.5.4: STRATEGIES IN PLACE TO ENSURE THAT LEARNERS MASTER NDEBELE PROVERBS

The following table shows the extent of the availability of strategies for ensuring that learners master Ndebele proverbs from the questionnaire responses question twenty.

Table 4.13: Availability of strategies to ensure learners master Ndebele proverbs

Availability of strategies	Frequency	Percent
Yes	26	83.9
No	5	16.1
Total	31	100.0

Source: Primary Data

Eight four percent of the respondents stated that there were strategies in place to ensure that learners master the Ndebele proverbs whilst 16% of the respondents stated that there were no strategies to ensure that learners master Ndebele proverbs . This means that there are strategies in place to ensure that learners master Ndebele proverbs. This implied that the authorities hd put in place methods of ensuring that learners master Ndebele proverbs .

The following table shows the strategies in place to ensure that learners master Ndebele proverbs from the perspective of questionnaire responses .

Table 4.14: The strategies in place to ensure that learners master Ndebele proverbs

	Frequency	Percent
laws supporting the use of Ndebele language and proverbs	22	71.0
avoidance of certain words from other languages	9	29.0
Total	31	100.0

Source : Primary Data

Seventy one percent of the respondents stated that the strategy in place in ensuring that learners master Ndebele language were the laws supporting the use of Ndebele language and proverbs whilst 29% of the respondents stated that the strategy in place was the avoidance of certain words from other languages . This indicates that the laws have been enacted to ensure that the learners master Ndebele proverbs. This implied that there was a legal framework that ensured that supported the learning of the Ndebele proverbs .

The following pie chart shows how long the strategies have been in place from the questionnaire respondents point of view .

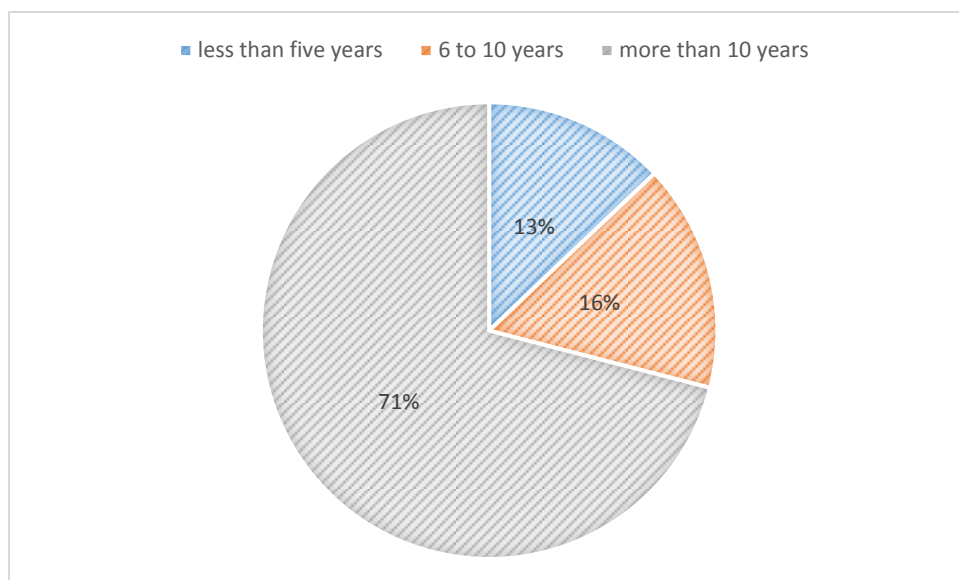


Figure 4.8: Distribution of respondents according to the duration the strategies have been in place

Seventy one percent of the respondents stated that the strategies have been in place for more than 10 years, 13% stated that the strategies have been in place for less than five years and 16% stated that the strategies have been in place for between 6 years and 10 years. This means that the strategies have been in place for more than ten years and this means that the strategies are not moving with time. This also implied that the strategies have not been changing with changes in the social environment as the social change affects the extent to which learners master Ndebele proverbs .

The following table shows the extent of change of strategies in place to ensure learners master Ndebele proverbs from the perspective of questionnaire responses .

Table 4.15 :The extent of change in strategies

The extent of change in strategies		Frequency	Percent
	yes	9	29.0
	no	22	71.0
	Total	31	100.0

Source: Primary Data

Seventy one percent of the respondents stated that the strategies were not being changed whilst 29% of the respondents stated that the strategies were being changed . This shows that the strategies have are static and have in place for a long period of time and hence the do not adapt to environmental change. This also implied the lack of effectiveness in strategies in place to ensure learners aster Ndebele proverbs because if the strategies do not change which means they do not adapt to the changes in the external environment which has an impact on the extent to which learners master Ndebele proverbs .

4.6: DATA DISCUSSION

The following is a discussion which answers the questions :

- What are the benefits of Ndebele proverbs?
- What are the causes for the failure for the learners to master Ndebele proverbs?
- What are the challenges faced by learners in mastering Ndebele proverbs?
- What are the strategies that have been put in place to ensure that learners master Ndebele proverbs?

4.6.1: Research Question 1: What are the benefits of Ndebele proverbs?

The study revealed that the benefits derived from Ndebele proverbs were available. This means that Ndebele proverbs helps people in their day to day living .This was supported by Malunga and Banda (2004) who stated that proverbs were of benefit to people as they reflect the life of people and therefore are part of the life of people .

The study also revealed that both learners and teachers benefit from the Ndebele proverbs. Therefore this indicates how necessary the Ndebele proverbs in teaching and learning of the Ndebele language.

The study also indicated that the main benefit derived from the Ndebele proverbs was that they enriched the Ndebele language. This means that the Ndebele proverbs strengthen the value of the Ndebele language .This was supported by Nozie (1999) who stated that Igbo proverbs are seen as the voice or the mouth piece of the Igbo people . Anozie (1999) further stated that proverbs show the integrity and the value of Igbo language and people and also shows the wisdom of Igbo people.

4.6.2: Research Question2: What are the causes for the failure for the learners to master Ndebele proverbs?

The study revealed that there learners do not like learning the Ndebele proverbs. This is means that the learners have a negative attitude towards leaning Ndebele proverbs .This study also indicated that the reasons why learners have negative attitude towards Ndebele proverbs were that The Ndebele proverbs had lost prestige. This means that the Ndebele proverbs no longer have the status they had before and hence learners have negative attitudes in learning them. This was supported by Hadebe (2002) who stated that people borrow because certain linguistic units are associated with status and

prestige even though they have equivalents in the borrowing language. This disrupts the indigenous languages, causing the changes in their form and structure and hence the learners end up looking down upon local languages and hence they fail to master proverbs in local languages (Hadebe, 2002).

The study revealed that the main cause for the failure of the learners to master Ndebele proverbs in Insiza district were as a result of the multi cultural and language societies which dilutes and erode the value of the Ndebele proverbs . This was supported by Crystal (1992) who stated that the societies are now multi racial , multi cultural and this has resulted in the mixture of languages due to borrowing of words from other languages to native languages .Loan words creates confusion in people learning the native language and makes learning indigenous languages difficult (Crystal ,1992).

The study also indicated that English language was the other language that was besides the Ndebele language that was spoken in Insiza district. This is because the English language is the language of instruction in all schools in Zimbabwe and hence gained more status than the indigenous languages. This concurred with Hadebe (2002) who stated that the colonialist government ‘s language policy to advance the speaking of English language through the role of missionaries and also of the colonial schools resulted in Ndebele people speaking English. This has negatively affected the education system in that the teachers and the learners have a negative attitude in their native languages and hence this resulted in learners failing to master proverbs in their native languages (Hadebe, 2002).

4.6.3: Research Question3:What are the challenges faced by learners in mastering Ndebele proverbs ?

The study revealed that there were challenges faced by learners in mastering the Ndebele proverbs .This means that learners encountered problems when they were learning Ndebele proverbs.

The study revealed that the main challenge faced by learners in mastering the Ndebele proverbs was due to the fact that other learners speak different languages .This was due to the fact that the world is now made up of the multi language societies and hence there is a situation whereby a learner speak another language at home and also learn Ndebele language in school making it difficult for the learner to master Ndebele proverbs .This concurred with Capuz (1997) who stated that the societies are now multi racial , multi cultural and this has resulted in the mixture of languages due to borrowing of words from other languages to native languages .Loan words creates confusion in people learning the native language (Crystal ,1992).

The study also revealed that the parents did not support their children in learning Ndebele proverbs . This shows that the parents were not concerned about whether their children understand Ndebele proverbs . This also affect the interest of the learners in learning the Ndebele proverbs .This concurred with Hadebe (2002) who stated that many stakeholders in the education system such as teachers , parents and pupils view the teaching of local languages in school as a wastage of time . Then in turn the learners adopt negative attitude in their native languages and hence this make it difficult for them to understand and master the proverbs in their local languages as they are perceived to be useless.

The study also indicated that the Ndebele proverbs were taught when the need arose . Meaning that the teachers also do not see the value of the Ndebele proverbs and hence taught them infrequently. This also makes it difficult for the learners to master Ndebele proverbs because they are not taught regularly .This is in line with Nong et al (2002) who stated that stakeholders such as teachers have elevated English language to the extent that it has become more prestigious as compared to the local languages and hence the are not proverbs in the local languages are not being taught regularly and they have lost their importance .

4.6.4: Research Question4: What are the strategies that have been put in place to ensure that learners master Ndebele proverbs?

The study revealed that there were strategies in place to ensure that learners master Ndebele proverbs. This means that there were measures in place to assist learners in mastering the Ndebele proverbs.

The study indicated that the strategy in place to ensure that the learners mastered Ndebele proverbs were the laws supporting the use of the Ndebele language and proverbs. This means that there were laws that have been enacted to support indigenous languages. This concurs with Mutasa (2006) who stated that Governments from various states in Africa have put in place policies that encourage the use of indigenous languages.

The study also indicated that the strategy to ensure that learners master Ndebele language have been in place for more than 10 years and they have not been changed . This shows that the strategies do not move with time as the social environment changes, the strategies need to adapt to the social change so that they remain relevant .Lack of change in strategies compromises on their effectiveness.

4.7: CHAPTER SUMMARY

The chapter covered data analysis of the overall findings obtained from questionnaires .Tables, pie charts, line graphs, bar graphs and cross tabulation were used to present the findings .Logical judgments were also used to come up with results as well as an analysis of responses given.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0. INTRODUCTION

This chapter is concerned with the highlights of the study from chapter 1 to chapter 4. The major findings are summarized and conclusions are made in relation to the research questions, which were investigated. The information obtained, enabled the researcher to make conclusions and recommendations on the research undertaken.

5.1. SUMMARY OF FINDINGS

The study was focussed on the challenges faced by the learners in mastering Ndebele proverbs in Insiza district .The researcher used questionnaires and interviewees to collect data as they gave the respondents much time to answer the questions. The questionnaires were administered to teachers, teachers in charge from three secondary schools in Insiza district and the interviewees were administered to heads and deputy heads of the secondary schools in Insiza District .The research findings are summarised and presented under the respective research objectives of this study, as follows:

The study revealed that the benefits derived from Ndebele proverbs were available. This means that Ndebele proverbs help people in their day to day living.

The study also revealed that both learners and teachers benefit from the Ndebele proverbs. Therefore this indicates how necessary the Ndebele proverbs in teaching and learning of the Ndebele language. The study also indicated that the main benefit derived from the Ndebele proverbs was that they enriched the Ndebele language. This means that the Ndebele proverbs strengthen the value of the Ndebele language.

The study revealed that there learners do not like learning the Ndebele proverbs. This is means that the learners have a negative attitude towards leaning Ndebele proverbs .This study also indicated that the reasons why learners have negative attitude towards Ndebele proverbs were that The Ndebele proverbs had lost prestige. This means that the Ndebele proverbs no longer have the status they had before and hence learners have negative attitudes in learning them.

The study revealed that the main cause for the failure of the learners to master Ndebele proverbs in Insiza district were as a result of the multi cultural and language societies which dilutes and erode the value of the Ndebele proverbs .

The study also indicated that English language was the other language that was besides the Ndebele language that was spoken in Insiza district . This is because the English language is the language of instruction in all schools in Zimbabwe and hence gained more status than the indigenous languages.

The study revealed that there were challenges faced by learners in mastering the Ndebele proverbs .This means that learners encountered problems when they were learning Ndebele proverbs .The study revealed that the main challenge faced by learners in mastering the Ndebele proverbs was due to the fact that other learners speak different languages .This was due to the fact that the world is now made up of the multi language societies and hence there is a situation whereby a learner speak another language at home and also learn Ndebele language at school , making it difficult for the learner to master Ndebele proverbs .

The study also revealed that the parents did not support their children in learning Ndebele proverbs. This shows that the parents were not concerned about whether their children understand Ndebele proverbs. This also affects the interest of the learners in learning the Ndebele proverbs.

The study also indicated that the Ndebele proverbs were taught when the need arose . Meaning that the teachers also do not see the value of the Ndebele proverbs and hence taught them infrequently. This also makes it difficult for the learners to master Ndebele proverbs because they are not taught regularly.

The study revealed that there were strategies in place to ensure that learners master Ndebele proverbs. This means that there were measures in place to assist learners in mastering the Ndebele proverbs.

The study indicated that the strategy in place to ensure that the learners mastered Ndebele proverbs were the laws supporting the use of the Ndebele language and proverbs. This means that there were laws that have been enacted to support indigenous languages.

The study also indicated that the strategy to ensure that learners master Ndebele language have been in place for more than 10 years and they have not been changed . This shows that the strategies do not move with time as the social environment changes , the strategies need to adapt to the social change so that they remain relevant .Lack of change in strategies compromises on their effectiveness .

5.2. CONCLUSION

Based on the findings of the study, the researcher makes the following four conclusions:

First, the main benefit derived from the Ndebele proverbs was that they enriched the Ndebele language. This means that the Ndebele proverbs strengthen the value of the Ndebele language .This was supported by Nozie (1999) who stated that Igbo proverbs are seen as the voice or the mouth piece of the Igbo people. Anozie (1999) further stated that proverbs show the integrity and the value of Agbo language and people and also shows the wisdom of Igbo people.

Second, the main cause for the failure of the learners to master Ndebele proverbs in Insiza district were as a result of the multi cultural and language societies which dilutes and erode the value of the Ndebele proverbs . This was supported by Crystal (1992) who stated that the societies are now multi racial , multi cultural and this has resulted in the mixture of languages due to borrowing of words from other languages to native languages .Loan words creates confusion in people learning the native language and makes learning indigenous languages difficult (Crystal ,1992).

Third, the main challenge faced by learners in mastering the Ndebele proverbs was due to the fact that other learners speak different languages .This was due to the fact that the world is now made up of the multi language societies and hence there is a situation whereby a learner speak another language at home and also learn Ndebele language in school making it difficult for the learner to master Ndebele proverbs .This concurred with Capuz (1997) who stated that the societies are now multi racial , multi cultural and this has resulted in the mixture of languages due to borrowing of words from other languages to native languages .Loan words creates confusion in people learning the native language (Crystal ,1992).

Lastly, the strategies in place to ensure that the learners mastered Ndebele proverbs were the laws supporting the use of the Ndebele language and proverbs. This means that there were laws that have been enacted to support indigenous languages. This is in line with this concurs with Mutasa (2006) who stated that Governments from various states in Africa have put in place policies that encourage the use of indigenous languages.

5.3: RECOMMENDATIONS

Basing on the above findings and conclusions, the researcher makes the following recommendations:

5.3.1: RECOMMENDATIONS FOR PRACTICE

- 1) The policy makers should come up a clear language policy that supports the use of indigenous languages. The Zimbabwean government should come up with the policies that encourage the use of indigenous languages.This would ensure that Ndebele proverbs are taught regularly in schools.
- 2) The media in Zimbabwe should use the local languages so that the young people can also learn the proper local languages like the Ndebele language.This will encourage the learning of Ndebele proverbs.
- 3) Parents should participate in preserving the Ndebele language by teaching their pupils proper Ndebele language.This would ensure that the learners appreciate the importance of the Ndebele proverbs.

4) There should be incentives in schools to award pupils who perform best in Ndebele language so as to motivate the pupils to learn the Ndebele language.

5) The old people in the community should play a leading role in encouraging the use of proper Ndebele language. They would ensure that school children value the Ndebele proverbs.

6) Teachers should also lead by example by speaking in proper Ndebele so that their pupils can also speak in proper Ndebele language. This would instill a positive attitude on learners towards the Ndebele proverbs.

5.3.2: RECOMMENDATIONS FOR THE FURTHER STUDY

Since the main challenge faced by the learners in mastering Ndebele proverbs was that some of the learners spoke different languages. Therefore further study should be carried out on the effectiveness of strategies being put in place to ensure that learners master Ndebele proverbs.

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APENDICES

QUESTIONNAIRE FOR TEACHERS AND TEACHERS IN CHARGE

Dear Sir/Madam

I am a final year student at the Midlands State University (MSU) currently doing a Bachelor of Education Honours degree in African Languages . As part of my course, I am required to do a research project and I therefore request your assistance to this end.

May you kindly assist by answering the following questions. The research is purely for academic purposes and therefore the information provided will be treated with highest level of confidentiality.

Thank you in anticipation

Cellular phone 0779117816: 0716012477

SECTION A:DEMOGRAPHIC INFORMATION

1 Gender

Male ()

Female ()

2 Age

16 to 20 years () 21 to 30 years () 31 to 40 years () above 40 years ()

3 Education level

Ordinary level () advanced level () Diploma () degree () masters ()
Doctorate ()

4 Work Experience

Less than 5 years () 6years to 10 years () above 10 years ()

SECTION B :THE BENEFITS OF NDEBELE PROVERBS

5) Which other languages besides IsiNdebele are being spoken at your School ?

English () Shona () Tonga () other
specify.....

6 How long has these languages been spoken in your school ?

Less than 5 years () 5 to 15 years () more than 15 years ()

7 How often do you teach Ndebele proverbs ?

once a week () twice a week () thrice a week () if any ,
specify

8 Are the Ndebele proverbs beneficial in the teaching of Ndebele language ?

Yes () No ()

9 Who benefits the most from the Ndebele proverbs between the learner and the teacher ?

Teacher () Learner () both ()

10 What are the benefits of Ndebele proverbs ?

Enable people to abide to law () They show how people relate to their
environment () they teach people about life () if any ,
specify

SECTION C:THE CAUSES FOR THE FAILURE OF LEARNERS TO MASTER NDEBELE PROVERBS

11 do the learners like learning Ndebele proverbs ?

Yes () No ()

12 If No , why do they not like learning Ndebele proverbs ?

the proverbs do not move with times () loss of
prestige ()

Availability of other prestigious languages () other , specify

13 What are the cause for the failure of learners to master proverbs ?

Multi cultural societies () loan words () Education system that favours foreign languages () teachers have attitudes towards Ndebele proverbs () if any , specify

SECTION D:CHALLENGES FACED BY LEARNERS IN MASTERING NDEBELE PROVERBS

14 Are there any problems in the teaching of Ndebele proverbs ?

Yes() No ()

15 Why is it difficult to teach the Ndebele proverbs ?

Learners speak different languages () The education policy has more emphasis on English language () Some teachers are not fluent in Ndebele ()

16 Why are learners failing to master Ndebele proverbs ?

Learners come from different language backgrounds () Teachers have negative attitudes towards Ndebele language () Parents do not support the learners on learning Ndebele () if any ,specify

17 Do the parents support learners in ensuring that they master Ndebele proverbs ?

Yes () No ()

SECTION E:STRATEGIES TO ENSURE LEARNERS MASTER NDEBELE PROVERBS

18 Are there any strategies to ensure that learners master Ndebele proverbs ?

Yes () No ()

19 How long has these strategies been in place ?

.....

20 What are the strategies being put in place ?

Laws supporting the use of Ndebele language and proverbs () Avoidance of certain words from other languages () co-operation between teachers and parents () other , specify

21 Has these strategies been changing overtime ?

Yes () No ()

22 If yes , why are they being changed ?

.....

.....

23 If no , why are they being not changed ?

.....

.....

24 As a teacher, what recommendations can you suggest that can ensure that learners master Ndebele proverbs?

.....

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.....

.....

Thank You Very Much

INTERVIEW GUIDE FOR HEADS AND DEPUTY HEADS OF SCHOOLS

1) Job Title

2) How long Have been to the education system ?

.....

3) How long have you been the head or deputy head of this school ?

.....

.....

4) Are the Ndebele proverbs beneficial in the teaching of Ndebele language ?

.....

....

5) What are the benefits of the Ndebele proverbs ?

.....

.....

.....

6) What are the challenges faced in the teaching of the Ndebele proverbs ?

.....

.....

.....

7) Which language is the most spoken in your school ?

.....

.....

8) Why are learners failing to master Ndebele proverbs ?

.....

.....

.....

9) What has your school done to ensure that learners master Ndebele proverbs ?

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.....
.....

10) Are the parents supporting the school in ensuring that the Ndebele proverbs are mastered ?

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.....

11) How do parents support the school in ensuring that the learners master Ndebele proverbs ?

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.....
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12) What do you think should be done to ensure that learners master Ndebele proverbs ?

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THANK YOU VERY MUCH