Democratising Access and Success: IsiZulu Terminology Development and Bilingual Instruction in Psychology at the University of KwaZulu-Natal

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Abstract
African universities continue to rely on foreign languages, primarily English, for teaching and learning purposes. In this paper it is argued that the use of foreign languages in South Africa impedes African learners' access to the curriculum, whose mother tongue is neither English nor Afrikaans. Informed by the socio-cultural, hermeneutic, and constructivist schools of thought, the process that was followed by the authors to translate psychology terms into isiZulu is described. The challenges and lessons learnt during this process are shared. The paper concludes with the recommendation that, in disciplines such as psychology, which are based on values, translation should be undertaken hand-in-hand with the scholarly development of indigenous psychologies.

Keywords: IsiZulu, Translation, Psychology, Research, Clinical Practice; Terminology Development, Hermeneutics, Social and Cultural Theory, Constructivism; Higher Education; Mediation

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kanye Nokufundisa Okulimimbili Esifundweni Sezengqondo ENyuvesi YaKwaZulu- Natali

Isifingqo

*Amanyuvesi ase-Afrika asaqhubeka nokuncika kakhulu ezilimini zangaphandle, ikakhulu isiNgisi, njengezilimi zokufunda nokufundisa. Sibeka ukuthi lokhu kuyabakhinyabeza abafundi abangama-Afrika, isiNgisi nesiBhunu okungezona izilimi zabo zebele, kwenze ukuthi bangafinyeleli kahle ezifundweni (curriculum). Sithathela kwi- thiyori yezomphakathi namasiko (socio-cultural), i-thiyori ye hermeneutics, kanye ne thiyori ye constructivism, ukuchaza izinyathelo esazilandela ukuhumusha amatemu e-psychology, siwasusa esiNgisini, siwafaka olimini lwesiZulu. Siyachaza futhi nezingqinamba esahlangabezana nazo, sishiyelane nesikufundile. Uma sesigoqa, sibona kubalulekile ukuthi ukuhumushwa kwamatemu e-psychology, kuhambisane nokubunjwa kwezifundo zezengqondo nokuziphatha (*psychology*) ephathelene nabantu bendabuko.*

Introduction and Background

The advent of colonial education was accompanied by the marginalisation of African languages and indigenous knowledge systems in general. This was justified by colonial powers on the grounds that African languages were inherently inferior to European languages and as a result could not carry the weight of the scientific and aesthetic thought captured by foreign languages (Chumbow 2005; Wa Thiongo 2004; 2005; Zeleza 2006). As is shown below, this has hindered the academic development of second language speakers due to the fact that their first languages remain neglected, underdeveloped, and stigmatised (Kamwendo 2010). Since African states started regaining independence from their former colonial masters, several authors have pointed to the negative educational consequences of Africa's continued reliance on exoglossic languages for educational purposes. These authors argue that Africa has not developed and continues to fall behind other nations of the world in many indices of development. Brock-Utne (2010; 2013), amongst other authors, has written extensively about the underperfomance of African learners in the schooling system due to the language barrier. In South

Africa specifically, the use of European or foreign languages for instruction purposes in higher education has been shown to impact negatively on students' access to the curriculum and student success. This assertion is borne out by reports from The National Council on Higher Education (CHE), which indicate that African students whose mother tongue is neither English nor Afrikaans persistently underperform in all levels of study in public institutions of higher education in South Africa (CHE 2010).

Two decades post the transition to a democratic dispensation, race continues to be a major factor in South Africa as far as access to and success in higher education is concerned. While the demographics indicate that more African students are accessing higher education in the post-democratic era, success rates are racially skewed (CHE 2010), and epistemological access (Watson-Gegeo 2004) remains a major challenge. For the purposes of this paper, the term 'epistemological access' is used to refer to the relationship between language, ways of knowing (epistemologies) and cognition (Watson-Gegeo 2004). The paper advances the argument that exclusion of indigenous African languages as mediums of teaching and learning is detrimental to African students' access to the curriculum and also contributes to undemocratic or racially skewed success and dropout rates. The exclusion also extends to other sectors of public life. Wolff (2010) has noted that approximately 80% of the social, cultural and economic activities of ordinary Africans remain unnoticed as they are not communicated widely, be it in African or foreign languages. Africans are also prohibited from participating in nation building and the human rights discourse, as they are not competent in the de facto languages of the state, namely foreign languages (Zeleza 2006).

While a number of factors possibly contribute to the academic under-performance of black students, language of instruction has been identified as one of the main barriers to these students' academic success (CHE 2001; Dalvit & de Klerk 2005; Paxton 2009). According to Skutnabb-Kangas (2009), in Africa in particular, education in an unfamiliar second language is still widespread despite irrefutable evidence showing the benefits of mother tongue instruction. The above-mentioned situation, namely instruction in foreign languages, is not based on sound pedagogy, but rather on ideologies that have their roots in the colonial experience (Zeleza 2006). Proponents of the use of foreign or exoglossic languages as mediums of instruction in Africa often support this practice by arguing that, unlike European languages,

African languages are not sophisticated enough to handle complex social psychological and scientific phenomena. However, several scholars have rebutted this argument (Alexander 2010; Chumbow 2005; Zeleza 2006). These scholars draw on the argument of Cummins (1980), who maintains that language is not the actual content of academic knowledge. Rather, according to Cummins (1980), language is a symbolic representation and mechanism for communicating this content. Thus, in those instances where learners are not competent in the language of teaching and learning, access to the knowledge domain is obstructed. From a pedagogical perspective, it thus makes sense for learners to be instructed in the language they know best, which is the mother tongue (Auerbach 1993; Cummins 1980, 2000; Skutnabb-Kangas 2009; Skutnabb-Kangas & Toukomma 1976; Thomas & Collier 2002). Hence, education needs to be reformed to reflect sound pedagogical theory (Skutnabb-Kangas 2009). This must therefore incorporate the scientific development of African and other stigmatised languages (Maseko 2014).

Objectives

While the detrimental effects of the language of teaching and learning on second language speakers cuts across all disciplines, subjects and contexts, as has been noted by various scholars (Banda 2000; Paxton 2009; Engelbrecht & Wildsmith 2010; Macdonald 2000; Masitsa 2004), the current paper focuses on the negative consequences of the neglect of language matters in professional psychological training. Taking the above-mentioned context, the Language Policy of the University of KwaZulu-Natal (UKZN 2006), and the national policies guiding language practices in South African higher education as its departure points, the current paper seeks to address the following objectives: 1) to review the literature and describe the current status of language practices in the discipline of psychology; 2) to present the method and procedures that were adopted to translate psychology terms into isiZulu; 3) to present illustrative findings of the translation process; and 4) to reflect on the experiences and challenges that were encountered in order to inform future practices. In the paper attention is drawn to the need for the translation of psychology terms to be undertaken in tandem with the development of indigenous psychological terms and vocabularies.

Language Issues in Psychology Training, Professional Practice, and Research

Despite the fact that South Africa is a linguistically diverse country, and the above-mentioned studies which highlight the significance of mother tongue or bilingual instruction notwithstanding, the discipline of psychology has done little to acknowledge the influence of language as a mediator of psychological experience. This runs contrary to the theorising as well as the research findings from the social and cultural school of thought in psychology and learning, which emphasises that language is not simply a mechanism for communicating thoughts and intentions from one subject to another. Rather, language is a primary tool by means of which higher mental functions such as thinking and intention are formed (Vygotsky 1978). This makes language particularly important to professional and applied disciplines such as psychology and nursing, to mention only two, which deal with human mental and emotional phenomena. Engelbrecht and Wildsmith (2010) and Musser-Granski and Carillo (1997) argue that the experience of caring carries with it emotional, cognitive and physical aspects, which are difficult to express in a language other than the patient's mother tongue. As Morgan-Lang (2005) argues, access to the language of the community is important in training students to work in multicultural contexts as it enables them not only to communicate with their patients or clients but also makes it possible for the practitioner to situate his or her practice within the experiential realities and worldview of the client. The continued neglect of language issues in the training of psychologists thus remains a paradox, given the reality that language is at the heart of mental health care (Pillay & Kramers 2003; Swartz & Drennan 2000; Swartz & Kilian 2014). Swartz and Kilian (ibid) attribute this to a range of factors, including the tendency by many psychology educators and practitioners to favour a universalistic approach to mental health.

In some contexts, psychologists have resorted to the use of translators. This, however, is not without its own challenges, as Drennan (1999) has pointed out. This is because the complexity of psychological concepts makes it difficult for them to retain the same meaning from one cultural context to another. The term 'psychology' is a case in point; the term has no direct equivalent in most African languages. It is best explained by means of a phrase referring to the discipline that is concerned with the study

of the mind and human behavior (*izifundo zezengqondo nokuziphatha*). The meaning of the term is further complicated by the fact that it is rooted in different worldviews, values and epistemological orientation in different contexts (Mkhize 2004). Even if the term is translated correctly at the linguistic level, there might be slight cultural differences (non-equivalence) at the conceptual or semantic level. This applies to a number of terms in standard psychiatric and psychological nomenclature, such as the Diagnostic and Statistical Manual of Mental Disorders (DSM) and the International Classification of Diseases (ICD). For example, while hearing voices that are not audible to others, as well as other forms of hallucinations, points toward a serious psychotic disorder in the DSM V and the ICD 10, in other cultural contexts such experiences are permissible and understood to mean different things if they appear under certain circumstances. Within the African context in Southern Africa, visions and verbal instructions from one's ancestors are primary conditions signaling the experience of *ukuthwasa,* or the process of being called to become a diviner (Hammond-Tooke 1989).

The use of informal interpreters and other health care workers is also not ideal. Swartz and Kilian (2014) note that informal interpreters are forced to rely on their own creativity, as there is no standardised professional vocabulary to describe emotional and other social psychological states in African languages. This compromises patient care and reduces clinical practice to what has been termed 'veterinary psychiatry', meaning that, being unable to communicate with their own patients, clinicians are reduced to treating them as if they were animals. The best that clinicians can do is to observe their symptoms and behaviours and make far-reaching clinical decisions on these bases (Swartz & Kilian 2014). The presence of an interpreter during the clinical session also compromises the patient-doctor/psychologist relationship, as the confidentiality requirement cannot be fully adhered to.

The absence of indigenous languages in the training of professional and research psychologists in South Africa is thus a cause for great concern (Drennan 1999; Drennan, Levett, & Swartz 1991; Ovando 1989). Similarly, Pillay and Kramers (2003) are critical of this oversight as far as clinical professional training is concerned. Pillay and Kramers (2003: 57) argue that this trend 'is disturbing considering that language is the diagnostic and therapeutic instrument of the psychologist'. This finds further support in Ovando (1989: 208), who states that 'language is an important part of

culture'. Sue and Sue (1999), Banks (2001), Drennan (1999) and Ovando (1989) all highlight the neglect of indigenous languages in the training of psychologists. The net effect of the neglect of language matters in professional psychological training is that the racial imbalances, as far as access to professional psychological services is concerned, have been maintained well into the post-apartheid era (Swartz & Kilian 2014). This is despite the provisions of the South African Constitution which has been hailed as one of the most progressive constitutions worldwide (Pillay & Kramers 2003). The Health Professions Council of South Africa (HPCSA) also requires psychologists to ensure that culturally appropriate services are provided to clients. This however has not been translated into the requirements for professional training, leaving academic institutions to pay lip service to the language obligation. This situation is not unique to the professional training of psychologists nor is it limited to South Africa. For example, Kamwendo (2008) observed similar trends with respect to medical training in Malawi.

Concern has also been raised regarding the identity implications of the neglect of African languages, as far as African students are concerned. In their study of South African tertiary students, Robus and Macleod (2006) found that African students saw 'whiteness' as an indicator of excellence, while 'blackness' was associated with failure. Similarly, Engelbrecht, Shangase, Majeke, Mthembu and Zondi (2010), with respect to nursing training, noted that African students, despite being the majority in the province of KwaZulu-Natal, are disadvantaged as they have to express themselves in English during classes. This is despite the fact that these students would be practicing in settings where the language of communication would predominantly be an African language. Power dimensions are also evident during professional training where the African junior staff or students in training are prohibited from speaking to patients in African languages (Engelbrecht *et al.* 2010). In some cases, however, African students are required to translate video case material for their own classmates, a situation that is often wrought with tension. In a practicum supervised by the first author of the current article, an African student refused to translate video material from isiZulu to English for the benefit of the non-isiZulu-speaking students, on the grounds that, in the words of the student, 'I am not a translating psychologist'. The net effect of power dimensions with regard to language is that even black students may end up disowning linguistic or

cultural issues in psychology, in an effort to dissociate themselves from what is perceived to be a disempowering or inferior activity.

The discussion in the article thus far has focused largely on the importance of language in clinical professional training (Drennan 1999; Drennan *et al.* 1991; Pillay & Kramers 2003). The same applies in research contexts. Research in cross-cultural contexts, such as those predominant in South Africa, usually involves the use of tools such as questionnaires and tests that have been developed in North American and European contexts. Tools used in many clinical and psychological contexts contain terms that have not been standardised in African local languages. These are terms such as *placebo*, *single blind study*, *double blind study*, and *control and experimental groups*, to mention a few. These terms permeate many textbooks that are used in the training of researchers. Research also involves the practice of interviews which are conducted in African languages being translated into English or another European language for the purpose of writing up the research paper or dissertation. Except for the language disciplines, dissertations and theses are often written in European languages, thus preventing African languages the opportunity of growing and developing indigenous bodies of literature through the use of these languages in the write up of research. In many instances data collection involves the use of research assistants. It is not evident how these research assistants put the research terms into practice when they collect data in African communities, using African languages. Further, when the data has been collected, it is usually handed over to principal investigators who then code it in foreign languages for dissemination purposes. There is a danger that the knowledge becomes unavailable to the communities who are its custodians (Wa Thiong'o 2005).

The above review lends credence to the view that the neglect of African languages in the training of psychologists, including the development of terminology and vocabulary to talk about various social and psychological phenomena, has many unfortunate consequences. The following are some of these consequences:

▪ Inevitably, the finer nuances of psychological experiences captured via language are lost sight of;

▪ The experiential knowledge of the African learner is ignored in the classroom;

- African intellectuals/psychologists who are distanced or disconnected from their communities are produced, as they cannot talk meaningfully about psychological and emotional states through the medium of their own language. This contributes to the paucity of psychologists available to work with the working class or in rural areas;

- African psychologists battle to translate their knowledge to the local cultural context even though they are trained locally;

- The burden of seeing African clients falls heavily on the shoulders of black professional students, creating a huge backlog (and sometimes a huge resentment on the part of the African student on whose shoulders this burden has to fall);

- English-speaking students do not get (adequate or meaningful) exposure to black clients during training, which means they are not socialised to work with this population group in the future; and

- The apartheid system may inadvertently be reproduced: i.e. white psychologists are trained to work with white clients; and black (African) students to work with black (African) clients.

It is with the above-mentioned background in mind, that the Psychology discipline at the University of KwaZulu-Natal elected to be part of the South African-Norway Tertiary Education Development Programme (SANTED). The project was funded by the Norwegian Agency for Development Co-operation (NORAD); it involved collaboration between the University of KwaZulu-Natal (UKZN) and the Durban University of Technology (DUT). The development of discipline-specific terminology and teaching material in isiZulu was one of the primary objectives of the project (Ndimande-Hlongwa, Mazibuko & Gordon 2010). Since then, the University of KwaZulu-Natal has made further strides in terms of language policy. Its language policy, approved by the Council in 2006 (and revised in 2014), makes a provision for the use of isiZulu alongside English as a language of instruction. This is appropriate given that the vast majority of the province's population is isiZulu-speaking (Ndimande-Hlongwa, Balfour, Mkhize & Engelbrecht 2010). Section 2.9 of the UKZN language policy states: 'the

policy of multilingualism calls for the active cultivation of respect for diversity in language and culture' (UKZN Language Policy 2006). Several policies at the national level support the use of indigenous African languages in institutions of higher education (DoE 1997; 2002; 2003). This includes terminology development.

Prah (2004; 2008) has been one of the primary advocates for the development of scientific vocabulary and terminology in indigenous African languages, and he has found support from many scholars and academics (Alexander 1990; 2004; 2010; Wa Thiong'o 2005; Zeleza 2006). According to Prah (2004: 16), the 'development of culture, science and technology based on known and historical foundations rooted in the practices of the people' should be prioritized. The paper discusses some efforts in response to these calls, in relation to the discipline of psychology.

Theoretical Perspectives

Three main theoretical perspectives, all of which situate learning and human understanding in general in their social and cultural contexts, inform this paper. These are: the social and cultural tradition in psychology, represented by the works of Vygotsky (1978) and Wertsch (1991); philosophical hermeneutics as represented by the works of Gadamer (1975) and Nabudere (2011); and constructivism (Peavy 1997). The use of these three theories is supported by the interdisciplinary nature of the paper, which deals with the relationship between psychology, concept formation, language, culture, learning, and professional clinical practice. Socio-cultural theory deals in particular with the dynamic interdependence between the individual and society and its role in the formation of higher mental functions such as cognition. Philosophical hermeneutics emphasises the role played by language in making meaning and the need to situate our practices within the other's horizons of understanding, while constructivism foregrounds human agency in learning. The following sections briefly elucidate each of the above-mentioned conceptual and theoretical frameworks and their relevance to the current paper.

Sociocultural theory (Vygotsky 1978; Wertsch 1991) rejects the view that higher mental functions are a product of the maturation of internal structures within the person. Instead, the theory posits that mental functioning

originates from social and cultural life. From this perspective it is understood that processes and social interactions, which occur at what is known as the social plane, between people, are internalised to become part and parcel of a person's internal psychological world, through a process known as mediation. Mediational tools such as language have their origins in social life, and hence social, cultural and institutional factors play an important role in mediation. Thus, in order to understand higher mental functions such as thinking, it is important to take cognisance of language as one of the primary mediational tools. Vygotsky (1978) located mediation at what he termed the *zone of proximal development* (ZPD), which is defined as 'the distance between the actual developmental level [of the learner] as determined by independent problem solving and the level of potential as determined through problem solving under adult guidance or in collaboration with more capable peers' (Vygotsky 1978: 86).

In his theorising, Vygotsky was more concerned with what happens at the 'zone' (boundary) between people, rather than what happens internally, within people's heads. The activities (social interactions such as talk) happening between people are later internalised and come to direct people's actions. The transformation of social activity into an internal activity is best explained by Vygotsky's genetic law of cultural development, which states that functions appear twice during the course of the child's development. Initially, they appear on the social or inter-psychological plane as the child interacts with competent peers or others. It is only later that the functions are internalised to become part and parcel of the intra-psychological world of the child. This occurs when the child or learner uses inner speech (as opposed to others' instructions) to direct his or her learning. This theory is relevant to learning in a social cultural context such as South Africa. It points to the disadvantage experienced by African learners who are forced into a situation where they have to abandon their mother tongue and acquire education by means of a foreign mediational tool that they have not mastered. In the case of African learners or children, neither the adults surrounding them nor their peers have mastered the language of teaching and learning competently enough to direct their learning. Sociocultural theory would therefore support the development of scientific vocabulary in indigenous languages in order to scaffold learning.

The second theoretical framework, hermeneutics (Gadamer 1975), is similar to sociocultural theory in its emphasis of the role played by language

in inter-subjective understanding. Hermeneutics is generally concerned with how written and non-written (oral) texts are interpreted and understood by people (Nabudere 2011). It posits that human understanding requires individuals to take cognisance of the experiential realities of others who may be different from them, what has been termed their horizons of understanding, as it is these horizons that constitute the background against which people think and act. Gadamer (1975) further argued that in order to understand the other, people need to enter what he termed the hermeneutic circle, which involves understanding the whole with reference to its constituent parts. In the same vein, one cannot make sense of the individual parts without reference to the whole. The call for the development of indigenous languages for the purposes of scholarship would thus situate the learning experiences of the African child in its context (the whole), while also noting the individual circumstances of each learner (the part). The task of an African hermeneutics, according to Serequeberhan (1994) and Nabudere (2011), is not only to reinsert African contributions into the curriculum; it also calls for the development and use of African indigenous languages in order to produce and disseminate knowledge.

The third theoretical framework, constructivism, emanates from postmodernist thought. Instead of searching for grand narratives that purportedly explain the totality of human experience across contexts and time, constructivist scholars locate understanding in its social and cultural context (Freedman & Combs 1996). There is no single definition of constructivism. The term refers to a broad family of theories that emphasise the understanding that humans participate proactively in organising their own lives. Peavy (1997) traces constructivist thinking back to the seminal ideas propounded by Vico, Kant, Vaihinger, Frederick Barlett and Piaget, to mention a few. The core idea in constructivism is that individuals are not passive recipients of experience, but rather participate actively in creating and co-creating meaning. Hence, human agency is one of the primary defining features of constructivism (Mahoney 1995). Constructivism also contends that because people live in a social and cultural world that is a product of their own making, new meanings can be produced and renegotiated over time. Constructivism thus emphasises the idea that language is a primary tool by means of which people make sense of the world and their surroundings, hence the emphasis that is placed on storytelling as a means to solve problems. The relevance of this theoretical perspective to the topic under

consideration in the current paper stems from the fact that the neglect of indigenous languages in education interferes with the agency of the African learner, as far as learning is concerned. African learners are silenced during the learning process, as they are not fluent enough in the dominant language of teaching and learning. This means that they do not participate actively in creating and co-creating meaning. Instead, they are dislocated, as their stories remain untold. The development of indigenous African languages for academic and scientific purposes, therefore, is aimed at re-inserting the African learner into the learning process. The following section describes the methodology that was adopted by the authors to translate psychology terms and learning material into the isiZulu language.

Methodology

The literature recommends several procedures in order to avoid bias and non-equivalence of concepts in translation (Weeks, Swerissen, & Belfrage 2007; Maneesriwongul 2004). One of the most commonly used procedures is the back translation method, whereby the text from one language (the source text) is translated into another language (the target text), and then back-translated into the original (source) language by an independent translator who is not aware of the first version. The two versions are then compared and the final version is developed. Brislin (1976) has argued however that in and of itself, back translation does not address what needs to be changed in the translation nor does it specify what needs to be done to change it. Further, in subjects such as psychology which are rooted in values and epistemologies, even if a direct back translation is appropriate from a technical point of view, it may not capture the emotional nuances that are meant to be conveyed by the concept. Commensurate with the above-mentioned theoretical perspectives which foreground dialogue and discussion, and given the team's aim to use the process as a learning experience for participating students, the authors opted for a combination of two procedures, namely a one way forward translation followed by a committee approach (Weeks *et al.* 2007).

The process involved a number of phases. The first phase involved the extraction of key concepts and terms from undergraduate psychology textbooks. Two Masters students, who had been briefed by the first author, conducted the extraction manually. The process involved reading the text,

noting the key terms and then providing the definitions of these terms, either from the text or glossaries provided in the textbook, or from psychology dictionaries. This labour intensive, manual extraction of the key terms was conducted as the team did not have access to the Wordsmith tool at the time of the SANTED project. The two Masters students reported periodically to the first author, who ensured that a broad range of terms from the texbooks were identified, so that not only the terms considered to be difficult by the students were identified. It is important for the extraction team to identify important terms in the discipline, even though they may be regarded as 'easy' by the students (Engelbrecht *et al.* 2010). The terms were captured into an Excel spreadsheet together with their definitions in English. These definitions were then edited by the first author, who is a subject specialist.

A booklet comprising the list of extracted concepts was then given to eight psychology students to translate into isiZulu. The students were drawn from the third (senior undergraduate), Honours, and Masters levels. All eight students were isiZulu or isiNguni mother tongue speakers and had successfully completed the modules from which the terms had been sourced. In a briefing session the students were advised to work independently. When each student had completed their own translation, the group then participated in 12 workshops over a period of 6 months, during which each student presented his or her own translation, followed by a lively debate amongst the students. The first author, who was their psychology lecturer, did not participate actively in this process. He was available in an adjacent room and periodically came to the workshops to observe the students' discussions. The student team then settled on a final list of terms in isiZulu, noting instances where they had had major differences (in which case they listed all the isiZulu terms which they thought were appropriate). The students also kept their original notes which they brought along to the next phase of the process which involved isiZulu and psychology lecturers and experts. The students reported that the process had been a major learning experience, despite the fact that they had already successfully completed the modules from which the terms were extracted.

The next phase involved the workshopping of the terms by a committee comprising the eight students and isiZulu and psychology lecturers (experts). The experts were drawn from the discipline of isiZulu at the University of KwaZulu-Natal and the Durban University of Technology (partners in the SANTED project), and the KwaZulu-Natal Legislator. There

were ten isiZulu language experts (lecturers and professors) who varied in terms of their specialisations. Amongst them were linguists (specialists in the science of the Zulu language) and terminologists (specialists in the science of developing terminology). Two of them were members of the National Language Board at the time of the project. The team had a wealth of experience, having participated in many terminology development workshops of this nature previously. The discipline of Psychology was represented by two academics and the group of students as mentioned above. Like the students, the group of experts had been given the list of terms in advance of the workshop. Through a process of discussion that occurred over three workshops, each workshop lasting a full working day and well into the early evening (the team worked in a secluded venue and slept over), a final version of the isiZulu terms was completed (i.e. a glossary of key terms in English and isiZulu). It was interesting to note that, like the students, the experts did not always agree on a single word, in which case the alternatives were listed. IsiZulu language comprises regional dialects and this is to be expected.

With the translation process completed, it was thought that while having the glossary of terms in English and isiZulu would be useful to the students, embedding the terms within the context of a learning activity would even be better. The first author then worked with two Masters level students to develop a bilingual instruction handbook. The handbook uses isiZulu and English to take students through what is considered to be one of the difficult subjects in Psychology, namely Research Methods and Statistics. The completed manual was proofread by an isiZulu lecturer. It has been in use for the purposes of bilingual instruction in selected tutorials in the discipline of Psychology for the past three years. Feedback from each cohort is solicited and the notes are kept for future revisions of the handbook. In addition, a Masters level student is completing her dissertation on how the students have experienced the bilingual instruction. It is important to incorporate student feedback into future editions of the handbook.

Outcomes and Discussion

The outcome of the above-mentioned exercise has been the compilation of a comprehensive list of concepts in isiZulu and English covering the material that is taught at the first level in social psychology, a bilingual list of key terms in the Introduction to Research Methods module, as well as the

bilingual handbook of statistical methods. It is not possible to present all the findings in this paper. The following section presents samples from this work for illustrative purposes. It also discusses some of the challenges that were experienced by the authors. Table 1 and Figure 1 present samples from the research work, using the concept of the normal distribution, one of the key concepts in research methods, as an example. The explanation is first provided in a paragraph in English, with the key concepts highlighted. The same information is then provided in isiZulu. It should be noted that the concept is not introduced in isolation but within the context of an activity or exercise. This is consistent with the theoretical frameworks which foreground situated learning. Figure 1 presents the same information (the normal curve and deviation from the mean) but in graphical form, in the manner in which the student would normally come across it in a standard research book.

Table 1: Notes on the Normal Curve (*Amazwana nge Gwinci Elijwayelekile/Elivamile*)
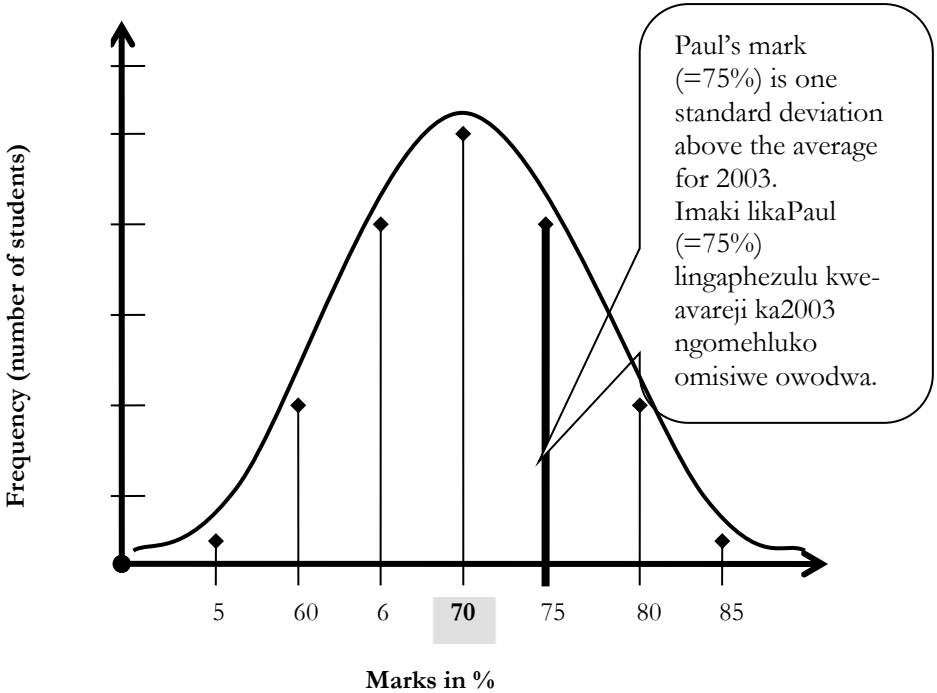
The **normal curve** marks out the approximate distribution (in frequencies) of observations in a **normal** (typical, usual, average) **population.** So, if we use the example of the 2002 Psychology 301 students, if they were a **typical** or **normal** class in terms of intelligence, there would be more (higher frequency) of students with marks around 80% (the mean), and the frequency of students will be dropping for higher and lower marks as marked out by the **normal curve.** So, there would be very few students with marks around and above 92% AND around and below 68%.

*Igwinci elijwayelekile (limise okwensimbi yesikole noma yesonto) licishe lihambisane ncamashi **nokuhleleka okuvame (okujwayeleke)** ukuqashelwa **eqoqweni-jikelele** (population). Sisaqhubeka nesibonelo sabafundi ababefunda iPsychology 301 ngo 2002, uma kuwukuthi lababafundi babeyikilasi **elijwayekile**, uma kukhulunywa ngokuhlakanipha, bazoba baningi abafundi abanamamaki alinganiselwa ku 80% (i-avareji), bese kuyehla ukuvama kwabafundi uma sesiya ngasemamakini amakhulu kakhulu namancane kakhulu, njengoba kukhonjiswa kwi**gwinci elijwayelekile**. Ngakho ke, kuzoba nesibalo esincane kakhulu sabafundi abanamamaki alinganiselwa noma angaphezulu kuka 92% nalabo abanamamaki alinganiselwa noma angaphansi kuka 68%.*

Figure 1: Paul's Performance in Relation To Other Students in 2003 (μ=70; σ=5)
UMdwebo 1: Izinga Lokusebenza Kuka Paul Uma Kuqhathaniswa Nokwabanye Abafundi ngo2003 (μ= 70; σ=5)

Paul's mark (=75%) is one standard deviation above the average for 2003.
Imaki likaPaul (=75%) lingaphezulu kwe-avareji ka2003 ngomehluko omisiwe owodwa.

*(Y-axis: Frequency (number of students); X-axis values: 5, 60, 6, **70**, 75, 80, 85; Marks in %)*

In Table 2 below, sample findings derived from a translation of various forms of attachment, a subject that is often taught in introductory psychology classes, are presented.

Table 2: Attachment Theory (Itafula Lesibili: I thiyori Yokunamathelana/Yokusondelana)

Attachment style: This refers to a way a person typically interacts with significant others	*Indlela yokunamathelana/yokusondelana: Lokhu kusho indlela umuntu ajwayele ukuxhumana ngayo nabantu abamqoka kuye*

Secure attachment style: A secure attachment style is characterised by high level of self esteem and high interpersonal trust. It is generally regarded as an ideal and successful form of attachement	*Indlela yokunamathelana/yokusondelana enokwethembeka (ephephile): Lendlela yokunamathelana noma yokusondelana izibonakalisa ngokuzithemba nokuzazisa, kanye nokwethemba abanye abantu. Ithathwa njengendlela yokunamathelana okuyiyona efanelekile nenomphumela omuhle.*
Secure attachment: In this type of attachment, the infant uses the caregiver as a secure base from which she/he explores the environment. Secure attachment in the first year of life is believed to provide an important foundation for psychological development later in life.	*Ukunamathelana okunokwethembeka (okunokuphepha):Kuloluhlobo lokunamathelana, usana (umntwana osemncane) lusebenzisa umnakekeli walo njengesizinda esethembekile (esiphephile) sokuhlolahlola umhlaba. Kukholakala ukuthi ukunamathelana okwethembekile onyakeni wokuqala wempilo yomuntu ikona okunikeza isisekelo esiqavile sokukhula ngomqondo nangomphefumulo empilweni yomuntu.*
Avoidant attachment: This is a type of insecure attachment that is characterised by indifference to the leave takings of, and reunions with, an attachment figure.	*Ukunamathelana okugwemayo: Lendlela yokunamathelana engenakho ukuzethemba (engatshengisi ukuzethemba) izibonakalisa ngokuthi umntwana angabi nandaba uma umnakekeli omqoka emshiya noma esebuya eza kuye (ngamanye amagama, umnakekeli umshaya indiva)*
Ambivalent attachment: This refers to a type of insecure attachment whereby adolescents are hypertuned to attachment experiences. This is thought to occur because parents are inconsistently available to the adolescents.	*Ukunamathelana obumanqikanqika: Lokhu kuchaza ukunamathelana okungenakuzethemba lapho abasesigabeni sokuvuthwa (adolescents) bekhombisa ukuzwela kakhulu ezimweni zokunamathelana. Kucatshangwela ukuthi lokhu kwenzeka ikakhulu ngoba ukuba khona kwabazali empilweni yalabo abakulesisigaba, akuthembekile.*

Several challenges emerged during the translation process, some of which were of a technical nature, while others were of a philosophical or epistemological nature. Among the technical challenges, the need to incorporate regional or geographic terms was important given that isiZulu comprises a number of dialects. Although the team was drawn from specialists and students from many corners of the province of KwaZulu-Natal, it was not possible for all regional variations to be incorporated. This remains work in progress and new regional terms will be added as the material continues to be used. It was also important to be mindful of the *ukuhlonipha* practice (respect or social rules of referring to certain psychological states). This was more so in the translation of words relating to human sexuality. In the absence of isiZulu words for some technical words, word borrowing was employed (cf. Engelbrecht *et al.* 2010). While the purists may object to this practice, it was thought to be acceptable in the process described in this paper as isiZulu, like all languages, is a living language that continues to adapt to the changing circumstances. This is commensurate with the hermeneutic theoretical framework which calls for one to engage openly and critically with the horizon of understanding of the other, and to be willing to be changed by others' useful and meaningful perspectives (Gadamer 1975; Nabudere 2011).

At the same time, re-inventing terms that have fallen out of use as a result of the neglect of African languages is important, as these terms are well-positioned to capture how psychological development is understood from an indigenous perspective (Engelbrecht *et al.* 2010). This is because scientific and academic concepts are shaped by culture-specific epistemologies, comprising what can be known, the nature of the knowing subject, ways of knowing and learning, and the relationship between the knower and the object of knowledge (Watson-Gegeo 2004). The example on attachment, presented in Table 2 above, can be considered as a case in point. The theory of attachment, from which the terms in Table 2 are derived, is based on the view that the individual taken in isolation is the primary unit of analysis and that the primary goal of psychological development is individuation or separation from others (Mkhize & Frizelle 2000). It is further assumed that the infant is attached to one person (primary care-giver). In an indigenous African context, however, the primary goal of socialisation is not individuation or separation from others; it is to locate oneself within an interdependent community of others. Multiple care-givers collaborate to raise

children and this means that the emerging attachment styles may be different from those that are derived from a predominantly individualistic culture. The maxim, *umuntu ngumuntu ngabantu* (a person is a person by virtue of participation in a community of human (ethical) selves) captures the dominant concept of the self in most indigenous communities. This view of self-understanding is likely to permeate indigenous understandings of concepts such as personality and intelligence (Mkhize 2004). Similarly, isiZulu, like other African languages, tends to be context-dependent. Hence a number of context-specific terms, referring to the stages of growth and psychological development of boys and girls, have been developed. The authors are thus of the view that while the translation of terms in the Psychology syllabus as it exists is important, this process needs to be accompanied by a bottom-up approach to develop indigenous psychologies (Mkhize 2004). This will ensure that translation does not have the unintended consequence of expediting the extinction of indigenous knowledge systems, to be replaced by a European psychology in an African language.

Conclusions and Recommendations

The use of foreign languages as languages of teaching and learning in the South African higher education system has been shown to negatively affect African learners whose mother tongue is neither English nor Afrikaans. African students present with higher dropout rates and low progression rates. The continued reliance on foreign languages does not augur well for these students as (epistemological) access and success remains undemocratic. Commensurate with the first objetive of this paper, it has been shown through the review of the literature that professional training in psychology continues to neglect language matters and this results in the production of graduates, African and non-African, who are not well-equipped to serve the wider South African population. Many practitioners and academics are not fluent in African languages, and yet institutions of higher education have not made the learning of African languages mandatory for professional students. African students' access to the psychology curriculum is further compounded by the fact that while psychology is based on culture-specific values, ontologies and epistemologies, by and large a universalistic approach to mental health prevails in practice.

It is against this background that the method and process followed by the authors to translate psychology terms into isiZulu was described in this paper. It was envisaged that the availability of scientific vocabulary in an African language will facilitate the learning of psychology. The paper then illustrated the outcome of the translation process. The presentation of the findings in the bilingual mode is commensurate with the code switching practices of African students and it is envisaged that availability of bilingual study material will make a positive contribution towards students' access to the curriculum. The challenges that were experienced during the translation process were noted. In particular, it was noted that psychology is rooted in different epistemological and philosophical assumptions, amongst which is the idea of the person. While it is important to translate terms to make the subject more accessible to students, developing indigenous psychologies from the bottom up is essential if psychology is to escape the European and North American memory in which it is embedded. Further, it is recommended that the process whereby students are able to write exams in African languages, including oral examinations, be expedited. Basic communication in an African language should be made a mandatory exit outcome for all psychology students and this will require support from national bodies such as the Psychological Association of South Africa and the Health Professions Council of South Africa.

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