

ALTERNATION

Interdisciplinary Journal for the Study of the Arts and Humanities in
Southern Africa Special Edition No 13, 2014
ISSN 1023-1757

African Languages in South Africa's Dispensation of Freedom and Democracy

- * *Alternation* is an international journal which publishes interdisciplinary contributions in the fields of the Arts and Humanities in Southern Africa.
- * Prior to publication, each publication in *Alternation* is reviewed by at least two independent peer reviewers.
- * *Alternation* is indexed in The Index to South African Periodicals (ISAP) and reviewed in The African Book Publishing Record (ABPR).
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- * *Alternation* was accredited in 1996.

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ISSN 1023-1757

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Alternation

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African Languages in South Africa's Dispensation of Freedom and Democracy

Guest Editors

*Nobuhle Ndimande-Hlongwa, Nhlanhla Mkhize and
Gregory Kamwendo*

2014

CSSALL
Durban

Acknowledgement of Reviewers

We wish to acknowledge the participation of the following reviewers in the production of this issue of *Alternation*.

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Thabisile Buthelezi – University of KwaZulu-Natal
Rajabu Chipila – University of KwaZulu-Natal
Phephani Gumbi – University of the Free State
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Editorial: African Languages in South Africa's Dispensation of Freedom and Democracy

Nobuhle Ndimande-Hlongwa
Nhlanhla Mkhize
Gregory Kamwendo

The colonial period witnessed an unprecedented devaluation and marginalisation of African languages on the grounds that they were inferior to European languages, which were considered to be the vehicles by means of which civilisation and enlightenment could be attained (Wa Thiong'o 2004; 2005; Rwantabagu 2011; Zeleza 2002). Proponents of the use of European or foreign languages as mediums of education in Africa also justified this practice on the grounds that African indigenous languages are underdeveloped, meaning that they lack the vocabulary to carry the weight of complex phenomena in the sciences and other fields of scholarly endeavour (Chumbow 2005). Arguments of this nature have been shown to be part and parcel of the colonial mission, which saw Africa as an anti-thesis of Europe. Thus, if Europe and its languages is developed, Africa and hers' must be underdeveloped (Zeleza 2002; 2006). Several scholars have called for the decolonisation process to be extended to the mental realm and this incorporates the intellectualisation of African languages, amongst other possibilities (Alexander 1990; Dei 2012; Wane 2008). In this regard, Wa Thiong'o (1986: ii) wrote as follows:

... the biggest weapon wielded and actually daily unleashed by imperialism against [the] collective defiance is the cultural bomb. The effect of a bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It

makes them want to identify with that which is furthest removed from themselves; for instance, with other people's languages rather than their own.

The scenario mentioned by Wa Thiong'o in the citation above is well documented in Africa, where education continues to be delivered primarily through the medium of foreign languages well into the post-independence era (Kamwendo 2010; Zeleza 2006). This has contributed to the academic marginalisation of African learners as well as the African population that is not conversant in European languages. For example, statistics by the CHE (2010; 2013) have consistently shown that African learners have the highest dropout rate in higher education and are least likely to complete their studies in minimum time. This applies at both the undergraduate and postgraduate levels (CHE 2010; 2013). Thus, while *formal access* (e.g. in terms of the statistics) to higher education has improved in South Africa since the dawn of the democratic era, *epistemological access*, incorporating but not limited to assumptions about the nature of reality, ways of knowing and thinking, and the relationship between the knower and that which is to be known (Watson-Gegeo 2004), remains a challenge (Boughey 2002). It has been argued that language is important as far as epistemological access is concerned; this incorporates the metaphorical use of language and its implication for teaching and learning (Boughey 2002; Watson-Gegeo 2004). Attention to epistemological access is critical if South Africa is to attain the democratic ideals enshrined in its noble constitution (Morrow 1993).

Marginalisation and exclusion extend to other domains of life as the African population is impeded from participating meaningfully in discourses concerning the state, the economy, and human rights, due to the over-reliance on European languages by African governments post-independence (Wolff 2010). It stands to reason, therefore, that without an effort to develop African languages for the purposes of education and wider communication, the hard earned democracy will remain a pipedream. It is also important on the other hand to situate language in culture, and this requires a critical examination of how language mirrors gender-based practices in society, these practices may be emancipatory or oppressive. At the same time, attention needs to be paid to the possibility of deploying African languages for the purposes of national development as well as regional integration. The importance of the two derives from the often cited argument that the wide use of African languages

will be detrimental to economic development. It has also been argued that the use of African languages in education and other public spheres risks exacerbating ethnic conflicts and disunity (cf. Chumbow 2005; Wa Thiong'o 2005). It is against the above-mentioned background that this special edition focusing on democracy and access to information, freedom of expression and gender equality, was conceived. Some of the papers are written in isiZulu; all the papers have an isiZulu abstract while some resort to the use of examples in isiZulu and isiXhosa, even though the paper is primarily in English. Through their practice, the contributors dispel the myth that African languages are best reserved for the home or private sphere, while European languages remain the primary mediums by means of which education and matters of the state are conducted.

The edition comprises 19 papers. Reference will be made to a few of these papers due to space constraints. The opening paper by Kaschula and Maseko is well positioned as it addresses the intellectualisation of African languages. The paper highlights the importance of language in concept formation; it discusses various legislative frameworks that have been put in place to enable the use of African languages for the purposes of education. The challenges as far as the implementation of these policies is concerned, as well as the possible solutions, are discussed. Ndimande-Hlongwa's paper, which is in isiZulu, echoes this theme. She highlights the challenges and opportunities for the development and use of African languages in various spheres. This is followed by a series of papers whose primary focus is the examination of the actual use of African languages in educational settings, be it at the basic or higher education level. The bulk of these papers focuses on vocabulary and terminology development. They provide ample evidence that African languages can be used for instructional purposes. For example, Mkhize *et al.* look at the development of vocabulary and bilingual instruction in the discipline of psychology; Mawonga *et al.* examine translation and terminology development, using the discipline of history as their point of departure; while Buthelezi *et al.* employ metaphor for the purposes of explaining the terminology used in media education at the postgraduate level. The reliance on metaphor is a creative solution to answer the criticism that there is inadequate vocabulary to express complex concepts in African languages. Watson-Gegeo (2004:333) has argued that:

not only is language metaphorical ...[but] thought itself is metaphori-

cal and made possible through categorization that is typically conceptualized as prototypes A great many categories and prototypes, however, in fact probably the majority, are socio-culturally constructed and therefore vary cross-culturally.

Buthelezi *et al.*'s paper demonstrates this quite well. The rest of the papers in this section examine academics and students' experiences of bilingual instruction.

Freedom of expression is another sub-theme of this special issue of *Alternation*. So, what is the relevance of this sub-theme in a special issue that focusses on the place of African languages in the 20 years of South Africa's democratic dispensation? Freedom of expression is one of the fruits of the post-apartheid era in South Africa. During the apartheid days, freedom of expression, especially among the non-whites, was severely muzzled. In the current issue of *Alternation*, freedom of expression is addressed in two ways: indirectly and directly. Indirectly, contributors to the special issue exercise freedom of expression through their choice of the language of publishing. Whilst English is the dominant language of scholarly publishing in South Africa and globally, some contributors like Ndimande-Hlongwa, Nkosi, Sibiyi and Gumbi, have written in isiZulu, an African language that happens to be one of South Africa's eleven official languages. The editors of the journal, by allowing authors, to use English and any other official language of South Africa, have created room within which authors could enjoy freedom of expression by choosing to write in their mother tongue. The direct expression of freedom of expression is evident in the paper by Kamwendo, which critically explores the notion of freedom of expression with reference to the 2013 Dube Memorial Lecture at the University of KwaZulu-Natal in South Africa. The lecture was delivered in isiZulu by Velaphi (VVO) Mkhize, a mother tongue speaker of isiZulu. Simultaneous interpretation was provided through English and sign language. This was a clear departure from previous lectures which were delivered solely through English. Kamwendo critically debates what the language practices at the 2013 Dube lecture meant for freedom of expression.

In another paper on the same theme of freedom of expression, Nakanjani Sibiyi (*Inkululeko Yokukhuluma Kwabamaphephandaba: Ukuhlaziywa Kwezingosi Zomgosi Ephephandabeni 'Isolezwe LangeSonto' nasephephandabeni 'Ilanga LangeSonto'*) critically discusses the language

that columnists use in the two gossip columns in *Isolezwe LangeSonto* and *Ilanga LangeSonto* newspapers. The ethical implications thereof on freedom of expression, moral obligations and respect for inherent human dignity as enshrined in the constitution of our country, are problematized. Newspapers usually feature gossip columns in which columnists comment on latest tidbits about celebrities, politicians, ‘social butterflies’ and ordinary citizens. The columnists exercise their freedom of expression to write without shackles in newspapers. Sibiya argues that sometimes columnists tend to cross the line between exercising freedom of expression and making derogatory remarks about their subjects.

‘African languages, race and gender equality’ is one of the sub-themes of this special issue. This sub-theme is very critical since language was one of the tools that was used to reinforce apartheid in South Africa. With the demise of apartheid, there is a need to turn African languages into tools of political, social, and economic, transformation. At the same time, language is the key instrument by which gender ideologies are constructed, perpetrated and propagated. Rabe (2014:151) asserts that in South Africa gender intersects with race and class and is often prominent in shaping identities. A few papers focus on this theme. Ndimande-Hlongwa and Rushubirwa’s paper (*Gender Inequality and Language Reflections in the African Indigenous Languages: Comparative Cases from IsiZulu and KiSwahili*) adopted the documentary research method to discuss and reflect on gender inequality in IsiZulu and KiSwahili languages.

The above gives a gist of the contents of this special edition. What stands out about the edition, as mentioned above, is the use of an African language alongside English for the purposes of scholarly publishing. Many scholars shy away from the use of their languages for fear that their work will not have a wider readership and hence their citation index will not improve. The authors have indeed shown that the war to use African languages for academic and scholarly purposes is not meant for cowards (Zinhle Nkosi, this edition). It calls for commitment and sacrifice in order to build a foundation for the future. As the authors argue, democracy, access and success in South Africa and Africa in general will be strengthened by the use of African languages. Initiatives such as this one need strong support from academic institutions and government.

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The Intellectualisation of African Languages, Multilingualism and Education: A Research-based Approach

Russell H. Kaschula
Pamela Maseko

Abstract

This paper seeks to understand the relationship between the intellectualisation of African languages and the facilitation of a research approach which will enhance this intellectualisation. The paper examines the legislative language policies and other documents published by government since 1994, which guide language use and practices in higher education, including the Catalytic Project on Concept Formation in indigenous African languages (one of the recommendations contained in the Report commissioned by the Minister of Higher Education for the *Charter for Humanities and Social Sciences* and the language clauses of the *Green Paper for Post-Secondary School Education and Training*). These policy documents are analysed against the backdrop of the research work of the newly initiated NRF SARChI Chair in the Intellectualisation of African Languages, Multilingualism and Education hosted by Rhodes University. The paper argues that while policy provides an enabling environment for the promotion and development of indigenous African languages and advocates for promotion of equity and equality, in actual fact, HEIs still grapple in implementing provisions of these policies. The paper further discusses the teaching, learning and research in the African Language Studies Section of the School of Languages at Rhodes University and how the Section adopted the provisions of the national policy and institutional policy on language in turning itself into a source of intellectual vitality in the teaching, learning and research of particularly isiXhosa. Six focus areas of research, linked to the NRF SARChI Chair, will be outlined in order to create a practical link between Policy, Implementation and the Intellectualisation of African Languages.

Keywords: Intellectualisation of African languages, multilingualism, language policy implementation, South African higher education, Transformation

Russell H. Kaschula noPamela Maseko *Ukuqonda Izilimi Zase-Afrika, Ubuliminingi NezeMfundo: UkuLandela Indlela Yocwaningo*

Isifingqo

Ucwaningo lolu luhlose ukuqonda ubudlelwano obuphakathi kokusetshenziswa kwezilimi zesintu emazingeni aphakame kanye nokusetshenziswa kwendlela yocwaningo ezokwengeza amathuba okusetshenziswa kwezilimi lezi (Finlayson & Madiba 2002). Ucwaningo luhlaziya inqubomgomo yolimi esemthethweni neminye imibhalo eshicelelwe uhulumeni elawula ukusebenza nokusetshenziswa kwezilimi kwezemfundo ephakame kusuka ngonyaka wezi-1994, kanye ne-Catalytic Project on Concept Formation in indigenous African languages (esinye seziphakamiso esiqukethwe embikweni owethulwa ngungqonqoshe wezemfundo ephakame nge-Charter of Humanities and Social Sciences (HSSC 2011) kanye nezinhlamvu zamazwi e-Green paper for Post-secondary School education and training (2012). Imibhalo yenqubomgomo ihlaziywa kubhekwe umsebenzi wocwaningo kasihlalo we- NRF SARChI ekusetshenzisweni kwezilimi zesintu emazingeni aphakame nobuliminingi kanye nezemfundo e-Rhodes University. Ucwaningo lolu luphakamisa umbono othi noma inqubomgomo isipha amandla okukhuphula nokuthuthukisa izilimi zesintu kanye nokukhuthaza ukulingana nokungacwasi, eqinisweni izikhungo zemfundo ephakame zihlangabezana nobunzima bokusebenzisa izihlinzeko zenqubomgomo. Ucwaningo lolu luzoxoxa futhi ngokufundisa nokufunda kanye nocwaningo emnyangweni wezifundo zezilimi zesintu esikoleni sezilimi e-Rhodes University kanye nokuthi umnyango lo wamukela njani izihlinzeko zenqubomgomo kazwelonke kanye nezesikhungo eziphathelane nokuguqulwa kwezilimi zibe umthombo wenhlanganipho ekufundiseni nasekufundeni kanye nocwaningo ngolimi lwesiXhosa. Imikhaka emqoka eyisithupha yocwaningo ehlobene nesihlalo se-NRF SARChI izovezwa ukuze kwakhiwe ubudlelwano obenzekayo phakathi kwenqubomgomo, ukusetshenziswa kwayo kanye nokusetshenziswa kwezilimi zesintu emazingeni aphakame.

Introduction

Since 1994, South Africans have conscientiously placed much value and effort into policy creation at national, provincial and local government levels. This includes policies which are underpinned by the Constitution; including the Constitution itself, policies which dictate how business is to be done, how we receive social welfare and under what guidelines we are to be educated – policies that dictate how we live, how we prosper or otherwise, and how we die. We are now arguably at the point where the country suffers from policy-fatigue. This policy-fatigue is then the result of lack of implementation. Arguably we are a nation of debaters, stemming back into the depths of time and embedded orality and culminating for example in our own negotiated political settlement. However, implementation is about getting things done and this is now the challenge that faces language policy and planning initiatives.

The necessity for the intellectualisation of our African languages falls directly within this paradigm of implementation. One must however also acknowledge that there can be no successful implementation without firm policy in place. According to Finlayson and Madiba (2002: 41) ‘...with such a clear policy framework, language intellectualisation...is more likely to succeed’. Firstly, this paper will attempt to highlight relevant policy framework within which we operate. Secondly best practices in terms of policy implementation will be discussed against the backdrop of new developments such as the NRF SARChI Chair in the Intellectualisation of African Languages, Multilingualism and Education, as well as the Department of Higher Education and Training’s (DHET) recently announced Catalytic Project in Concept Development for African languages.

Defining Intellectualisation

The term ‘Intellectualisation’ could be considered a controversial one when it comes to African languages. One may well ask: Are not all languages equally intellectualised; underpinned by sophisticated, rule-governed and elaborate grammatical and sociolinguistic systems, regardless of whether they are used as languages of learning and teaching or whether they are used in high status domain areas such as politics or not? The answer to this is probably affirmative. However, one cannot deny the years of neglect and lack of both corpus and status planning from which these languages suffer. Hence it can

be argued that at this point in our history the intellectualisation of African languages is an imperative if we are to develop the education system appropriately and respond to Minister Nzimande's call to encourage the use of our languages as LoLT, at least at the tertiary levels. Alexander (2013: 81), in his final and posthumously published intellectual offering states in this regard: 'The case for the use and development of African languages as languages of tuition in tertiary education can be made in terms of a five-dimensional argument that relates the matter to (bio-cultural) diversity, (economic) development, (political) democracy, (human) dignity and effective didactics'. In relation to didactics it is also necessary to intellectualise our languages at tertiary levels so that teachers can be fed into the Basic Education Department, teachers who understand the notion of mother-tongue and mother-tongue-based-bilingual-education (Alexander 2005). The intellectualisation and promotion of multilingualism therefore needs to feed in from both sides of the education spectrum, a contrary view to that held by some scholars such as Turner (2012) who argue that this initiative needs to be driven by the Department of Basic Education and not at the tertiary level.

The first colleagues to raise the issue of intellectualisation in the South African context were Madiba and Finlayson (2002: 40) who expressed optimism by stating that '...intellectualisation in South Africa is more likely to succeed than in most developing countries, as it will receive increasing ... momentum, support and success'. Thereafter, Alexander further developed and championed this concept, building on the work of Filipino scholars such as Sibayan and Gonzalez (1995: 11) who argue for the intellectualisation of languages in order for them to be used in government administration, science, technology, medicine, engineering and so on. Madiba and Finlayson (2002: 40) define this initiative as '...the planned process of accelerating the growth and development of our indigenous languages to enhance their effective interface with modern developments, theories and concepts'. This means creating a 'counter-hegemonic' trend in order to displace English as the only language of power and cultural capital (Sibayan 1999: 448).

Referring to the work of Madiba and Finlayson, Alexander (2005: 20) notes that they outline 'the technical linguistic and sociolinguistic issues with which corpus planning and the development of new registers and styles are confronted ...'. This includes the lack of guidance when it comes to word-formation patterns and their actual use (Finlayson & Madiba 2002: 14).

We suggest that to some extent this has been considered in the 2005 spelling and orthography rules as outlined by PanSALB i.e. for all the official African languages in South Africa. The isiXhosa rule book outlines, for example, the revised orthography rules and principles which includes a guide to editing and proofreading as well as notes for language practitioners and other editorial matters (Tyolwana *et al.* 2005: 1-43). Furthermore, the intellectualisation as outlined by these scholars should now also be driven by the new Concept Development Catalytic Project that was recently announced and which is discussed below. Finlayson and Madiba's hopes that political developments such as NEPAD would contribute to intellectualisation have not materialised and have arguably come to nought (Finlayson & Madiba, 2002: 57-58). It remains to be seen whether the new *Use of Official Languages Act* (2012) will fulfil this role.

Alexander (2005: 21) notes further that one must also take into account the '... considerable and significant contribution which creative writing and journalism are quietly making towards the intellectualisation of African languages'. This is true even today, especially with languages such as isiZulu where the *Isolezwe* Newspaper has been a great success story. Alexander (2010: 6-24) further recognises the need to work with the Academy of African Languages (ACALAN) to intellectualise our languages through translation efforts across the continent. This is a process which needs to be revisited and re-invigorated.

Intellectualisation is then a developing concept which requires further definition and refinement on an on-going basis. It is arguably about the process of language policy implementation. In other words, the development of terminologies using whatever means we have at our disposal. This includes the intellectualisation as represented through postgraduate research and theses where terminologies are being developed (Sam 2010; Magagane 2011; Makhathini 2011; Nteso 2013). Furthermore, the use of Human Language Technology to develop languages, for example the work done by translate.org is of vital importance. The use of translate@thons has also resulted in some success stories, for example the translation of google into isiXhosa at Rhodes. Finlayson and Madiba (2002: 53) suggest an approach where '...strategies are focused on how to create new terminologies within the minimum period and to maximise their acceptance'. Further challenges would involve codifying '... terms that are already in existence ...' and establishing '... how these terms should be disseminated to their target users'.

Alongside these initiatives would be the creative writers who continually add visibility to African languages, supported by multilingual prizes and competitions such as the M-Net book awards and the Maskew-Miller Longman Awards. Intellectualisation is therefore many stitches in a single tapestry. Furthermore, it requires a collective effort as stated by Finlayson and Madiba (2002: 48): ‘Planned language intellectualisation in South Africa involves individuals, quasi-governmental (parastatal) and non-governmental agencies’. This would then include the Departments of Arts and Culture, Basic Education, Higher Education and Training as well as Science and Technology who now fund the African Languages Chair. Intellectualisation also directly involves parastatals such as the South African Broadcasting Cooperation (SABC) and the Pan South African Language Board (PanSALB).

In order for intellectualisation to succeed, we need to see the languages of the nation as ‘...part of its natural resources...on the same level as its petroleum, minerals and other natural resources’ (Wolff 2006). Individuals such as translators, interpreters, writers, church leaders also play an important part in term creation and language use. In this regard one should also take into serious contention the proliferation of indigenous languages being used on social network sites and more generally on the internet by individuals who are consciously and unconsciously involved in both status planning and intellectualisation (Dlutu 2012). A good example is that of Kiswahili. According to Ipara and Mbori (2009: 142) ‘[i]t is also increasingly being used in the electronic media. In addition, there has also been the creation of a 3000-word Kiswahili computer glossary by Microsoft (Microsoft 2004) ... there exist discipline specific dictionaries’. This is an area in need to further research and to which we need to apply our minds in terms of intellectualisation.

Identifying the Policy Framework

It is within the following policy framework that intellectualisation can take place. As indicated above, the policy framework is imperative for policy implementation. It will become clear that the notion of ‘intellectualisation’ speaks directly to implementation of policy. According to Finlayson and Madiba (2002: 43), our present language policies use as a point of departure the 1995 Language Plan Task Group (LANGTAG) recommendations which

‘...provided a framework for the development of the indigenous languages’. This group also recommended the centralisation and harmonisation of our languages as part of the intellectualisation process (Alexander 1989). Without going into this debate I would argue that what we require today is what we could term cooperative harmonious development rather than strict harmonisation which is unpalatable to many in South Africa. Such harmonious development would require the nurturing of cooperation between what we could now term dialectic languages, for example isiZulu and isiXhosa and this is now subsumed within the work of both the African Languages Chair and Catalytic Projects as outlined below.

The *Language Policy for Higher Education* (LPHE 2002) is now the national policy document guiding language use and practice in South African HEIs. It makes provision for the role different South African official languages must play in higher education. It states that individual and national development should be facilitated by promoting the use of all appropriate official languages, especially in higher education. In recognising the widely accepted role of a university in research, and the historical backlog in the development of indigenous African languages, it also stipulates that universities need to take the initiative in the development and use of African languages in higher education. However, it is also the accepted view that English and Afrikaans, because of the state of their intellectualisation, and as a result primarily of the privileges they enjoyed in the past political dispensation, will continue to be languages of tuition for some time to come. While this is acknowledged as a trend in South African universities, the policy also makes provision that these languages should not act as a barrier to access and success in tertiary education, especially to those students for whom they are additional languages. The LPHE notes the marked disadvantages faced by students speaking African languages. It states that indigenous African languages have purposefully not been used in HEIs as language of learning and teaching (LoLT) in the past and that they have not been fully developed as academic or scientific languages. Therefore students entering university engage in that environment in a language ‘foreign’ to them (Gambushe 2012). It does not help that, because of the schooling system, these students are also not academically proficient in English or Afrikaans.

In essence, the LPHE recommends that universities make provisions

for assisting students speaking languages other than those of tuition with academic literacy; to make provisions regarding the academic role of indigenous African languages against other languages within the institution; to undertake projects that focus on the development of all South African languages such that they can be used across disciplines, as well as their use as formal academic languages at the higher education level; encourage multilingualism by identifying and promoting the learning of at least one additional language or supportive language of tuition; and provide a comprehensive plan regarding the development and implementation plan of relevant languages in each institution as to when they would be fully developed to be used as mediums of instruction in specific disciplines. All these recommendations point to the need for the intellectualisation of African languages as a general research focus area so that they can be used to ensure equity of access and equity in success for students speaking indigenous African languages (Gambushe 2012).

The second national strategy on the intellectualisation of African languages at HEIs is contained in the Department of Education's 2003 *Report on Development of Indigenous African Languages as Mediums of Instruction in Higher Education*. The Report examines the state of African languages with regard to higher education, as well as action that should be undertaken in facilitating their intellectualisation and research at university level.

More recently the *Green Paper on Post-secondary School Education* (2012) recognises the threat to African languages, stemming from their present lack of status in South Africa. The paper suggests proficiency by students in an African language as being a requirement for professional training; the training of mother-tongue teachers to teach in African languages, and encouraging students to take an African language as part of their curriculum. This reflects the need for a concerted effort from the point of view of both education departments regarding implementation, as suggested earlier in this paper. Unfortunately there is a silence that emanates from the Basic Education Department at the present moment and there does not seem to be a relevant flow of information regarding language teaching and learning between the two departments.

Although these policy imperatives have been in place for almost a decade, many HEIs have not provided research and knowledge production that is focussed on translating the provisions of the policies in a manner that would meet the required outcomes. The sentiments expressed by the Ministry

of Higher Education and Training regarding the development of African languages and promotion of multilingualism, initially in April 2011 are an indication that this research represents a critical area, as part of the national strategy for higher education, in addressing the challenge to higher education of providing quality education that is accessible to all, regardless of the language(s) one speaks.

The 'Intellectualisation of African Languages, Multilingualism and Education' NRF Research Chair is therefore directly aligned to the National Research and Development Strategy of the government, which sees the development and promotion of African languages as scientific languages as critical within the wider role of the university in South Africa. The research is aligned to national language policy and creates a platform for the implementation of policy, building on existing research strengths and aligning these to the national strategies. It is also my view, as outlined in recent media articles and broadcasts, that effective multilingualism and intellectualisation of African languages will aid South Africa in creating Social Cohesion (cultural as well as linguistic), a national government initiative forming part of South Africa's broader national language planning initiative. This research focus area has been recognised as a scarce and critical knowledge field that is in need of promotion and development.

Arguably, provincial language policies take direction from the Constitution, most with three official languages. It is with these Provincial Language Policies where South Africa's Language Policy can become a reality and universities should be taking their cue from these policies. However, not all universities actually have a Language Policy and Implementation Plan in place (Maseko 2008; 2011). It would be necessary to have these in place before any university could move forward in terms of intellectualisation and implementing multilingual models as these would need to be sanctioned by coordinated policies and implementation plans.

Arguably the forked tongue of multilingualism, where the two prongs of the tongue of the serpent flick independently, allows for paper policy and little more in South Africa, thereby encouraging language death, unless we collectively take control over the implementation process, including government, the private sector, universities and citizens (Kaschula 2004; Swanepoel 2011). Swanepoel (2011) further states that the Constitution provides for a heterogeneous rather than a homogeneous society and that language is one of the markers of this heterogeneity, and it is reflected in multilingualism.

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One of the main challenges in the development of African languages in Higher Education is at this policy level. While an admirable policy exists, which, at a glance, should ensure development of African languages and promotion of multilingualism, the policy often lacks a plan of implementation, as well as directives on who should lead or drive its implementation (at both national and institutional level). The other factor related to implementation is monitoring. The LPHE and the *Report on the Development of Indigenous Languages as Mediums of Instruction in Higher Education*, for example, state clearly what needs to be done by institutions in promoting the development of African languages. However, there is no monitoring of the extent of compliance with provisions of policy (at both national and institutional level). The simple example is that of the formulation of institutional policy and the institutions' submission to the Education Ministry of their 5-year plan regarding the development of African languages as mediums of instruction. The LPHE (2002) requires that Higher Education Institutions (HEIs) formulate their policy with an implementation plan, and publish it. The LPHE (2002) also stipulates that HEIs should provide the Ministry of Education, every 5 years, with a report which provides the extent of the implementation of its plan. While 19 of the 23 HEIs have their policies published, only one has provided the Ministry with a report on the progress of implementation of policy. The essence of the argument here, though, is that the policy could possibly be sufficient but lacks strategies and other means to monitor compliance.

A Ministerial Advisory Panel on African Languages in Higher Education (2011/12/13) has also been created. Notice 103 of Government Gazette 35028 (10 February 2012) announced the establishment of a ministerial advisory panel on developing African languages as languages of scholarship at institutions of higher education. The panel was constituted by the DHET to advise the Minister on the current status of teaching, learning and research of indigenous African languages in South African HE. Further, within this context and that of the present language policy in HE, the panel was required to identify hindrances to promotion of African languages in HE, as well as to provide the Minister with practical recommendations on the promotion and development of these languages. The panel is expected to report its findings and recommendations to the Minister in June 2013.

The above are just a few of the policies and promulgations that guide language use and practices in HE. It is a cause for concern though, that

implementation of the policies, grand as they are, is not effectively monitored. Bamgbose (1991: 133) and other prominent language scholars (Alexander 2002; Kaschula 2004; Webb 2002: 182-183) have concurred that many African countries and institutions within them have sound language policies but nonetheless lack sound implementation plans. Kaschula went on to say that language policies in Africa are characterised by lack of 'political will to drive the process' and thus 'much lip service has been paid to the implementation processes' to little effect (Kaschula 2004: 11). As a consequence, policies and recommendations on implementation are published without any monitor having assessed, through monitoring and evaluation, the non-implementation of previous policies. Having said that, the HSSC and Catalytic Project (2011) and the *Green Paper on Post-Secondary School Education* (2012) seem to be more definite and provide concrete guidelines on scholarly work that needs to be undertaken to ensure implementation and the expansion of the role of indigenous African languages in particular, in higher education in South Africa.

Furthermore, the *Green Paper on Post-Secondary School Education and Training* (2012 par 6.10) provides for African languages to be taught across disciplines at universities, and therefore, the following is proposed:

- a) Inclusion of African language proficiency as a requirement in professional training (the Department of Higher Education and Training acknowledges that this is already a practice in some faculties of some universities, and that the department will look at how this could be implemented across faculties in all universities);
- b) Universities should provide teacher-training that focuses on mother-tongue education for teachers of African languages in order to implement properly the Department of Basic Education's mother-tongue policy for primary school learners; and
- c) Universities should encourage students to take a course in an African language as part of their curriculum (for proficiency as well as to elevate the status of African languages in the country).

The Green Paper, as with the Humanities and Social Sciences Catalytic Project on Concept Formation, makes bold and concrete recommendations on how indigenous African languages should be strengthened and developed in HE. It moves away from simply justifying the teaching of African languages in HE and instead provides possibilities for how they can be included in various curricula. It also acknowledges some good practices and commits the DHET to explore how these can be replicated in other contexts. There is, however, focus on African languages being taught as additional languages in university courses and in teacher-training. At Rhodes, for example such discipline related vocation specific second language courses are in place for Pharmacy, Education, Law and Journalism (both second language and mother-tongue). While this is important in facilitating social cohesion and effective mother-tongue-based education, first and foremost, the survival of African languages is based on these languages being taught at universities as first languages. At Rhodes, for example we have tried to develop isiXhosa as a meta-language, teaching courses such as translation studies, orthography and writing skills, literature and media studies, human language and technology and sociolinguistics in isiXhosa.

We know that national policy is burdened with limitation clauses such as ‘where possible’, ‘where practicable’, ‘may’, and so on. Policy at institutional level seems to take its cue from national policy and, as such, institutions seem to be able to escape some of their responsibilities towards use and development of African languages. This brings one to the debate over whether language rights actually exist or whether they amount to privileges (Kaschula & Ralarala, 2004). Harrison (2007: 82) in relation to multilingualism in the context of British social workers argues that ‘...legislation coupled with initiatives to promote attitudinal change on the part of dominant language groups is needed to bring about linguistic equality...’ and that rights alone are not sufficient. Docrat (2013) points out that these rights are in fact subjected to the limitations clause (Section 36 of the Constitution) which places a limitation on all rights and she further suggests that this is justifiable and important in terms of the slide-scale formula i.e. this explains why a practical measure is required within constitutional provisions. The only fundamental right is then the right to life and languages do not fall within this ambit. Notwithstanding this, we would argue that policies need to be more explicit in terms of implementation and responsibilities to be undertaken.

The NRF SARChI Chair and CEPD Catalytic Projects
NRF SARChI Chair: Intellectualisation of African Languages, Multilingualism and Education

The Chair seeks to facilitate theoretical debates within the fields of theoretical linguistics, applied language studies, second language teaching and learning, as well as in African literary studies. These debates seek to interrogate how Western perspectives and knowledge production can be adapted for the African and South African context. In this process new or revised theoretical approaches and paradigms for African language research, as suggested in this paper must be constructed and further knowledge production created.

There is also the need to create a platform for vigorous debate around methodologies, both in terms of curriculum development in African languages as well as actual teaching methodologies, such as the mother-tongue and second language vocation-specific courses that have, and are being developed, for example at Rhodes, UCT and UKZN. In doing so the Chair contributes to bringing the teaching and learning of African languages into the twenty-first century. The work of the NRF Chair in African languages is then to increase our understanding in areas such as the influence of Western perspectives on African linguistics; the extent of corpus African language planning in South Africa within certain disciplines such as ICT and others; the approaches that are being used and implemented in regard to corpus language planning in the country; how to facilitate corpus language planning in African languages and how this has been done in other parts of the continent; the link between social cohesion amongst South Africans and how this can be facilitated through the development of vocation-specific second or additional African language courses; possible methodologies that can be used in the creation of these vocation-specific courses in African languages; approaches that can be used by HEIs in South Africa for the creation and implementation of language policies that are context specific; best practices when it comes to the implementation of such policies and increasing our understanding of how such policies can best underpin the learning process and facilitate effective cognition among students, particularly students whose mother-tongue is not English; the history and development of both oral and written literatures in African languages; finding appropriate theoretical paradigms for the analysis of such literature as well as

the documentation and dissemination thereof and understanding the contemporary influences on writers who are using African languages as a medium.

Building on these objectives at a strategic level, the major research areas that we outline below are responding to challenges that currently largely elude the African university. Some of these challenges are the development of strategies to facilitate the access, retention and success of historically disadvantaged students, and using African languages to enable development, change and transformation within the university environment. Through the Research Chair the aim is to entrench institutional, regional, continental and international collaborations. This research is essential as Africa attempts to find solutions to a range of matters pertaining to the under-performance of many black students at university, as well as challenges facing universities in achieving quality education that is responsive to the needs of society (Alexander 2013). Furthermore, at a strategic level the research activities planned from 2013-2017 for the Chair will focus on the following six major critical research projects, which are subsumed under the three main research areas.

The first critical area of research is linguistics and applied language studies. The first project in this domain is designing techniques, methods and approaches for language policy planning and implementation as well as teaching in multilingual Higher Education contexts. The objective here is to undertake research into the strategies that are currently being used to implement language policies at South African institutions of higher learning. Furthermore, research looks at mother-tongue-based-bilingual educational approaches to assess the viability of using African languages as mediums of instruction alongside English in the medium to long term. It is necessary as part of pursuing key research areas in this field to assess comparatively what is taking place at HEIs in terms of language policy planning and implementation. Furthermore, this needs to take into account the context within which each institution operates. Another key research question is to assess best practices and to establish whether such best practices can be replicated at other HEIs as discussed later in this paper.

The second research project involves corpus development in African languages with a focus on translation, terminology development and lexicography. Limited use of African languages in higher education is often linked to the inadequacy of African languages as scientific/academic

languages. Universities across the country have started a process of the development of African languages to support learning in higher education. This is an essential part of corpus planning. The Chair, together with the Postgraduate team are researching and documenting what has been done to date at South African HEIs to facilitate terminology development in African languages. This serves as a point of departure in the sense that it provides coordinated documentation of exactly what has been achieved. The Chair will pay particular attention to terminology development in isiXhosa and this will create a model for other official languages. The key objective of the research is then discipline related terminology development and the dissemination thereof. This also overlaps with the work of the Catalytic Project outlined below. The outcome will be the development of terminology in isiXhosa in other disciplines such as the Natural Sciences and in Political Studies. The Chair will work with natural scientists to produce this terminology in the field of science which will culminate in the publication of a science bilingual glossary.

The third research project or areas involves African languages and ICT for Development (ICT4D). The objective here is to facilitate and design strategies for translating web content and open-source software applications to render technology accessible to speakers of indigenous African languages, and also to assess the influence of ICT, including social networks, on promoting and advancing literacy skills in African languages and, in particular, isiXhosa. Translate@thons will again be made use of for the creation of terminology. Visits are also being undertaken to other universities where terminology development has taken place in African languages in order to learn from such projects. This will involve localisation and language engineering where software will be created for use in African languages such as isiXhosa. A glossary will be published which contains important isiXhosa ICT terminology. The influence of social network sites on African languages, particularly isiXhosa, is being assessed, and a key research output will be the publication of glossaries and the intellectualisation of the influence of social network sites on isiXhosa, particularly through Postgraduate research. Such research can be easily replicated in other African languages.

The fourth research project focuses on theoretical linguistics. The process of the intellectualisation of African languages needs to fit into a new linguistics paradigm, which should evolve from theoretical linguistics derived from Germanic languages but with an African theoretical basis. Theoretical

linguistics – semantics, morphology, phonology and syntax – will be re-evaluated such that propositions specific to African languages form new hypotheses in linguistics (Oosthuysen 2013). Corpus expansion, terminology development and localisation/language engineering in African languages has to culminate in new knowledge that should form part of already established knowledge. The Chair will provide new approaches in theoretical linguistics. While research will be conducted in isiXhosa, the nature of theoretical linguistics means that the theories will be applicable to other southern African languages. The translation of the Bible, for example, into isiXhosa by both Christian missionaries as well as mother-tongue speakers of isiXhosa, and the translation thereof into other African languages, allows for the analysis of various versions of the Bible in order to revisit the notion of ‘grammar’ and existing grammar textbooks from an African rather than a Western linguistically influenced perspective (Oosthuysen 2013). The study of the various linguistic phenomena that emanate from the work of the project will be a major focus.

The second major area of research is second or additional African language learning. The fifth project is located within this paradigm and it undertakes to look into the acquisition of African languages as second or additional languages in professional disciplines. The objective within this research focus area is to explore the development of vocation-specific curricula for those who learn and speak African languages as additional languages. A needs analysis is being conducted in various disciplines for the purposes of assisting with curriculum design. Discipline related vocation-specific courses can be designed only once a needs analysis has been completed within a particular work environment, for example, within Psychology or Human Kinetics and Ergonomics.

Courses are being designed in isiXhosa (which can be replicated in other languages) which will assist professional communication in African languages for example, for pharmacists, lawyers, educators, and psychologists. Research into the design of such courses is being intellectualised in order to produce further MA and PhD studies in this field (Mapi 2010; du Toit, Maseko & Nosilela 2012; Chitani 2013). There has already, for example, been an MA thesis entitled ‘Incorporating Indigenous Knowledge in the Teaching of IsiXhosa to Pharmacy students at Rhodes University’ which has been completed (Mapi 2010).

The third major area of focus is African language literary studies and

this forms the focus area for the sixth and final research project. The research objective is literary studies in African languages, documenting African literature prior to, and after the introduction of print in African languages and creating technology-assisted methods for archiving and preserving the African oral literary art-form. This includes ascertaining what growth has taken place in the changing thematic repertoire within literature published in African languages in a post-democratic South Africa. The research area provides a platform for the re-publishing of works of early isiXhosa writers, as they appeared in newspapers in the 1800s and 1900s, as well as celebration of contemporary literary forms, including isiXhosa drama, poetry, short stories and the novel. The objective here is to complete a historiography of the development of literature in African languages, focusing on changes in thematic repertoire, gender studies and various theoretical approaches to the study of vernacular literature as well as the influence of the publishing industry on the development of these literatures. Furthermore, research into African oral and written literature, particularly in isiXhosa, is undertaken. This facilitates research into ways in which this literature can be celebrated, enjoyed, captured, collated and disseminated through the use of technology assisted methods (Mostert 2010). The key research outputs involve the creation of a literary historiography for African languages, assessing the changing nature of thematic repertoire over time, assessing the influence of the publishing industry as well as exploring how new technologies can contribute to literary advancement.

In terms of the relevance of the proposed research programme and the ensuing knowledge advancement in the study of the Intellectualisation of African Languages, multilingualism and education, it is necessary to highlight the following points of intention that contribute directly to the relevance of the Chair and to knowledge advancement:

- To develop indigenous African languages in a manner where they can be used to facilitate and support meaningful learning in South African higher education. It is acknowledged that the students' first language plays a significant role in facilitating quality learning and success in education. This is a widely debated issue in higher education, and the Chair's research will focus on the role of indigenous African languages in learning, and their interplay with English, the language of learning and teaching in most HE institutions.

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- To develop curriculum for the teaching and learning of indigenous African languages as additional languages, particularly in professional disciplines.
- To advance the use of indigenous languages in HE and to create a space for mutually beneficial growth in terms of appropriate curriculum development, staff development and development of Postgraduate students.
- To provide an avenue for developing and/or reformulating research methodologies, approaches and strategies on intellectualisation of African languages (linguistics and literature) and provide strategies for the use of indigenous languages as languages of learning and teaching in higher education.
- To build and consolidate institutional collaborations at regional and national levels.

Institutional collaborations and relationships within universities, both regionally and nationally are important for engaging with language policy development, for implementation with regard to African languages and for the linguistic and cultural diversity of our university environments. There is an important role to be played by languages in the transformation of our institutions, and multilingualism and the increased visibility of African languages lies at the core of transformation for most universities. These collaborations will be explored further under the Catalytic Project below.

The Humanities and Social Sciences (HSS) Catalytic Project on Concept Formation in African Languages (2012)

This project is again underpinned by clear implementation strategies. The project is one of a number of catalytic projects proposed in the Report of the Charter for Humanities and Social Sciences (2011). It acknowledges the centrality of language and of indigenous African languages in particular, in learning in South African HE and recommends that strategies for integration

of languages be designed to influence humanities and social sciences practice and theory in South Africa. The project is described as:

A national multidisciplinary project on how indigenous languages in South Africa could support the process of concept formation in the HSS, and furthermore, what know-hows in these languages could enrich social scientific thinking or pedagogy (Report on the Charter for Humanities and Social Sciences 2011: 20).

The activities of the project were partly conceptualised in November 2012 under the Rhodes University's NRF SARChI Research Chair. The project works in collaboration with a number of South African HEIs across four provinces and involves four indigenous African languages. Its purpose is to provide a theoretical framework and implementation strategies for use of indigenous languages in encouraging conceptualisation in various disciplines, with a focus on those in humanities and social sciences.

In the first quarter of 2013 members of the project sought to identify and consult with various institutions who would be collaborators in the Project on Concept Formation in indigenous African Languages. The purpose of these consultations was to introduce the collaborating institutions to the HSS Catalytic Project, establish understanding of the Project, and provide suggestions on possible research areas each institution could contribute in, as well as identify lead researchers and students in these institutions who would provide input to the research of the project.

Institutions have been visited in the Western Cape, Limpopo, Gauteng, Eastern Cape and KwaZulu Natal where the Catalytic Project was presented within the context of the recommendations of the Humanities and Social Sciences Charter. Furthermore, the core purpose of the project was defined and research activities of each institution were discussed, activities that will enhance the key purpose of the project. Presently the following universities are participating in the project: University of KwaZulu-Natal, Cape Peninsula University of Technology, Limpopo, University of Cape Town, UNISA, Free State and Fort Hare. The collaboration with Limpopo, UNISA and Free State is presently being finalised. Leading researchers from each institution were also asked to identify students in their institutions undertaking research in the recognized areas who would contribute to the research, as well as receive the R 15 000 Student Assistantship grant.

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The key purpose of the project is defined as developing of a theoretical framework, and creating tangible outputs in the following broad areas of research:

- Centrality of language in influencing pedagogy in terms of theory and practice in HSS and other disciplines (conceptualisation)
- IKS and its role/place in enabling learning across disciplines
- Language learning curriculum – mother-tongue and L2 proficiency
- Development of concepts (multilingual glossaries in Humanities and Social Sciences and various other disciplines)

The responsibilities of each institution, based on its research and teaching practices, were defined as follows: to provide a general theoretical framework on issues related to concept formation and learning, for all participants in the project and to participate in a multilingual book project involving the development of a multilingual textbook for applied language studies (Limpopo, University of Cape Town, University of KwaZulu-Natal); to provide a theoretical framework for the development of literacies for epistemological access in higher education, using Dentistry as a model (UWC); providing a theoretical framework for terminology development (for concept literacy) in HE, using Education, Psychology and Nursing as models (UKZN); development of trilingual glossaries in the areas of Dentistry, Law and Information Technology (CPUT and Fort Hare); developing a theoretical framework underlying L1 and L2 curriculum design, the development of multilingual resources for HE, and terminology development using Political Studies, Cell Biology, ICT, Pharmacy, Law, Education, Psychology and Journalism and Media Studies (Rhodes). The above approach will allow the Project to include as diverse languages as possible, as well as cover a wider geographical area.

This is in response to the key recommendations of the reviewers of the Project Proposal, as suggested in a letter by the Director of the Ministerial Special Project for the Humanities and Social Sciences. The recommendations on the need to provide a theoretical frame for the activities of the Project and to provide international comparisons are being considered.

The importance of theorising has, from the onset, formed a strong base for the Project and we will continue to ensure that there the output in the end provides theories that describe the processes of concept formation in Humanities and Social Sciences, and the role of language therein. We recognise the significance of drawing from international experience on the subject, and we will explore either possible international collaborators, or experiences we can study in African and abroad and will respond to this important recommendation in the next reporting period.

Best Practices in African Language Teaching and Research: A Way Forward

According to Maseko (2008: 70), indigenous African languages in South African tertiary institutions, historically, have never been used in various teaching acts, across disciplines, for example, as mediums of instruction, or as languages of assessment. This is so even though there is clear evidence that their use to support LoLT can improve cognition and improve social cohesion (Wolff 2002; Dalvit, Murray & Terzoli 2009; Maseko 2011).

Although many of the twenty three South African universities have a language policy which is favourable to the promotion of African languages, only a handful have implementation plans and are actively promoting African languages in their teaching acts. There are then universities that are already leading the way in terms of best practices and that are already enhancing the work of the Chair and the Catalytic Project as outlined above. An example would be that of the University of Cape Town where since 2004 no medical student can graduate without passing courses in isiXhosa and Afrikaans through a process of on-site clinical examinations (OSCEs) where the student is evaluated by both linguists and clinical skills experts when examining a patient, the objective being to evaluate how well the candidate examines the patient in their mother-tongue, in this case isiXhosa, Afrikaans or English (Reynecke & Claasen 2015). There is also the innovative work of the newly formed Centre for African Language Diversity (CALDi) as well as the Centre for Higher Education (CHED) at UCT. The University of KwaZulu-Natal also has innovative language learning programmes in isiZulu for Nursing and Psychology (Hlongwa & Mazibuko 2015). The University of Venda is developing a BA in Indigenous Knowledge Systems as well as introducing

other African languages including minority languages such as isiNdebele. A further example of best practice would be the isiXhosa glossaries that are being developed at the University of Stellenbosch. The Nelson Mandela Metropolitan University now offers short courses in translation studies and has opened a Translation and Interpretation Office as part of the Department of Applied Language Studies in the Faculty of Arts. The University of North-West has implemented a process of simultaneous translation within the lecturing system and text editing programmes for African languages. Perhaps one of the best initiatives is that being pursued at the University of Limpopo where there is now a Bachelor of Arts degree in multilingualism (BA Contemporary English and Multilingual Studies - BA CEMS) where some subjects are completed in Sepedi and others in English (*BEEP Bulletin 1*, June 2011). This is a possible model that needs further exploration. Such a model was approved for implementation by the Institutional Planning Committee at Rhodes as recently as last month. There are individual courses at some institutions where mother-tongue-based-bilingual-education (MTBBE) models are followed, for example the *Ulwimi Nentlalo* (Language and Society) course for isiXhosa 1 at Rhodes University, but there has been limited experimentation across universities with this approach. The Limpopo model speaks to MTBBE. It is perhaps the 'most complete response' to the 2002/3 DoE policy.

At the postgraduate level a collaborative project between Rhodes and UKZN seeks to form a bridge not only between the two institutions but it also links together the work of the Chair and the Catalytic Project. The objective is to start a process of reflective and critical discussion about the place of African languages as part of qualitative research projects. Are the African language skills so crucial to a range of research in the South African/African context sufficiently valued, understood and supported? Are emerging researchers/graduate students who make use of mother-tongue African language skills/fluency in multiple languages as part of their research provided with good support for this aspect of knowledge production? What formal or informal processes exist in order to assist graduate students and other researchers who do translation and/or interpretation, especially in disciplines located outside of languages? What are some of the challenges, and what opportunities exist for validating and intellectualising African languages? What institutional support and training can be introduced, in order to enable these aspects of research and knowledge production to flourish?

These are some of the questions that the project of ‘research about research’ aims to address (Marijke du Toit UKZN-Rhodes 2013).

Conclusion

Intellectualisation of our languages, therefore, requires interventions at both mother-tongue and second language levels. When it comes to the teaching of African languages as second languages, then generic first additional language or second language courses do have their place. However, there needs to be a more integrated social approach to the teaching of these languages. Furthermore, the development of vocation-specific courses is vital at this time in South Africa’s socio-political history. There remains little evidence of a normalised, integrated, transformed, multilingual society, at least from a linguistic point of view. Instead, what exists now is a ‘linguistic fault-line’ which divides the ‘haves’ and the ‘have-nots’ into a three-tier economic system based on those citizens who are communicatively competent in English, those who have a partial knowledge of the language and those who speak no English at all (Alexander 2002). Furthermore, socially responsible and market-related mother-tongue courses need to be created and taught in the mother-tongue alongside the continual intellectualisation process involving terminology development. Alexander (2013: 85) sums up the place of African languages in the intellectual project succinctly as follows: ‘... let the local languages be used in order to inculcate the habits of mind and the fundamental concepts and approaches of the different disciplines at the same time as the students are exposed to the relevant knowledge and registers in English, which is the language of most textbooks... In this way, our professionals and researchers will get to know their disciplines profoundly in one or other local language as well as in English’.

The intellectualisation of our indigenous languages is an on-going process. This process also requires effective funding. The Catalytic Project and the Chair in African languages are indeed a start in this regard. However, we would argue that there should be a separate Catalytic Project for Concept Formation in each of the nine officially recognised indigenous languages, thereby requiring an annual budget of at least nine million rand. These Catalytic Projects should be housed in the respective universities where such languages can be successfully developed and intellectualised, perhaps driven

under the guidance of the NRF Chair as well as the DHET. We should also work more closely with continental bodies such as the Academy of African languages (ACALAN) in order to coordinate continental efforts in the intellectualisation of indigenous languages and to learn from this process, specifically in relation to languages such as Afrikaans and Kiswahili, which are highly intellectualised.

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Intellectualisation of African Languages, Multilingualism and Education

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Written Mixed Language Variety in Multilingual South African Media: Intellectualisation of African Languages (isiZulu)

Sandiso Ngcobo

Abstract

The South African Constitution embraces multilingualism and makes commitments aimed at promoting the use and development of indigenous languages. This paper investigates the extent to which different parts of government and other influential structures of society use the media in their attempt to make multilingualism a reality. Data were collected from the internet, billboards, newspapers and pamphlets, leading to qualitative analysis of written English and isiZulu code switching. The findings illustrate creative ways in which written switches occur at clause boundary, in the form of tags and within sentences. Such an approach is considered a step in the right direction towards the intellectualisation of African languages as it has the potential to contribute to the promotion of multilingualism.

Keywords: Code switching; English; isiZulu; multilingualism; South Africa

Sandiso Ngcobo Imvange yolimi olubhalwe lwaxutshwa kwimidiya ebuliminingi yase Ningizimu Afrika: Ukwenza izilimi zomdabu Zase-Afrika Zisebenze emikhakheni eyahlukene

Isifingqo

Umthethosisekelo waseNingizimu Afrika uphakamisa ubuliminingi uphinde

uzibophezelele ekuphakamiseni nokuthuthukisa izilimi zomdabu. Leli phepha lihlose ukuhlaziya igalelo lezakhiwo ezahlukeni zomphakathi ekulandeleni le migomo yomthethosisekelo. Le zakhiwo zimbandakanya uhulumeni, ezokuxhumana kanye namabhizinisi lapho zixuba ukubhalwa ngesiNgisi nangesiZulu. Indlela elandelwe ukuqoqa ubufakazi balokhu kube ukubuka imibhalo ekumakhompuyutha, ezikhangisweni ezisemgwaqeni, emaphephandabeni kanye nasemabhukwaneni. Kutholakale ukuthi lezi nhlaka zilandela izindlela ezahlukeni nezingubuchule lapho zihlanganisa khona amagama alezi zilimi ezimbili. Loku kuthathwa njengendlela encomekayo ekuphakamiseni izilimi zesintu engaholela ekuqhakambiseni ubuliminingi.

Introduction

In the democratic South Africa, indigenous languages have politically been recognised as capable of competing equally with the former colonial languages, particularly with English. To this effect, the South African Constitution of 1996 gives official status to nine African languages (isiNdebele, Sepedi, Sesotho, siSwati, Xitsonga, Setswana, Tshivenda, isiXhosa and isiZulu) together with two previous official languages (English and Afrikaans) in an effort to give acknowledgement to the multilingual nature of the South African society. Not only does government recognise the status of African languages as a political gesture, it also goes further and makes commitments aimed at their use and development that should be adhered to by its different structures. Hence, the Constitution, under the language provisions, states that:

3(a) The national government and provisional governments may use any particular official languages for the purposes of government taking into account usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages.

3(b) Municipalities must take into account the language usage and

preferences of their residents (Chapter One, Founding provisions, Constitution of the Republic of South Africa, 1996: 4)

Evidently, the approach of the Constitution is bottom-up in that it emphasises that the different structures of government should take into account language usage, practicality and preferences of the communities involved. In so doing, this would ensure the promotion of functional multilingualism. As a means to explore the extent to which policy is put to practice, the current paper examines instances wherein the national government, provisional governments, municipalities, businesses and the media have contributed to the formal use of written code-switching (hereafter CS). The languages of consideration in the current study are English and isiZulu as used in the province of KwaZulu-Natal. English is part of this study's consideration because it is generally valued for its socio-economic benefits. The choice of isiZulu is influenced by the fact that it is demographically a dominant African language in South Africa. Census 2011 data from Statistics South Africa indicates that isiZulu-speakers dominate at just above 20% (11.5-million). Moreover, while the majority of isiZulu L1 speakers (81%) are located within the province of KwaZulu-Natal (KZN), isiZulu-speaking citizens can be found almost all over the country. Fifty percent of the population is estimated to be conversant in isiZulu, which means isiZulu could possibly serve as a common African language within South Africa. The widespread knowledge of isiZulu can be attributed to the fact that isiXhosa, the second most demographically dominant language (16%), has much in common with isiZulu. Other South African languages that are in the same language group with isiZulu – the Nguni or Bantu language group – are siSwati (2.7%) and isiNdebele (1.6%) (Census 2011, StatsSA; www.southafrica.info). Understandably, isiZulu is the commonly used African language in the public sphere either on its own or together with English. The reason for the continued use of English despite it being spoken by a mere 8.2% of the population as its home language is that it has a high socio-economic status, as pointed out earlier. This also explains why many Africans prefer to mix English with their indigenous languages in speech and written forms.

Most of the available research on code switching is on speech form mainly within the educational domain (Uys & Dulm 2011; Probyn 2009; Setati, Adler, Reed & Bapoo 2002; Moodley 2003) and social settings (Ndebele 2012; Ndimande-Hlongwa & Ndebele 2014). Research on written

CS form is, however, very limited (Dube 2008; Ngwenya 2011). This research gap has contributed to very little attention being given to written multilingualism in its role as it helps to promote ‘social identity and linguistic creativity’ in South Africa (Ngwenya 2011:2). In this respect, Ngwenya (2011:2) postulates that written CS has the potential to ‘make things that appear incongruous co-exist harmoniously with one another’ such as ‘viewing the different South African languages as resources and using them to create tapestry’. Equally, in analysing the English-IsiZulu written CS form this study aims to investigate the extent to which the form taken reveals effort to intellectualise African languages and contribute to multilingualism in a democratic South African society. In this context, the word intellectualisation is understood to refer to efforts directed at developing African languages for social equity, and individual and social identity in a multilingual South Africa (Alexander 2007).

Furthermore, the formal use of written mixed language variety that is witnessed in the new South Africa could be taken as an indication of language choices made by influential structures in recognition of social contact that has come about through the mixing of different racial groups (Finlayson & Slabbert 1997). As different racial groups make efforts to learn one another’s languages, it is appropriate that the government, the business community and the media should take these efforts into cognisance in their daily activities. Accordingly, CS by the different influential structures in South Africa can be viewed as an effort to use African languages in a modern manner following the bi-/multilingual speakers’ preferences.

In the following sections, there is first a review of literature that clarifies pertinent terms, theories and analytical approaches adopted in this article. The second section explores the significance of the study. The third section presents a descriptive analysis of how CS is achieved and its function(s) by pointing at instances of English-isiZulu CS in the public sector by the government and its various structures, mass media and business. The final section concludes the article.

Code-switching: Definition

The word *code* is a synonym for *language or language variety* (Gumperz 1972; Romaine 1995; Cenoz & Genesee 2001). For instance, Romaine (1995) asserts that code does not only refer to language but also to styles and

varieties. King and Chetty (2014: 42) extend the definition by explaining that ‘switching refers roughly to the use of at least two languages within an exchange’. This therefore means that code-switching is a language variety in which there is an interchange of more than one language within a communication discourse. Thus, the use of written CS in the public domain is in this article perceived as an emerging language variety in the new South Africa. The common trend in the South African public domain has been to use English as a lingua franca. With the advent of democracy and the equal status allocated to all languages in recognition of the multilingual nature of society it would appear that there are now efforts to use English alongside African languages as well.

According to Milroy and Myusken (1995), terminology on code-switching is used differently by different researchers. While some linguists would use the terms code-switching, code-mixing and borrowing as separate, others would use them as a single phenomenon (Backus 2000; Boztepe 2003; Clyne 2003; Heller 1988). Throughout this article the preferred term is code-switching for the sake of convenience. Hence, the definition of CS adopted in this article is that it is the alternate use of two or more languages in the same discourse, sentence, utterance or conversation (Poplack 2000; Grosjean 1982; Gumperz 1982; and Myers-Scotton 1993b). This alternate use of different languages can range from a single word (Pfaff 1997: 295), a phrase (Schaffer 1978: 268), to a sentence or several sentences (Grosjean 1982). The mixing of languages has previously been interpreted as internal confusion that prevents the separation of different languages (Lipski 1985). However, in many bi-multilingual contexts, such as South Africa, it has been proven that code-switching is not a result of bilingual incompetence but rather a complex process involving a great amount of skill in both languages involved and a socially and culturally motivated phenomenon (Uys & Dulm 2011; Probyn 2009; Setati, Adler, Reed & Bapoo 2002; Moodley 2003; Ndimande-Hlongwa & Ndebele 2014; Ngwenya 2011). The broad corpus of written CS presented in this article is also of a different range that uses two languages, which are English and isiZulu.

Types of Code-switching

Poplack ([1980] 2000:247) provides three categories that are useful in de-

scribing the forms, the length and the position within a communicative episode in which languages are alternated. Poplack's three categories are: *inter-sentential switches*, *tag-like switches*, and *intra-sentential switches*. Firstly, the inter-sentential is the switching that takes place at a level of a phrase, sentence clause or discourse boundary where each clause or sentence is in a different language (Poplack 1980; Romaine 1995). The second type is tag switches which are small units of another language in the form of tags, interjections and idiomatic expressions that are appended to a communicative episode that is mainly in one language. This implies that the use of another language is just an add-on, as the word tag suggests, that could be intended to make a certain impact to the message. Thus, tags are used by neither causing any interference with the main language nor violating the grammatical rules. This is due to the fact that tags can be moved freely and inserted almost anywhere in a discourse (Poplack 1980).

Lastly, intra-sentential refers to switches that occur within a sentence or a clause presented in another language (Poplack 1980; Romaine 1989). On the one hand, Winford (2003) prefers to term intra-sentential switching as code-mixing because the switch occurs such that the produced communicative episode is grammatically correct in accordance to both or more languages mixed. On the other hand, Gumperz (1982: 66) describes intra-sentential switching as 'borrowing' due to the fact that it occurs within a sentence by making use of loan words. The reason for the choice of this term is because bi-/multilingual speakers or writers would use words from another language such that those words become part of the host language. Gumperz (1982) further argues that borrowing is different from code-switching in that CS is a juxtaposition of two varieties which operate under two grammatical systems. Yet, Myers-Scotton (1993b) asserts that the distinction between the two terms is not critical to analyses of bilingual speech. For this reason, this research study accepts what could be termed borrowing as an instance of CS. The data presented in the current study also meet the three categories as described by Poplack (1980). As such, data utilised in this research are grouped according to the parameters set by these three categories during the analysis and discussion of the findings.

Even though the definitions and forms of CS described above would mostly be used to refer to conversational CS, the article presents instances of alternate use of isiZulu and English within various written communicative episodes as used in the public space. For this reason, it is to be expected that

the use of written CS in the social context is more formal in that it would be structured, well thought out, edited and intentional than speech forms which occur informally. That is what differentiates written CS from conversational CS that was earlier dismissed as random and deviant (Weinreich 1968 – in Poplack 2004). The structured nature of written CS provides a source of different languages development in a multilingual environment such as South Africa. Hence, written CS allows a person to have a record of this type of language episode that could easily be referred to in order to develop a new language. It is for this reason that the article views the use of the written CS in the public domain as profound in the development of bi-/multilingualism in the new South Africa.

Theoretical Approaches

The analyses of CS can be approached from different theoretical frameworks. On the one hand, Appel and Muysken (1987) advances three approaches to analysing CS: psycholinguistic, linguistic or grammatical and sociolinguistic. On the other hand, Winford (2003) suggests two ways of studying code-switching: a linguistic and a social approach. In both instances the two authors share the same two approaches of analysing CS (linguistic and social). They only differ in that Appel and Muysken's (1987) third approach is based on psycholinguistics.

This research study adopts a sociolinguistic approach (Auer 1998) also referred to as pragmatic approach (Romaine 1995) to the analysis of collected data. According to Auer (1998), such a perspective suggests that the sociolinguistic approach seeks to analyze the link between linguistic and social structure. The sociolinguistic approach to the present data analysis is also considered suitable in that it seeks to describe how the use of CS by influential structures in society is related to what is prevalent in South African multilingual communities who alternate languages in discourse. This approach is influenced by Stroud (1998:323) who argues that 'code-switching is so heavily implicated in social life that it cannot be treated apart from an analysis of social phenomena'. In this respect, Stroud (1998) suggests that in the analysis of CS it is necessary to integrate social action into the language analysis. Ndimande-Hlongwa and Ndebele (2014) note this social practice as evident in the context of the province of KwaZulu-Natal (KZN), particularly

in the Inanda, Ntuzuma and KwaMashu (INK) areas. Ndebele (2012) finds that isiZulu and English not only co-exist in communities and schools but also in companies with diverse linguistic background. This code-switching phenomenon is, however, not limited to KZN as it is to be found across many parts of South Africa.

In line with the above examples, Leung (2010: 417) asserts that ‘code-mixing has become socially and communicatively unavoidable and it helps us develop and improve relationships and enable us to adjust and adapt in the environment we are in’. Accordingly, the collected instances of CS by different influential structures of society are here viewed as a means of contributing to the development of African languages and multilingualism in South Africa. This view is expressed following on Edwards’s (1995: 100-101 – cited in Dyers 2008) assertion that the vitality of any language can be measured according to the number of functions served by a language or language variety, as well as the importance or status of those functions. Similarly, Ngcobo (2009) further argues that people can be motivated to use their languages if information is made available in all official languages and creating the expectations for language use by those who are influential in the public service professional context.

Closely bound to sociolinguistics is the concept of the politics of language. In this regard Heller (1995:159) describes the politics of language as ‘the ways in which language practices are bound up in the creation, exercise, maintenance or change of relations of power’. South Africa comes from a history in which the only official languages were English and Afrikaans. Consequently, these were the only two languages that were mixed in the public domain.

Heller (1995) further explains that the study of politics of language can be linked with that of CS. According to this view there are two ways in which language is related to power. The first is that of language as part of processes of social action and interaction, part of the ways in which people do things, get things, influence others, and so on. The second, language itself thereby becomes a resource which can be more or less valuable, according to the extent that the mastery of ways of using language is tied to the ability to gain access to, and exercise, power (Heller 1995). In the context of the current paper, this suggests that when influential structures in society adopt a mixed language variety they are able to reach a wide audience. Even though this could be seen as self-serving, especially for businesses, it has the

potential to influence society positively with regard to language development and multilingualism. A written form of CS would then become a better tool than speech form to achieve these objectives. Written documents have a better impact as they can easily be passed from one person to the other. A person can also read and reread a written document when they are interested in developing a new language. The association made between the print form and sound form could have a lasting impact in a person's mind regarding the new language of interest.

Research Methodology

The study on which this article is based adopted a qualitative approach. According to Neuman (2000), a qualitative research technique has to do with the collection of data in the form of words or pictures. In the same breath, the current study is based on data collected in the form of words. The collected data include advertisements presented in the form of billboards, newspaper headlines and pamphlets issued by different structures of the government in the form of awareness campaigns. The sources in the form of billboards were mostly found in Umlazi Township and around the city of Durban which is situated in the province of KwaZulu-Natal in South Africa. Two types of newspapers served as the source of data. These were either mainly English (*Mail & Guardian* and *Times*) or mainly isiZulu language (*Ilanga leTheku*). Pamphlets were obtained from the government's Department of Health and Department of Transport. Data were collected and collated during the period between 2007 and 2013.

There is also a descriptive analysis of the collected data. In the analysis of collected data a sociolinguistic approach is followed in that the focus is on CS instances as they impact on society's use of languages in a multilingual country. The collected instances of CS in the public domain are grouped following Poplack's (2000) three categories of switches. Each category is accompanied by a discussion that explores the function of that type of CS as it contributes to language development.

Data and Analysis

Data analysis employs Poplack's (2000) three categories of describing the forms or the where within a communicative episode to identify the location of

the alternate use of languages in a discourse. These three forms allow the researcher to group similar type of data and to then discuss the functions of such CS.

Inter-sentential Switches

It takes place between sentences and in the form of full sentences or larger segments, i.e. the switch occurs at a clause or sentence boundary where each clause or sentence is in a different language. The examples below illustrate this type of CS:

(a) **Siyakwemukela**

eThekweni Municipality

Welcomes you (Billboard)

(b) **INKOMAZI**

Rich and Creamy

Inothile futhi inokhilimu

Clover Dairies (Billboard)

Both the above examples represent translated sentences in the form of CS within one communicative episode. Example (a) can be seen in billboards as one enters the city of Durban from different parts. Example (b) is an advertisement of sour milk known as INKOMAZI. Welcoming messages such as in example (a) were previously presented in English and Afrikaans only. In fact, the use of these two languages applied to almost all aspects of society. From government, business and education these were the only competing languages. For example, examination papers for Grade 12 or Senior Certificate and at some universities such as the University of South Africa (UNISA) were available in both English and Afrikaans only. This left Africans with no choice in their indigenous languages except to utilise their limited English command without much success either. The approach adopted in the above examples contributes to the development of African languages in that other non-speakers of African languages are able to read the translated form to develop their acquisition of isiZulu. In the long run, this form of CS has the potential to bring harmony between different languages and societies as it also contributes to language equity in a multilingual

country (Alexander, 2007; Ngwenya, 2011). The two examples further point to the changing politics of language in South Africa (Heller, 1995).

(c) **Finya ngendololwane** [Have a feast/ Blow the nose with the elbow]
Streetwise two
It's a finger lickin' good
Kentucky Fried Chicken (KFC)

Example (c) is a very creative way of using indigenous language to serve business goals. This is one of many billboards used by KFC, an international company that originates from America, all over South Africa and many parts of the world that acknowledges local languages. In this example, an isiZulu idiom is utilised as an appropriate way of promoting the indigenous languages. In doing so, they have used the idiom cleverly as it relates to their selling slogan which is: 'It's a finger lickin' good'. In selling two piece chicken they have used the isiZulu idiom to suggest that one should [have a feast] which when translated literally it means [Blow your nose with the elbow] instead of using your fingers as some people would in the absence of a handkerchief or tissue paper. This would be necessary because feasting on the chicken would lead to one licking their fingers which would then make it inappropriate to also use your fingers to blow your nose. Idioms are part of language use that point to the richness of different cultures in society. The awareness of different aspects of various languages in society contributes to development and social integration (Alexander, 2007). It also creates awareness about language use, loyalty and contributes towards countering cultural genocide that permeates language imperialism. This observation tallies with that made by Dube (2008) in a Zimbabwe study on advertisements. Dube (2008) views the increased use of Shona in advertisements as a mark of a shift from the dominance of English in Zimbabwe wherein advertisements were formerly reserved for English. In contrast, Ngwenya (2011:13) views these efforts 'as no more than a front bent at exploiting African culture for monetary gains'.

Tag Switches

Tag switches are small units of another language in the form of tags, inter-

jections and idiomatic expressions that are appended to a communicative episode that is mainly in one language. The examples below make limited use of isiZulu in the form of tags:

(d) If you drink and drive
You are a bloody idiot
Just do right

Alufakwa [Zero tolerance]

Department of Transport: KwaZulu-Natal Provincial Government

(e) Thompsons No. 1 Polony
Best flavour & Taste
Best value & Price

Iyashелеla [very smooth]

Thompsons Tasty Meats

(f) The New Life and Funeral Range

Need a Premium Holiday

Have it all. Have it **ZONKE!**

Old Mutual

The above examples represent different forms of isiZulu tags appended to communicative episodes that are in English, as found in billboards. The insertion of the used isiZulu tags in the middle of English messages could have been used in acknowledgement of the existence and equal status of these languages (Ngwenya, 2011). In (d) there is an isiZulu idiomatic expression which suggests that the KZN province has no tolerance for those who break road rules. As a matter of fact, when the expression is in English it is put as ‘zero tolerance’. This expression has come to be associated with the Department of Transport campaigns especially during holiday times since the province attracts a large number of visitors who are thought to drive recklessly which results in a high number of road accidents. The common use of this expression in written and electronic media would make it easy for someone interested in acquiring either isiZulu or English to develop these languages. In (e) there is an interjection which conveys an equally important message about the advertised product in addition to other points made in English. In (f) the tag is used to repeat the point made in the previous

sentence found in the same line. The purpose of this repetition could be to emphasise the point and make the message accessible to a wide audience. The fact that the point is repeated in a different language could also contribute to development of indigenous languages as it could open up a language learning opportunity for someone interested or curious about its meaning.

Intra-sentential Switches

Intra-sentential refers to switches that occur within a sentence or a clause presented in another language. The examples below illustrate cases where switches occur within a sentence:

(g) Why **ushona le na le** [go here and there]?

Thola i pay-when-you-can [get the],

umshuwalense omusha-sha [the newest insurance]

ongabizi onezinzuzo ezinhle kakhulu [that is cheap and has good benefits]

usuyatholakala manje e-Shoprite [now available at]. Old Mutual:
Invest in your success

(h) **Sutha ngesitayela** [Be full in style]

Sreetwize tiger

It's a finger lickin'

Kentucky Fried Chicken

The above two examples represent instances whereby some used isiZulu words are in a 'borrowed' or 'adoptive' form, i.e. 'umshuwalense' [insurance] and 'ngesitayela' [in style]. This form of language use is preferred and common among bilingual individuals, especially the youth. Moreover, it serves to point out that while languages might be considered different there are instances whereby they borrow from one another. The above examples (g & h) serve to illustrate that languages that appear incongruous can co-exist harmoniously with one another (Ngwenya 2011).

The following examples present the use of one different word within a sentence:

(i) **Court rejects go-go's
'excessive' demand**

The Times, 4 November 2013, p. 5

(j) **'Gogo's' act of goodwill**

By Troy Martens

IOL. 14/02/2008 page 5 *Daily News*

(k) **The all new Zulu**

By Niren Tolsi, 27 May 2007 11:59

..... Yet even the **gogo** of vernacular newspapers is modernising.
(*Mail & Guardian Online*)

(l) **Gogos raising awareness about African plight**

A new group of grandmothers is devoted to helping families in
Africa ...

Heather Colpitts / Langley Advance

October 4, 2012 (www.langleyadvance.com/news)

The common word in the above newspaper headlines, (i), (j), (k) and (l), is 'gogo'. This isiZulu word for 'grandmother' is possibly understood by a large number of non-Zulu speakers since it has been made popular by a cell phone network provider, Vodacom, that makes use of it in one of its slogans which is 'Yebo Gogo' [Yes grandmother]. It is possibly for this reason that the three journalists of the three newspapers (*The Times*, *Daily News* and *Mail & Guardian*) who are not isiZulu-speakers, judging by their names and surnames, felt comfortable to use this word. In addition, they have used this word in newspapers that are in English and the majority of their readers are likely to be non-Zulu speakers, especially in the case of *Mail & Guardian* (*M & G*) which is a national newspaper that also sells in other African countries like Swaziland and Zimbabwe. Of significance about the *M & G* example is that the word 'gogo' is used in a different meaning (oldest) to its usual one (grandmother). This shows how some of the usual indigenous words could be extended to mean other things in different contexts. In a related study, Ngwenya (2011:2) observes that 'language can serve as a window through which one can see into the other's social identity and worldview'. In the same token, the use of indigenous languages in the media, as illustrated above, has

the potential to develop and expose indigenous languages to other members of society.

Lastly, in contrast to the above examples in which indigenous languages are used in texts that are mainly in English, the following is an example in which the main language is isiZulu but there is the use of English within sentences.

(m) **EZEMISAKAZO NO: Zowakha Mbatha**

SEZIZININGI izinkinga **that have been identified by** abantu abaningi uma sikhuluma nge **co-hosting**. Kungicacelile ukuthi baningi abantu abawabonayo ama-**challenges** imisakazo yethu ebhekene nawo **in as far as this practise is concerned**.

Ilanga leTheku 21/02/2008 online

Example (m) is taken from a tabloid section of the *Ilanga* newspaper, referred to in example (k) above. The *Ilanga* newspaper dates as far back as 1911 and is considered the oldest vernacular print media in the country. According to the *M & G* full article the paper's CS style of writing is meant to make the paper appealing to its targeted young audience that is understood to prefer this language variety (Gumperz 1972; Romaine 1995; Cenoz & Genesee 2001). It would therefore appear that the mixing of languages is happening across different texts and is done by different members of society. This suggests that different sectors of South African society are acknowledging their multilingual nature.

Conclusion

This paper has attempted to illustrate some of the ways in which written code switching is exploited by the government structures, businesses and media as a stylistic device which can contribute to the development of different languages in a multilingual South Africa. The paper particularly focused on the phenomenon of CS as it contributes to the development of isiZulu in society. This was achieved by exploring the structural and the sociolinguistic dimensions of CS. The purpose of the study was to illustrate how influential structures in society have come up with creative ways of implementing multilingualism. It was then argued that these instances have the potential to

contribute particularly to African languages intellectualization. This point is made with the understanding that it is through usage that a language develops and survives. African languages' value and prestige seem to be enhanced when they are used in the public domain alongside English.

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The Centrality of Translation in the Development of African Languages for Use in South African Higher Education Institutions: A Case Study of a Political Science English-isiXhosa Glossary in a South African University

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Dion Nkomo

Abstract

In South Africa, development of African languages through translation is one of the main language planning goals mandated by language legislation. Such planning goal is motivated by their historical diminished use and consequently, their association with low status and esteem. In this regard, Bamgbose (1991) argues that a language is valued when there is a demand for its use in high-function domains such as education. It is in this context that translation is becoming one of the activities in the development of educational resources in African languages. The paper therefore discusses the language legislation that provides for translation into indigenous African languages in higher education. It examines terminology planning facilitated through translation as a way of addressing language challenges faced by university students to whom English, the common language of teaching and learning in South African higher education, is an additional language. Terminology planning initiatives undertaken by three South African three institutions are presented, but the focus is on Political Philosophy terminology developed at Rhodes University. This terminology, developed through translation, is discussed in the context of translation theories.

Keywords: Terminology planning, languages in higher education, translation, development of African languages, glossary

Sisonke Mawonga, Pamela Maseko noDion Nkomo *Umongo WokuHumusha EkuThuthukisweni Kwezilimi Zase-Afrika Ukuze Zisebenze Ezikhungweni ZeMfundo Ephakeme ZaseNingizimu Afrika: Isibonisocwaningo NgeSifundo Sezombusazwe ngamaGama esiNgisi nesiXhosa eNyuvesi yaseNingizimu Afrika*

Isifingqo

Ukuthuthukiswa kwezilimi zomdabu zase-Afrika eNingizimu Afrika kulandela ukuhumusha kungenye yezinjongo zokuhlelwa kolimi ezibekwe uhulumeni. Ukuhlela okufana nalokhu, kukhuthazwa umlando wokungasetshenziswa kwazo lezi limi, kulandela ukuba nezinga eliphansi kwazo. Ngale ndlela, uBamgbose (1991) uthi izilimi ziyaye zibekwe ezingeni eliphezulu uma kunesasa lokusetshenziswa kwazo ezindaweni eziphakeme njengakwezemfundo. Kungalesi sizathu-ke ukuhumusha kungezinye zezinto okumele zenziwe ekuthuthukiseni izinsizakusebenza zokufundisa ezilimini zomdabu zase-Afrika. Iphepha ngaleyo ndlela likhuluma ngemithetho yolimi ephathelene nokuhunyuswa kwemibhalo iyiswa ezilimini zomdabu zase-Afrika ezikhungweni zemfundo ephakeme. Ihlola ukuhlelwa kwamatemu okwenzeke ngesikhathi kuhunyuswa njengendlela yokubhekana nezingqinamba zolimi ezibhekene nabafundi abasebenzisa isiNgisi njengolimi lwesibili, ekubeni lungulimi lokufunda nokufundisa ezikhungweni zemfundo ephakeme eNingizimu Afrika. Izinhlelo zokuthuthukisa amatemu ezenziwe izikhungo ezintathu eNingizimu Afrika zethuliwe, kodwa kugxilwe kakhulu kumatemu ezepolitiki nawefilosofi eNyuvesi yaseRhodes. Amatemu akhiwe ngesikhathi kuhunyushwa, kuxoxwa ngawo kusetshenziswa izinjulalwazi zokuhumusha.

Introduction

After 1994 the South African higher education (HE) became desegregated, allowing linguistic and cultural diversity in contexts where, till then, there was linguistic, racial and cultural homogeneity. While access changed, the

systems that had been in place till then remained unchanged. For example, as far as language practices are concerned, the language of teaching and learning did not change, nor the roles of languages other than English (Boughey 2005; Maseko 2011). English and to a lesser extent now, Afrikaans, remain languages of scholarship in higher education.

Research on learning and cognition emphasise the importance of the role of students' mother tongue in learning. The general survey of literature done for this paper on language practices in HE illustrates that the South African HE continues to benefit the speakers of English, and language continues to be a barrier of success for speakers of other languages, and language is indicated as one of the variables contributing to black students' underperformance and failure in HE (Higher Education Monitor 2010; Maseko 2011).

The post-1994 legislation acknowledges the importance of other languages in teaching and learning in HE, and also states that it is important that efforts are made for African languages to be used within the South African higher education institutions (HEIs) for purposes of access and success. It is also acknowledged that these languages were disadvantaged in the past and that they should be developed and promoted for use to facilitate effective and meaningful learning for their speakers. This legislation recommends translation into African languages, amongst others, as one of the activities that should be used to develop resources for use in HE. These could mean translation of subject-specific texts, literatures, glossaries, terminologies, etc. from present languages of academia, English and Afrikaans into indigenous African languages. This would enable the availability of resource materials in languages other than English (LOTE and these would be used by students in order to facilitate meaningful learning.

Several SA HEIs, especially those that were supported through the South Africa-Norway Tertiary Education (SANTED) Programme II, through the Multilingualism Projects, have undertaken projects to develop subject-specific glossaries, terminology lists, and texts in various African languages through translation. This paper is based on translation activities of one of the Multilingualism Projects.

The paper starts by providing a context of the study by reflecting on language practices prevailing in South African HEIs, and thereafter discusses the legislative framework that supports multilingualism in education and development of African languages for this type of education. It then looks at

language policy and planning, with a focus on terminology planning as theories framing this study and then discusses how translation has been used as a key activity in terminology planning of South African universities, focussing on Rhodes University.

Language Practices in South African HEI

Language practices in South African HEIs are largely determined by certain perspectives and contexts, and tend to serve a certain purpose in the learning landscape. A particular language can be taught and learnt as a subject of study as home language or as an additional language. The home language or an additional language can also be a medium of instruction and used as a mediator in the creation and dissemination of knowledge in the context of teaching and learning. A language can also be used for communication (Bangbose 1991; Wolff 2002, Obanya 2004). In HE contexts, it can also be used as a language of research. While it is possible to use one language for all these contexts, the majority of HEIs are linguistically and culturally diverse (with the smallest of campuses having up to 23 languages¹ (Rhodes University Data Management Unit 2014)) and they use different languages for different purposes. In South African HE the most common language of teaching, learning and research is English. However, while English is the main language of learning and teaching (LoLT) and research in HE, the multilingual HE environment means that in learning students draw from their ‘linguistic toolkit’ and use languages that will best serve a specific purpose in a specific context.

In studies conducted at the Universities of Cape Town (Bangeni & Kapp 2005; Madiba 2010), Rhodes (Dalvit 2010; Maseko 2008) and Western Cape (Nomlomo 2007) it is illustrated that students speaking LOTE move between different languages, especially in informal learning contexts such as practical teaching and tutorials, when communicating with each other in the process of making meaning, in the subject being learnt. Students also learn different languages as additional languages for purposes of communication. LOTE are widely used by students, amongst themselves within and outside the lecture halls.

¹ Rhodes University, for example, is the smallest university in South Africa and in 2014 had a total of 7500 students representing 23 languages.

The language and cultural diversity characteristic in student body is unfortunately negligible among the staff body. HE is characterised by English speaking monolingual academic staff and therefore the linguistic diversity that occurs in the lecture halls and various other contexts has, until recently, not been acknowledged. Madiba (2010) presents a view that meaningful multilingual learning is facilitated when the teacher in the learning process has proficiency in languages most common as mother tongue languages of the students, or understands and implements classroom pedagogies that embrace multilingualism. Dalvit (2010) postulates further that the linguistic composition of staff in HE is unlikely to change in the near future, and proposes peer-assisted learning and independent learning where home languages of the learners are used to support learning.

While multilingualism and its cognitive benefits are often highlighted, South African higher education has until recently not been able to present dependable pedagogic models for the use of African languages to support learning. In fact, except for their use as additional languages and as subjects, their use to advance multilingual teaching practices is limited. On the one hand, sceptics against use of African languages (Foley 2004; Mesthrie 2007) do not doubt the value of these languages to support effective learning for their speakers but argue that they lack abstract and technical terminology suitable for HE. On the other hand, proponents (Alexander 2005; Obanya 2004) argue that languages develop as they are used, and the more they are used, the more they are developed. However, though this is the case, Alexander (2005) and Obanya (2004) both argue that development of African languages should be accelerated through language planning activities, such as translation. Translation activity, they argue, contributes directly to language planning goals, particularly terminology planning. Language legislation after democracy positions translation as one of the activities to promote access and success in education for the previously marginalised groups, as well as foster and maintain multilingualism in HE.

Legislative Framework

This section discusses the legislative framework that guides language use and practices in HE, as well as provisions within this legislation that talk to the creation of the glossaries within HEIs. All legislation in democratic

dispensation takes the cue from the ideals of the Constitution whose main aim is to ensure social transformation, equity and equality, as well as unity while respecting linguistic and cultural diversity. Further, the Constitution calls for measures to be taken to address the past deliberate marginalisation of African languages (Section 6 (2)). Language policies, specifically, move from the premise that language, inherently, has a value for its speakers and speakers of other languages. Obanya (2004) argues that the value of a language can be understood in terms of the sociocultural, the cognitive and economic benefit that the speakers can derive from using that language. According to Obanya (2004: 5-11) the sociocultural value refers to language as an expression of identity, culture and heritage of their speakers. Cognitive value is the benefit a language provides for its speakers, for them to be producers and consumers of knowledge, especially in a learning process. He argues that in a learning process, using one's primary language to access knowledge presented in another language provides a foundation for contextualising newly acquired knowledge within pre-existing knowledge. The economic value is the extent to which one's language makes it easier for one to get a job, and to participate in production in the labour market. This value, he asserts, has direct impact on human development and social transformation.

The language legislation specific to HE and that is discussed includes the Higher Education Act (1997), the Language Policy for Higher Education (2002) and the Rhodes University Language policy (2005/2014). Rhodes University's (RU) Language Policy is discussed because it is the RU model of terminology planning that is discussed in this paper. The policy documents provide guidelines regarding the roles of the HEIs in the implementation of language policies that promote multilingualism and the development of indigenous African languages, which were previously marginalised, for use in various teaching and learning acts in HE. The main concern that has been shown within these policies is the underperformance of the students speaking English as an additional language within the HEIs. The policies provide guidelines which guard against dominant LOLT acting as a barrier to access and success for these students. The discussion below will focus on clauses of the policies that should guide language practices and use in HE, particularly terminology planning, with a focus on translation, around indigenous African languages.

The Higher Education Act (1997) was passed to regulate the functions of higher education in South Africa. Further, it sought to bring

transformation and revoke laws that had governed HE until democracy, especially those that were discriminating in terms of language, race, gender and creed in the higher education sector. The key objectives of the Act that have direct relevance to language relate to redressing previous language discrimination and ensure equal access in HE, provision of opportunities for learning and creation of knowledge and consequently, success of every student, and contribution of advancement of all forms of knowledge in HE. The critical role the language plays in realising these main objectives is captured in the Language Policy for Higher Education (LPHE) (2002). The LPHE was formulated with the sole purpose of articulating the role different South African official languages have to play in higher education. It recognises the widely-accepted role of a university in research, and the historical backlog in the development of indigenous African languages, it also stipulates that universities need to take the initiative in the development and use of African languages in higher education. Alongside this is also the accepted view that currently, English and Afrikaans, because of their state of their development at present as a result of the privileges they enjoyed in the past political dispensation, will continue to be languages of tuition in the short- to medium-term (LPHE 2002: par.1). Whilst this is acknowledged as a trend in South African universities, the policy also makes it clear that these languages should not act as a barrier to access and success in tertiary education, especially to those students who have these languages as their additional languages (LPHE 2002: par.5).

The LPHE (2002) states that because indigenous African languages have purposefully not been used in HEIs as LoLT in the past, they have to be developed to a level where they may be used in all higher education functions, e.g. for use in instruction, as part of medium to long-term strategy to promote multilingualism (Section 15 (1)). It states, further, that the promotion of South African languages for use in higher education will require, amongst others, the development, through translation, of subject specific texts, terminologies, glossaries, dictionaries and other teaching and learning materials (Section 15 (2), 15 (2.1) & (3)). The contribution of translation, and the role of universities in driving its repositioning in the development of indigenous African languages is subsequently supported by Alexander who argues that translation is significant in the full development of African languages and, consequently, the realisation of multilingual university and society (Alexander 2005).

The LPHE has tasked each institution to design its own language policy. Such policy should stipulate how it intends to advance the provisions of the LPHE (2002) in respect to that particular institution, as well as indicate the indigenous language/s that the university seeks to develop. The next section focus on the policy of Rhodes University, and examines how the RU interprets the clauses of the LPHE (2002) in its own institutional language policy and plan, particularly in regard to the development and promotion of indigenous African language in its academic practices.

Following the directive by the LPHE for universities to each formulate their own institutional language policies, Rhodes University also formulated its own language policy which was adopted in 2005, and revised in 2014. In summary, official languages of the institutions are English, isiXhosa and Afrikaans. English is the LoTL and the institution commits to promoting multilingualism, and the development of isiXhosa as an academic language so that language (the LoTL) does not act as a barrier to access and success of students (RU Language Policy 2005/2014). Therefore, it suggests strategies to adopt to develop academic literacy of students in the LoTL, as well as develop teaching and learning resources in isiXhosa for students to whom English is an additional language (RU Language Policy 2005/2014).

RU has, since 2007, adopted strategies to promote multilingualism on campus by designing courses on isiXhosa as an additional language in professional disciplines (Pharmacy, Law, Education, Journalism), which in turn led to the design and translation of English-isiXhosa phrasebook and terminology lists in these disciplines. It also engaged in research on development of glossaries in other disciplines (Geography, Computer Science and Political Philosophy to be discussed below). Further, in repositioned the African Languages Studies Section of the School of Languages as an academic home of the African languages: isiXhosa. As indicated above these strategies were articulated in the RU Language Policy (2005/14), as a way of promoting multilingualism and intellectualising isiXhosa, an indigenous language spoken by over 80% of the population in the Eastern Cape, the geographical location of RU.

Following the provisions of the Policy, as well as concerns of the teachers on underperformance of English second language students, the Department of Political and International Studies developed a bilingual (English-isiXhosa) Political Philosophy glossary. The glossary provides isiXhosa equivalent terms, isiXhosa definitions and English definitions for

selected Political Philosophy terms extracted from the textbook used in the course. The School of Languages: African Language Studies, as recommended by the institutional Language Policy and as an academic home of isiXhosa, played a leading role in this process.

Development of terminology is an important aspect of language planning, and translation, as argued above, is seen as a critical activity in this process. The section below provides a theoretical framework used in this study, drawing relevant elements from terminology planning and translation.

Theoretical Framework: Terminology Planning and Translation

Terminology planning is a subcategory of corpus planning, which is in turn a subcategory of language planning. Corpus planning is concerned with the internal or formal aspects of language development (Cooper 1989). As indicated, it is thus an integral part of the entire language planning enterprise, since it has a symbiotic relationship with other elements of language planning, namely status planning and acquisition planning. Terminology planning refers to all the activities that constitute a carefully planned and co-ordinated process of the expansion and management of terminology. It includes the creation of the terminology policy, terminology creation and standardisation, dissemination, continuous monitoring use, and evaluation. The expansion and management of terminology responds directly to language development, especially in the case of (previously) marginalised languages which have limited vocabulary in rapidly growing and/or highly specialised domains like academic disciplines at university level.

Therefore, although it is part of the entire lexicon of languages, terminology in fact deals with ‘lexical items belonging to specialised areas of usage’ (Sager 1990: 2). Like language in general, terminology serves important cognitive and communication purposes. It is from this that it derives its three-dimensional nature – linguistic, cognitive and communicative dimensions (Sager 1990).

The linguistic dimension looks at the terms as independent linguistic objects and the way in which they are represented under the discourse of the respective language when they are compiled in dictionaries and glossaries, for example (Sager 1990). This dimension also looks at the equivalent term which has been created to represent the concept, and whether it follows the

rules and structure of the target language such as morphology, syntax and semantics. The cognitive dimension refers to knowledge that words provide access to. It brings the relationship between linguistic forms and conceptual contents and shows how these two are related in the terminology creation process (Sager 1990). This indicates the relationship between language and thought. In practical terms, each subject has certain language which is only specialised for that subject, there are certain terms which are used and those terms represent different connected concepts. When looking at terminology through cognitive dimension it is important for one to understand how knowledge is structured as that will help to comprehend and appreciate the relationship between concepts and terms, as well as they interact with one another (Sager 1990). When transferring knowledge, it is important for one to note that there is language for general purposes (LGP) and there is also language for special purposes (LSP). LGP contains full lexical items of a language and it is used for everyday conversations, containing 'ordinary' words (Antia 2000). In other words, this is the type of language that everyone can understand and it is used for communication purposes. LSP on the other side focuses on specialised contexts and it contains terms which are only related to specific fields (Antia 2000). LSP is only used on certain contexts and cannot be understood by everyone, but only the people who are experts in certain fields. Taljard (2013) also differentiates between these two by stating that for LGP, words are used, yet for LSP, terms are used for communication. For an example, LSP is used for communication in certain domains like science and technology.

The communicative dimension looks at the term and its appropriateness not only in the subject field in which it is used but also in terms of the culture of its target users. This is where terminology as a discipline becomes relevant to the society for whom the terminology is developed, as it is meant to facilitate communication in specialised contexts. Terms, according to Sager (1990), are presented in a language after a new concept has been created, or they are introduced as labels for the concepts so that they can be used in a particular field. It is important that the target users of the terms get the intention of the concept which has been created for the term, in order for this to happen, the target users should also have some conceptual knowledge and understanding of the term. After the terms have been considered to be legitimate they get established within the community in which they are intended for and there would be a certain way in which this

could happen whether it is through glossaries, textbooks or manuals (Sager 1990). Communicative dimension, therefore, pertains to the use, acceptance and adoption of new terms by the target users. This, therefore, facilitates expansion of the corpus of a language, which is the ultimate aim of terminology planning.

As indicated above, translation is one of the activities used in the term-creation stage of the terminology planning process, where terms are being created from a more developed or dominant language (e.g. English vs. African languages in the South African context). Newmark (1981) defines translation as the communication of meaning from a particular language by the equivalent meaning in another language. Therefore, it is the production of the same meaning in the target language text as the one that was intended by the original author of the source text. The ultimate aim of translation is to communicate the meaning in the source language text (SLT) with an equivalent meaning in the target language text (TLT). The key factors in equivalence of meaning are: accuracy, i.e. faithful representation of the meaning of the SLT in the TLT; naturalness, i.e. appropriate use of linguistic, cultural and norms of the TLT; and communicativeness, i.e. expression of meaning in a manner understandable to the target audience (Maseko 2011). As with the terminology creation, the linguistic, cognitive and communicative dimensions are presented as important competencies in achieving equivalence in translation (Munday 2001; Newmark 1988).

Generally, translation and terminology planning in the South African context have been linked to language policy and planning especially in the development of indigenous African languages and their use in different social contexts, especially in education. The subsequent sections look at how glossaries developed through translation do not only meet theoretical guidelines presented in this section, but how they meet the requirement of providing multilingual resources in higher education, as stipulated in the language legislation for higher education.

Multilingual Glossaries in South African HEIs

Although it might not reflect in their lecture room and other everyday practices, HEIs are gradually seeing language as one of the factors that needs to be considered in enabling epistemic access and enhancing students'

performance, and in promoting inclusivity in higher education. This reflects not only in individual efforts, such as those of the Political Philosophy lecturer at Rhodes University, but also in institutional language policies that promote multilingualism which embraces indigenous African languages. To that effect, they have engaged in efforts that are aimed at developing African languages, through terminology planning. Except for one, all the South African HEIs surveyed in 2014 have multilingual policies, with a commitment to developing at least one of the indigenous languages dominant in geographical location of the institution (Maseko 2014). The development of terminology in African languages, especially the bi- or multilingual glossaries and other teaching and learning resources are some of the most visible efforts. In looking at those efforts, it is possible to distinguish between universities that undertake this work as part of their long-term institutional plan and others that undertake the work as part of their short-term and donor-funded projects. While there have been gains in both cases, the latter cases have provided a leverage for universities uptake and institutionalisation of these efforts. However, in order to provide a complete picture of what is happening in South African HEIs, this section will allude to examples in both cases.

The focus of this part of the paper is on the donor-funded initiatives to promote multilingualism, and the development of indigenous African languages for use in South African higher education. While multilingualism is at the core of the institutional language policies, terminology work at some institutions thrived during the SANTED Programme II Phase (2007-2010). The Programme, whose aim was to assist the national Department of Education in the transformation of the South African higher education sector, had multilingualism as one of its Projects. The primary objective of the Multilingualism Projects was to implement multilingualism in three universities, namely, the University of KwaZulu-Natal (UKZN) in collaboration with Durban University of Technology (DUT), Rhodes University (RU) and the University of Cape Town (UCT). Terminology planning, through translation of discipline-specific glossaries, thrived during the SANTED period. UCT developed multilingual (English-isiXhosa-Afrikaans) glossaries in Statistics and Mathematics, Economics and Law. UKZN-DUT developed English-isiZulu terminology list and glossaries in the following disciplines: Education, Nursing (midwifery), Psychology, and Dental Assisting. As indicated above, RU developed various multilingual

resources in Political Philosophy, Computer Science, Geography, Law, Pharmacy, Education and Journalism.

Although these institutions collaborated as encouraged in the SANTED Programme, they adopted different approaches to terminology development, including the use of technology and the publication of the glossaries online. However, what is common amongst these is that the terms were harvested from academic texts in English, with their definitions. Equivalent terms and definition in indigenous languages was done, primarily through translation. The discussion of bilingual glossaries compiled at Rhodes University will cover some of those aspects.

Bilingual Glossaries and Other Materials at Rhodes University

As indicated above, the SANTED Multilingualism Project at RU accelerated the implementation of multilingualism within the institution. Some of its programmes relevant to the study are the development of bilingual (English-isiXhosa) glossaries and piloting the use of isiXhosa as an additional teaching resource in Computer Science, Political Philosophy and Geography. Alongside these glossaries, bilingual terminology lists, phrasebooks and bilingual texts were also developed through translation.

For the ICT, the main objective was to provide bilingual glossaries in English and isiXhosa for isiXhosa-speaking students studying Computer Science and teachers taking Computer literacy as part of in-service training in the Education Faculty (SANTED 2010). The promotion of the use of isiXhosa as an additional learning material would help students to improve access, performance, and therefore retention of students speaking LOTE within the domains which are dominated by students to whom English is the mother tongue. If one were to make the argument that mother tongue education is beneficial (Obanya 2004; Alexander 2005) then one would reason that the development of the glossaries would not only improve access and success of students speaking LOTE, but would and also add value to the development of the corpus of isiXhosa, and its intellectualisation as language of academia.

There was a glossary booklet which was developed for Computer Science consisted of a total of 150 Computer Science terms and definitions (SANTED 2010) in isiXhosa. The booklet was provided to isiXhosa-speaking

Computer Science students in the Extended Studies Programme. There is also an online version of the booklet which allowed students to give feedback regarding the usefulness and the appropriateness of the terms and definitions (SANTED 2010). There are also other initiatives which were done within ICT such as translating the webmail system of RU into isiXhosa, the development of the bilingual Computer Literacy programme in one of the courses in the Education Faculty and to also support computer literacy in local high schools.

The Computer Science bilingual glossary is available for students in hardcopy, as a booklet, and also online through the RU e-learning platform, RUconnected. Below is an image reflecting a page in glossary, as it appears on RUconnected.

For the Department of Political and International Studies, the development of English-isiXhosa terminology list started in 2008. It was initiated by a Political Philosophy lecturer after observed that isiXhosa-speaking students were underperforming, and there were not as many who continued beyond the first year of study. She wanted to explore whether there would be any difference in students' performance if some there some teaching and learning material was provided in isiXhosa (SANTED 2010; Maseko 2011). The initial request to the Rhodes-SANTED team was to translate some of the lecture slides into isiXhosa which would be made available to students for revision (Maseko 2011). However, at the time the Rhodes-SANTED Multilingualism was engaged in research on development of multilingual glossaries, and it made sense to also develop glossary for Political Philosophy. The process of development of multilingual glossaries in South African higher education context needed to be documented and researched thoroughly and taking another case study provided an opportunity to replicate the process used in other contexts, in different disciplines (Maseko 2011). It was then planned, as part of the research process that the next phase, after the development of the glossary, would be to use the glossary in the creation of texts Political Philosophy in isiXhosa.

The Political Philosophy terms that were developed were selected by the lecturer and students in the first year class. The terms selected were those which were observed to be difficult in terms of understanding in the opinion of students and the lecturer (SANTED 2010).

Colour scheme: [Indibanisela yemibala] Ungazenza izilayidi zibukeke ngokufaka, umzekelo, umbala oluhlaza ngasemva, ze ifonti ibe tyheli.

Column: [Umga ohlayo] Uludwe lwemigca ehlayo. Kukho iiseli ezisemigceni ehlayo.

Computer: [Ikhompyutha] Sisixhobo esisebenza ngombane. Sisetyenziswa ukufaka, ukuxhonxa, ukugcina, nokukhupha iinkcukacha.

Conditional formatting: [Uhlenga-hlengiso oluhluzayo] Luhlenga-hlengiso oluhlaza iiseli ngokweempawu ezichaziweyo. Umzekelo, ukuba uneshiti lokusebenzela kuxwebhu elinamanqaku abafundi, ungawahlenga-hlengisa amanqaku angaphantsi kwama-50% ngokuwafaka umbala obomvu.

Conditional sum: [Ubalo oluhluzayo] Uhlobo olulodwa lwesiphumo sobalo esihlaza iiseli ngokweempawu ezichaziweyo.

Control unit: [Iyunithi yokulawula] Le yindawo ethi igcine, icazulule ze ikhuphe umyalelo ngamnye kwinkqubo yekhompyutha. Lilungu elibambekayo elithi lidlale indima yokuthumela iinkcukacha phakathi kwememory kunye nezixhobo ezifakelwayo.

Copying: [Ukukopa] Ukukopa amagama okanye izicatshulwa kuxwebhu mhlawumbi ngenjongo yokuwancamathelisa kwenye indawo.

CPU: [Ingqondo yekhompyutha] U-CPU umele u-Central Processing Unit. Yeyona ndawo yekhompyutha yenza umsebenzi wokucinga nokubala. I-CPU yingqondo yekhompyutha. Yeyona yunithi ibalulekileyo



The screenshot of the ICT glossary

The table below shows some of the terms selected and defined in English, as well as an equivalent of the term and its translation in isiXhosa.

ENGLISH TERM	XHOSA TERM	XHOSA DEFINITION	XHOSA DEFINITION INTO ENGLISH
Autonomy	Ukuzilawula	Ukuba nako ukuthatha izigqibo ngokwentando yakho. Oku kukwabhekisele kumaqela okanye kumaziko azilawulayo ikakhulu noxa ephantsi kolawulo lwelinye igunya.	To be able to take decisions according to your own will. This also applies to institutions or groups that mostly govern themselves even though they are under governance of other institutions.
Civil disobedience	Itoyi-toyi	Uqhanqalazo lwezopolitiko apho iqela labantu lisaphula ngabom umthetho othile ngenjongo yokuba kubekwe indlebe kwizikhalazo zabo zezopolitiko	A political protest where a group of people break a certain law deliberately with the aim of drawing attention to their political grievances.
Democracy	Idemokhrasi	Eli gama lisuka kwigama lesiGrike elithetha ulawulo lwabantu. Kule nkqubo amandla okulawla asuka ebantwini	This word is derived from a Greek word meaning the rule of the people. In this system the power to govern derives from the people.
Egalitarian	Oxhasa ukulingana kwabantu bonke	Ngumntu oxhasa uluvo lokuba abantu kufuneka banikwe amalungelo alinganayo	A person who believes in the ideology that people should be given equal rights.

The Centrality of Translation in the Development of African Languages

Equality	Ukulingana	Isimo sokulingana kwabantu kwaye bafumane amalungelo ngokufanayo	The state of people being equal and receiving same rights.
Paternalism	Ukulawula ngegqudu	Kulapho abasemagunyeni bethatha izigqibo ngabantu, oku bekwenza ngokunciphisa inkululeko yabo iinjongo ikukubakhusela okanye ukuphakamisa intalontle yabo. Abo basemagunyeni benza izigqibo njengoko uyise enokwenza njalo kumntwana wakhe, emnqwenelela okuhle	Where those in authority take decisions on behalf of their subordinates; they do this by restricting their freedom with the aim of protecting them or promoting their welfare. Those in authority make decisions as a father would do to his child wishing him well.
Utilitarian	<i>I-utilitarian</i>	Ngumntu oxhasa uluvo lokuba esona senzo singcono sesona sizisa olona lonwabo luninzi kwabona bantu baninzi	A person who supports an ideology which holds that the best action is the one that brings the most happiness to the most people.

Table showing some of the terms (and their definitions) sourced from students and teachers, with their subsequent isiXhosa equivalents for terms, translations for definitions

The translation was done by SANTED translators as well as politics senior students. The lecturer also participated in the process and the glossary

is also appended in the textbook *Puzzles in Contemporary Philosophy: An Introduction* which is prescribed for the course. The terms were also made available online, and the screenshot below shows the first few terms, as they appear online on the RU e-learning platform, RUconnected (cf. below).

Page: 1 2 (Next)

A

Autonomy
[Ukuzilawula] Ukuba nako ukuthatha izigqibo ngokwentando yakho. Oku kukwabhekisele kumaqela okanye kumaziko azilawulayo ikakhulu noxa ephantsi kolawulo lwelinye igunya.
▶ Comments (0)

C

Civil disobedience
[Itoyi-toyi] Uqhanqalazo lwezopolitiko apho iqela labantu lisaphula ngabom umthetho othile ngenjongo yokuba kubekwe indlebe kwizikalazo zabo zezopolitiko.
▶ Comments (0)

Communitarianism
[Umanyano ngeenkqobo] Luluvo oluxhasa isimo sentlalo apho abantu bonke badityaniswa ziinkqobo (*values*) ezifanayo enjongo yazo ikukukhuthaza umanyano kuluntu.
▶ Comments (0)

Constitution
[Umgaqo-siseko] Owona mthetho uphezulu kumbuso welizwe. Yonke eminye imithetho iphantsi komgaqo-siseko kwaye kufanele ukuba ingaphikisani nawo, ukuba kwenzeka ukuba iphikisane ngumgaqo-siseko oyakulawula.
▶ Comments (0)

D

Democracy
[Idemokhrasi] Eli gama lisuka kwigama lesiGrike elithetha ulawulo lwabantu. Kule nkqubo amandla olawulo asuka ebantwini.

Screenshot of the Political Philosophy glossary as it appears on RUConnected, the e-learning platform of the Rhodes University

The glossary contained terms as well as definitions which were translated into isiXhosa, and made available to students in both isiXhosa and English.

Discussion of the Translation of the Political Philosophy Glossary

This section discusses the different term-creation strategies that have been used when creating the isiXhosa equivalent terms. According to Sager (1990) and Batibo (2010) it is important that instead of creating new terms, that terms which are already in existence and in use in a language should be used. This principle was followed when considering equivalents for some of the terms. There were three strategies that were mostly used during the term-creation process. These were borrowing, semantic expansion and paraphrasing. The first strategy to be discussed is borrowing. Borrowing can be defined as when a certain term gets adopted into the target language and also following rules of the target language. According to Mtintsilana & Morris (1988), when languages are in contact borrowing tends to occur and borrowing of terms from other languages plays a major role in the creation of new terms. The term *idemokhrasi* (for ‘democracy’), for instance, that has been created through borrowing, is used by the speakers of isiXhosa, and accepted and part of the corpus of the language. The glossary definition gives the etymology of the term. Although the isiXhosa term equivalent might not itself represent its cognitive dimension, the definition provides this cognitive understanding. This is typical of terminology created for high domains – they are created through borrowing but conceptualisation is facilitated through definitions provided for the term in the language. This is one of the benefits of multilingual glossaries.

The term *itoyi-toyi* (for ‘civil disobedience’) and *ukulawula ngegqudu* (for paternalism) have been created through semantic expansion. Semantic expansion refers to a strategy where a term that already exists in a language gets attached to another term, and acquires an additional meaning (Maseko 2011; Mtintsilana & Morris 1988). *Itoyi-toyi* has its origins in the South African liberation struggle, where civil society participated in actions, violent and non-violent, with the purpose of rendering the apartheid political system ungovernable. The term is now used to refer to any form of disobe-

dience, hence the choice of the word. *Ukulawula ngegqudu* (lit. → ruling using a knob-kerrie) in isiXhosa refers to authoritarian tendencies, especially a man in running his household, and there is often force used and the perpetrator acts thus on the belief that his actions are to the benefit of the well-being of those to whom the force is directed. Therefore, when someone uses *igqudu* (knob-kerrie) in isiXhosa it is when they are forcing someone to do something under duress and it associated with the act of ‘disciplining’ children (Mawonga 2012). In this context, paternalism has been given that equivalent because the concept is described as where one rules and exercises power over someone the way they want with the justification that they are protecting them.

The last strategy to be discussed in relation to the term-creation is paraphrasing. Paraphrasing is when a short description of the term is used as an equivalent (Taljard 2013; Mtintsilana & Morris 1988). The terms *umanyano ngeenqobo* (for ‘communitarianism’) and *umgaqo-siseko* (for ‘constitution’) have been created using this strategy. *Umanyano ngeenqobo* literary means ‘unity in the values shared’ while *umgaqo-siseko* is a compound noun derived from terms ‘a guide’ (*umgaqo*) and ‘fundamental’ (*isiseko*), therefore, a ‘fundamental guideline’. Similarly with idemokhrasi, term *umgaqo-siseko* is also widely used by the target users, and accepted in the corpus of the language.

Recommendations

In examining the glossary, the linguistic and cognitive and the communicative dimensions have been considered carefully in translation and in the creation of terms. The primary strategies adopted in the creation of the terms, i.e. borrowing, paraphrasing and semantic expansion have been used effectively with the purpose of transferring the equivalent meaning of the term in the target language. It would seem as if the collaboration between the subject specialists (Political Philosophy) and the linguists and terminologists is beneficial for terminology planning, and consequently intellectualisation of indigenous African languages for use in higher education.

The remaining question, though, is whether the initial objective of creating the glossary has been met. The glossaries in indigenous African languages have been created so that they facilitate epistemic access, and consequently, success of previously marginalised groups of students in higher

education. Further research, therefore, needs to be undertaken to observe the use and the effectiveness of the glossaries. That is, a study needs to look at how the role players in higher education, i.e. teachers and students, experience multilingual glossaries and other resources in indigenous African languages. There needs to be ways in which these materials are used according to the SANTED report (2010:20) as ‘part of normal classroom act’. The challenge, that most lecturers are monolinguals, needs to be addressed, and teaching methodologies, in the light of the teachers’ linguistic deficiencies, need to be investigated and proposed for multilingual teaching. . Further, given that HE is dominated by powerful languages such as English, space for their use needs to be carved carefully such that they are not rejected, especially by those whom they are meant to benefit. A study done by Maseko (2011) and Mawonga (2012) showed that some students in the Political Philosophy at the beginning of the study indicated that they preferred to be immersed in English, than being supported with their mother tongue as this language, according to them, is not associated with learning in university. However, after exposure to the glossary, this changed as students voluntarily accessed the online glossary in independent learning. To support the teachers, there is a need to focus on developing multilingual classroom pedagogic models that can be proposed regarding the use of the supporting material. Providing the glossaries might not be enough on its own, but rather it is important that there are encouragements efforts which will be made for students to use the glossaries.

Conclusion

One of the challenges facing South African higher education in implementing multilingualism is availability of resources in indigenous African languages. However, recently, a number of institutions have taken initiatives to develop resources through translation. Although the focus of this paper is on glossaries, other resources such as term lists, bilingual texts and so on, have been developed. This is as recommended by national legislation that guides language practices and use in higher education. The process of development of African languages in higher education is seen in this paper as part of terminology planning, which is in turn part of corpus planning and eventually, language planning.

Translation remains one of the key activities used in terminology planning in the South African context of higher education. As illustrated in the discussion on theory of translation and the actual Political Philosophy terminology translation into isiXhosa, translation, if executed prudently, is one of the processes that can be used to accelerate the development of African languages for use in higher education. However, there needs to be caution – that terminology planning should not be just about translation from English into African languages, but it should facilitate the creation of authentic texts in African languages. It is through this bidirectional process in translation where knowledge embedded in African languages and their indigenous knowledge systems can move from the periphery into the centre of the academic discourse.

The ultimate aim of terminology planning is to provide value or benefit of the target language users in using the language. In the context of this research, this should be cognitive value which should facilitate epistemic access and success for students using these languages, in contexts which are otherwise dominated by powerful and global languages such as English. As illustrated here, developing terminology in indigenous languages is not an end in itself, but rather a means to an end. Terminology planning encompasses, not only the development of the terminology, but the use of terminology in the contexts for which it was developed. Further, it includes monitoring whether it ultimately has the desired impact on target users, i.e. whether students can derive cognitive, sociocultural and economic benefits from terminology planning in indigenous African languages. In the circumstances such as these, a carefully orchestrated plan on how terminology planning can be used to implement multilingualism in teaching, learning and research activities in higher educating need to be formulated and implemented diligently.

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Ukufunda Nokufundiswa Kwezilimi Zomdabu Zase - Afrika Ezikhungweni Zemfundo Ephakeme eNingizimu Afrika: Izingqinamba Namathuba Okusetshenziswa Kwezilimi Emikhakheni Eyahlukene

Nobuhle Ndimande-Hlongwa

Isifingqo

Ukufunda nokufundisa okubandakanya nokushicilelwa kocwaningo ezilimini zomdabu zase-Afrika kuyadinga ukuthi kubuyezwe ezikhungweni zemfundo ephakeme. Lokhu kubalulekile uma sibheka izinguquko ezenzeka ezweni laseNingizimu Afrika. Kunezikhathi ezahlukene esingabuka ngazo ukufunda nokufundiswa kwezilimi zomdabu zase-Afrika. Leli phepha-ke lizoqala ngokubheka iziphakamiso zemiqulu eyahlukene ekhuluma ngokuthuthukiswa kwezilimi zomdabu zase-Afrika nokuqinisekisa ukuthi izinga lazo, okubandakanya nokusebenza kwazo, kuyashintsha yini ezikhungweni zemfundo ephakeme. Okwesibili, iphepha lizobheka iqhaza elibanjwe iminyango yezilimi njengabanikazi balokho okufundiswayo nokucwaningwayo ngezilimi zomdabu zase-Afrika kulo mkhankaso wokusetshenziswa kwezilimi emikhakheni eyahlukene. Ngeke sikwazi ukuthi sikhululeke eNingizimu Afrika futhi sihlizwe ngemfundo esezingeni eliphezulu sibe sisasebenzisa kuphela izilimi abafundi abanengi abangaziqondi ngokwanele. Ezikhungweni zemfundo ephakeme lapha eNingizimu Afrika izilimi ezabe zinikwe amathuba ngesikhathi sobandlululo zisaqhubeka nokuthola lawo mathuba nanxa ucwaningo lukuveza ukuthi abafundi bayaqhubeka nokungaphumeleli kahle ezifundweni zabo zeziqo zokuqala nokuyinto enciphisa amathuba okuthi baqede iziqu zabo ngesikhathi ukuze bethweswe imiyezane yabo.

Amagama asemqoka: Izilimi zombabu, ukufunda, ukufundisa, izikhungo zemfundo ephakeme, ukuthuthukiswa kwezilimi, izinguquko, iminyango yezilimi.

Nobuhle Ndimande-Hlongwa *Teaching and Learning of African Languages in South African Higher Education: Challenges and Opportunities for Intellectualization*

Abstract

The teaching and learning of African languages, including research publications, need to be revisited in Higher education institutions. This is vital in light of the transformation agenda of the country. There is a period in which we could look at the teaching and learning of African languages. This paper will look briefly at recommendations of important policy documents, declarations and reports that address the development of African languages, and also ensure that their status including the use of these languages is changing in institutions of higher learning. Secondly, the paper will investigate the role of African Language Departments, as custodians of scholarship in African languages in the intellectualization agenda. We cannot have democracy in South Africa and provide quality education through the medium of languages many students do not fully understand. In Institutions of Higher Education in South Africa languages that were privileged under apartheid regime continue to enjoy those rights even though research has proven that we have low throughput in undergraduate degrees as students struggle with these languages which are not their mother-tongue, thus disabling them to complete their degrees within the minimum time.

Isingeniso

Ukufunda nokufundisa okubandakanya nokushicilelwa kocwaningo ezilimini zomdabu zase-Afrika kuyadinga ukuthi kubuyezwe ezikhungweni zemfundo ephakeme. Lokhu kubalulekile uma sibheka izinguquko ezenzeka ezweni laseNingizimu Afrika. Kunezimo noma izikhathi ezahlukene esingabuka ngazo ukufunda nokufundiswa kwezilimi zomdabu zase-Afrika. Kunesikhathi samaMishinari; esobandlululo; isikhathi lapho kwaba noshintsho kufundiswa uhlelo locwaningozilimi. Esinye yilapho izilimi

zomdabu zase-Afrika zazifundiswa njengolimi lwesibili kulabo ababengazazi lezi zilimi. Esikhathini esikuso manje emva kobandlululo, sibona izilimi zomdabu zase-Afrika zifundiswa kubanikazi bazo abazikhulumayo. Izinhlalo zaleli phepha zimi kanje: i) Umcwaningi uzobheka kabanzi iziphakamiso zemiqulu eyahlukene kahulumeni mayelana nokuthuthukiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme; ii) Umcwaningi uzophinde abheke iqhaza elibanjwe iminyango yezilimi ezikhungweni zemfundo ephakeme njengabanikazi balokho okufundiswayo nokucwaningwayo ngezilimi zomdabu zase-Afrika kulo mkhankaso wokusetshenziswa kwezilimi emikhakheni eyahlukene; iii) Umcwaningi uzophinde ahlole ukuthi zingakanani izinguquko ezikhona ekufundisweni kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme.

Umcwaningi uzoqala ukuxoxa ngendlela esetshenzisiwe ukuqoqa ulwazi lwaleli phepha, lokhu kuzolandelwa ingxoxo ngezinsizakuhlaziya ezizolawula iphepha. Kuzoxoxwa ngamafuphi ngemiqulu ethuthukisa ukusetshenziswa kwezilimi zomdabu zase-Afrika kwezemfundo ephakeme. Umcwaningi uzobe esebuka ngeso elibanzi ukufundiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme. Kuzobhekwa izingqinamba namathuba okuthuthukisa lezi zilimi bese liyasongwa iphepha ngeziphakamiso zokusetshenziswa kobuchwepheshe bamakhompuyutha ekuthuthukiseni ukufunda nokufundiswa kwezilimi zomdabu ezikhungweni zemfundo ephakeme.

Indlela yokuqoqa ulwazi

Ngesikhathi kuqoqwa ulwazi oluqondene naleli phepha umcwaningi uqoke ukusebenzisa indlela yekhwalithethivu. UWebb noSherman¹ (1988:84) bathi indlela yekhwalithethivu isebenzisa ulwazi lwekhwalithethivu olunjengokuxoxisana nabantu, imiqulu, imibhalo kanye nokubhekisisa ukuze kuqondwe lokho okucwaningwayo. USarantakos (1998:34) uthi izindlela

¹ *UHerman noWebb (1988:84) baphawula bathi, Ucwanningo lwekhwalithethiwe lubandakanya ukusetshenziswa kwemininingwane eqoqiwe yekhwalithethivu, enjengenhlolomibono, imibuzo, imiqulu, imibhalo neminingwane yokuqashelwe ngababambiqhaza ukuze kuqondwe futhi kuchazwe izimo ezihlobene nezenhlalo’.*

zokuqoqa ulwazi zingamathuluzi okuhlanganisa ulwazi; zingamathuluzi futhi okuhlaziya lolo lwazi oluqoqiwe. Lezi zindlela zokuqoqa ulwazi kungaba ukuxoxisana nabanolwazi ngesihloko leso umcwaningi asicwangingayo; kungaba ukubukela kanye nokunye nje umcwaningi abona kuzomsiza ekutholeni ulwazi lolo aludingayo. Kufundwe imibhalo eminingi eshicilelwe egxile ekusetshenzisweni kolimi ezikhungweni zemfundo ephakeme. Kusetshenziswe indlela yokubuyekeza imibhalo uBailey (1994) ayichaza ngokuhlaziya imiqulu enalololo lwazi olusuke ludingwa umcwaningi ngesikhathi enza ucwangingo lwakhe. UMogalakwe (2006) uthi le ndlela ayijwayelekile ezifundweni zezoluntu nenhlalo yomphakathi, uthi inikeza amasu awusizo okuhlunga, uhlole, uhumushe bese uhlonza lezo zinto ezingekho, akulutho ukuthi azikho kuphi (Payne & Payne 2004). Kuleli phepha miningi imiqulu umcwaningi ayifundile elawula ukuthuthukiswa nokufundwa kwezilimi zomdabu e-Afrika nakhona eNingizimu Afrika. Kuzoxoxwa ngayo le miqulu ngasekuqaleni kwaleli phepha. Le miqulu yiyona ebe yisisekelo sokuhlaziya lokho okwenziwa iminyango yezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme.

Izinsizakuhlaziya

Izinsizakuhlaziya ezizosetshenziswa lapha kuleli phepha yilezi ezilandelayo: eyokuqala eyokwengamela ulimi/*Language Management*, eyesibili eyokuqwebuka kwe-Afrika/*African Renaissance*. Insizakuhlaziya ye-*Language Management* yahlongozwa uJernudd noNeustupny ngonyaka we-1986. U-Nekvapil (2006) uthi umqondo wegama lensizakuhlaziya lethulwa uJernudd noNeustupny ngesikhathi bebamba iqhaza engqungqutheleni eyabe iseQuebec, eCanada. Le nsizakuhlaziya ihlukaniseke izigaba ezintathu. Isigaba sokuqala esokubalulwa kwenkinga kanti esesibili esokuthathwa kwezinyathelo yizikhungo ezihlelayo. Isigaba sesithathu esokuqinisekisa ukuthi izinqumo ezithathiwe ziyalandelwa. Le nsizakuhlaziya ibuka ukuhlelwa kolimi okwenzeka emazingeni aphakeme (*macro language planning*) okunikezwa imvume nguhulumeni, kanye nokuhlelwa kolimi emazingeni aphantsi (*micro language planning*) okwenziwa ngabantu ngabodwana kanye nezinhlango ezizingekho ngaphansi kukahulumeni. UNekvapil noNekula (2006:307) bathi ukuhlelwa kolimi okwenzeka emazingeni ezwe noma ukuhlelwa kolimi okwenziwa ezikhungweni

zikhahulumeni kungathathwa njengokuhlelwa kolimi emazingeni aphezulu. Kepha kunobufakazi bokuthi ulimi luphinde luhlelwe izinhloko zomphakathi ezizimele, lokho okudala ukuthi itemu elithi ukuhlelwa kolimi emazingeni aphansi lisebenze. Le nsizakuhlaziya iphakamisa ukuthi ukuhlobana phakathi kokuhlelwa kolimi emazingeni aphansi kanye naphakeme kuyefana njengoba zozimbili lezi zingxenye zisebenzisana. UNeustupny (1994:50) uthi:

Noma yimuphi umthetho wokuhlelwa kolimi kumele uqale ngokubheka izinkinga zolimi njengoba zibonakala ekusetshenzisweni kwalo, futhi izinhloko zokuhlelwa ngeke zithathwe njengeseziphelile kuze kube ukususwa kwenkinga sekwenziwe (kuhunyushelwe esiZulwini).

Uma kuhlelwa ulimi kumele kuqale kuhlonzwe inkinga yolimi ekhona emphakathini lowo okubhekiswe kuwo ukuhlelwa kolimi, bese kuqaliswa izinhloko zokuhlelwa ulimi futhi ngeke lezo zinhloko kuthiwe seziphothuliwe ibe ingakaxazululeki leyo nkinga ebikade ihlonziwe. Lapha eNingizimu Afrika inkinga enkulu nendala ebhekene neminyango efundisa izilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme yileyo yokufundisa lezi zilimi kusetshenziswa ulimi lwesiNgisi. Ukulunjwa kwezwekazi i-Afrika kanye nolwazi lwesintu okubandakanya nazo izilimi zomdabu zase-Afrika uqobo kubukelwe phansi isikhathi eside. Inhloso kwabe kungukukhipha inyumbazane igalelo labantu base-Afrika emlandweni kanye nasekukhiqizeni ulwazi; izilimi namasiko abantu base-Afrika kwakuthathwa njengento engubuqaba (Rwantabagu 2011). Ukuqala kwenkolo, imfundo yaseNtshonalanga nobungcweti ezilimini zaseYurophu ezifana nesiNgisi kwakuthathwa njengempucuko; uma ukulelo zinga wawuthathwa ngokuthi usukhanyiselekile, ufundile. Imfundo yesikhathi sabelungu yayihlose ukukhiqiza abafundi ababezoqeqeshelwa ukusebenzela iziphathimandla zabelungu (Wa Thiong'o 2005; Ndleltyana 2010). Yingakho-ke nanamuhla isaqhubeka ingcabha nenkiyankiya yokusetshenziswa kwezilimi, ikakhulukazi isiNgisi ekufundiseni izilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme. Isikhathi lesi manje sokuthi sikulungise lokho. Kuzokhulunywa kabanzi ngemiqule ebheka izwekazi i-Afrika nayo iNingizimu Afrika nenika iziphakamiso zokuthi silungiswa kanjani lesi simo sezilimi ezikhungweni zemfundo ephakeme.

Insizakuhlaziya yesibili yileyo yokuqwebuka kwe-Afrika noma ukuzalwa kabusha kwe-Afrika/*African Renaissance*. U Mandela (1997) wathi igama 'renaissance' lichaza ukuzalwa kabusha, ukuvuselela. Lapha-ke kubhekwa ukuzalwa kabusha kwezwekazi i-Afrika. U Makgoba (1999: xii) uma echaza yena ngokwakhe uthi ukuqwebuka kwe-Afrika kuyithuba elivelele lama-Afrika lokuthi azichaze ukuthi angobani ngokubhekela isimo sempilo namaqiniso awo njengoba enjalo. Uthi leli yithuba lokuba ama-Afrika abe ngabaphathi bomlando wawo futhi abe ngabaphathi bekusasa lezwe lawo. Kunezinqumo ezathathwa ngonyaka wezi-2000 ngesikhathi kwakhiwa Inhlangothi Yezizwe eziqondene namalungelo abantu. Ukuqwebuka kwe-Afrika ngeke sikwazi ukufinyelela kukho uma sishiya emuva izilimi zomdabu zase-Afrika ngoba zinothile (Msila 2014). Izilimi zomdabu ziyinsizakusebenza eyigugu nengakwazi ukusiza izwekazi lase-Afrika ukuthi lihlalangezane nezidingo eziqondene nokuvuselelwa kabusha kwe-Afrika. Labo abanexhala ngokuvuselelwa kabusha kwe-Afrika kumele babe nexhala lokuthi emazweni amaningi ase-Afrika ulwazi oluphuma kuhulumeni luya kubantu ludluliselwa ngezilimi amaphesenti angama-90 angalugqondi futhi angalukhulumeni (Brock-Utne 2001: 118). Esikhathini esiphambili bekuthi uma kuqhamuka umlungu kumele kube khona uthisha noma umfundisi ozofunwa ukuze akwazi ukutolikela umlungu (Ndlelentyana 2010:15). Abantu abafundile bagcina sebeka ngosomlomo beziphathimandla zabelungu. Lokhu kusetshenziswa ngale ndlela kolimi lwesiNgisi yikho okwaluphakamisa, ngaso leso sikhathi kwaholela ekushabalaleni kokusetshenziswa kwezilimi zomdabu zase-Afrika. Ngale ndlela-ke uma sifuna ukuthi umkhankaso wokuqwebuka kwe-Afrika uphumelele ngeke sikwazi ukukwenza lokho uma sishiya izilimi zomdabu zase-Afrika ngaphandle. Izikhungo zemfundo ephakeme kumele zibhukule ekufundiseni izilimi zomdabu zase-Afrika, okuzoba yinzuzo enkulu kubafundi ngoba kuzobafundisa Ubuntu, kanti okukhulu kakhulu ngokuthi ngeke sikwazi ukuba nenkululeko ezwenikazi i-Afrika uma izilimi zomdabu zase-Afrika zingeyona ingxenye yenkululeko (Meredith 2006). Leli yithuba eliyinqayizivele lokuthi iminyango efundisa izilimi zomdabu ezikhungweni zemfundo ephakeme ilithathe ilisebenzise ukuzibuka ukuthi iyaphi ukusuka manje. Ngeke sikwazi ukuqhubeka nokufundisa izilimi zomdabu zase-Afrika sibe sisebenzisa ezinye izilimi. Uma senza kanjalo sizobe siqhuba khona lokho okwakuhloswe ngabelungu ngesikhathi beletha imfundo e-Afrika. Kuhle nje manje ngoba sezikhona izincwadi eziqaliwe ukubhalwa ngezilimi

zesintu, ezisetshenziswa khona emanyuvesi; hhayi izincwadi ezigxile ebucikweni bokubhala nobomlomo. Isibonelo salokhu ngumsebenzi kaNdimande-Hlongwa (2009). Kanjalo futhi nawo amaphepha ashicilelwayo ngazo izilimi zomdabu aseqalile ukwanda. Isibonelo salokhu ngumsebenzi kaNkosi (2014). Lezi zincwadi namaphepha okukhulunywa ngako lapha kuthola izimali eMnyagweni Wemfundo Ephakeme eya ezikhungweni zemfundo ephakeme njengengxenywe yokuthuthukisa ucwaningo. Ziningi izincwadi ezisendleleni nazo ezenanelayo kulo mkhankaso ezikwezinye izifundo. Isibonelo nje yisifundo esigxile kwezengqondo eNyuvesi yaKwaZulu-Natali lapho kubhalwe khona incwadi ebulimibili ezoshicilelwa maduze. Yikhwelo-ke leli kuzona zonke izikhungo zemfundo ephakeme ukuthi ziphaphame, zivuke emaqandeni. Sesingaze sitshelwe ngezinye izizwe ukuthi asifundise izilimi zethu zesintu ngaso isintu? Ihlazo phela leli, sikhombisa ukuba iminqolo ogombetseni!

Imiqulu ekhuluma ngezilimi zomdabu kwezemfundo ephakeme

Emazweni amaningi e-Afrika naphesheya kwezilwandle, imizamo yokuthuthukisa nokushintsha izinga lokusetshenziswa kwezilimi zomdabu zase-Afrika ibonakale ngemizamo yeNhlangothi Yezizwe Ezihlangene (Umhlab'uhlangene) kanye neNhlangothi Yezizwe zase-Afrika njengoba baqhamuka namasu emqulwini owabizwa ngokuthi I – *Language Plan of Action for Africa* yangonyaka we-1986; umqulu wokuthuthukiswa kwezilimi zesintu (*Charter for the promotion of African languages in education* 1996); i-*Harare Declaration* 1997; i-*Asmara Declaration* 2000; kukhona nezinye izinkulumbo eziqavile eziningi ezikhuluma ngamalungelo ezilimi zabantu bomdabu (*indigenous people*), 2007 esingekelwe sangena kuzona kakhulu lapha kuleli phepha. Kunezikhungo ezakhiwa ezifana nalesi esibheke ucwaningozilimi kanye nomlando wokufunda ngobuciko bomlomo esaziwa ngokuthi I – *Centre of Linguistic and Historical Studies through Oral Tradition* (CELHTO) esiseNiger; kukhona nesinye isikhungo esigxile emasikweni nasezilimini zomdabu zase-Afrika esaziwa nge – *Regional Centre of Documentation on Oral Traditions and African Languages* (CERDOTOLA) esiseCameroon; bese kuzoba khona isikhungo sase-Afrika sezilimi I – *African Academy of African Languages* (ACALAN). Inhlangothi

i-ACALAN inezinhlosongqangi ezinqala zokuthuthukisa izilimi zomdabu zase-Afrika ngokuqinisa ubudlelwane phakathi kwamazwe ase-Afrika, ukuthuthukisa izilimi zomdabu zase-Afrika ezikhungweni zonke zemfundo nasezingeni lomhlaba (Ndimande-Hlongwa 2009:168).

ENingizimu Afrika ukuthuthukiswa kwezilimi zomdabu zase-Afrika kususelwa kumthethosisekelo wezwe (1996) onikeza izilimi eziyishumi nanye ilungelo lokuba semthethweni. Uhlaka lwenqubomgomo yolimi kuzwelonke (2002) lungeminye yemiqulu ebalulekile ukuthi lulandelwe izinhlaka zikahulumeni. Keneminye imiqulu ebalulekile efananqubomgomo yolimi kwezemfundo ephakeme (2002). Le nqubomgomo yolimi ezikhungweni zemfundo ephakeme (2002:7) ithi:

Ungqongqoshe wezemfundo kumele anqume inqubomgomo yolimi yezikhungo eziphakeme. Bese kuthi umkhandlu wesikhungo ngasinye semfundo ephakeme unqume inqubomgomo yolimi yesikhungo bese iyashicilelwa. Nayo inqubomgomo yolimi yezemfundo ephakeme iyakugqugquzela ukusetshenziswa nokuthuthukiswa kwezilimi zesintu ukuze nazo zigcine sezifike ezingeni elilinganayo nelesiNgisi nesiBhunu kwezemfundo.

Le nqubomgomo ithi amanyuvesi wonke kumele enze imizamo yokuthi abafundi abangakhulumi ulimi lokufunda nokufundisa baqeqeshwe emakhonweni okuqonda okufundiswayo. Into eyinkinga kakhulu ezikhungweni eziningi zemfundo ephakeme wukuthi akekho olandelela ngobuchule ukuthi ziyalandelwa yini iziphakamiso zenqubomgomo yolimi kwezemfundo ephakeme. Wonke amanyuvesi alindeleke ukuthi athumele imibiko njalo emva kweminyaka emihlanu echaza kabanzi ngecebo laleso naleso sikhungo ekwenzeni inqubomgomo yolimi isebenze. Yize noma izikhungo eziningi sezinye inqubomgomo yolimi kodwa azilandelelwa ngendlela ukuze kubhekwe ukuthi zenza ngakho yini. Siyethemba ukuthi kuyoba esinye seziphakamiso lesi ithimba eleluleka ungqongqoshe ngezilimi zomdabu kwezemfundo ephakeme eliqhamuka naso. Lokhu sikusho ngenxa yokuthi kwenye yezinsizakuhlaziya esebenze kuleli phepha eqondene nokwenganyelwa kolimi, sithe kumele siqale ngokuthola izinkinga zolimi ezibonakala ekusetshenzisweni kwalo. Ngeke size sikujabulele ukuthi ukuhlelwa kuhamba kahle ezikhungweni zemfundo ephakeme uma izinkinga zingakasombululeki.

Omunye umqulu obaluleke kakhulu yilowo wethimba elaliholwa nguSolwazi uNjabulo Ndebele, elaliqokwe ngonyaka wezi-2003 lacelwa ukuba lizokweluleka ngokuthuthukiswa kwezilimi zomdabu zase-Afrika njengezilimi zokunika ulwazi ezikhungweni zemfundo ephakeme. Leli thimba laqokwa ukuze kufezekiswe izinhloso zenqubomgomo yolimi kwezemfundo ephakeme yangonyaka wezi-2002. Umbiko waleli thimba wasebenza njengesisekelo somhlahlandlela wenqubomgomo owawuhlongozwe uNgqongqoshe Wezemfundo uSolwazi Kader Asmal, ngokuthuthukiswa kwezilimi ezisemthethweni zaseNingizimu Afrika.

Lo mbiko womnyango wezemfundo (2003: 20) waphakamisa ukuthi izilimi zomdabu zaseNingizimu Afrika ezisemthethweni, kumele zibuyise isithunzi sazo njengezilimi ezisemthethweni. Isikhungo sezemfundo ephakeme ngasinye kumele senze umhlahlandlela wokwenza inqubomgomo isebenze, ikhombise izinhloso zesikhathi (esifushane, esiphakathi nendawo kanye nezesikhathi eside). Ukukwazi ukuxhumana okungenani ngolimi olulodwa lomdabu kumele kube yisidingo ezisemthethweni kumuntu ukuze athole umsebenzi kanye nokukhushulelwa noma ukuqokelwa esikhundleni kunoma yimuphi umsebenzi kahulumeni kanye nakunoma yisiphi isikhungo sikahulumeni. Esinye isiphakamiso kwaba wukuthi izikhungo zemfundo ephakeme, izikhungo zikahulumeni kanye nezizimele kumele zihlanganyele ngokwezifunda ukuhlonza izifundo okufanele zihunyushelwe ezilimini zomdabu zase-Afrika. Lo mbiko wabe usuphakamisa ukuthi izilimi zomdabu zingathuthukiswa kanjani ngokwezikhungo eziphakeme nokuthi isikhungo kumele sithuthukise luphi ulimi ngokubheka isifundazwe kanye nolimi olukhulunywa kakhulu lapho kwakhiwe khona leso sikhungo.

Umqulu wezoluntu nesayensi yezifundo zomphakathi (*Charter for Humanities and Social Sciences 2011*) ngomunye wemizamo eyaqhamuka nomhlonishwa uDokotela uBlade Nzimande, nongungqongqoshe wezemfundo ephakeme eNingizimu Afrika. Leli thimba labe liholwa nguSolwazi u-Ari Sitas ebambisene noDokotela uSarah Mosoena. INyuvesi yaKwaZulu-Natali yabe imelwe nguSolwazi uNhlanhla Mkhize kuleli thimba. Lo mbiko ukubeka ngokusobala ukubaluleka kwezilimi zomdabu zase-Afrika ekufundeni nasekufundiseni ezikhungweni zemfundo ephakeme. Lo mbiko uveza igebe elikhona phakathi kwezifundo zoluntu kanye nesayensi yomphakathi ekuqhamukeni namasu okumele asize imiphakathi yaseNingizimu Afrika. Izikhungo zemfundo ephakeme zishiya imiphakathi ngaphandle ekukhiqizeni ulwazi; imbangela enkulu yalokhu ulimi

olusetshenziswa izikhungo zemfundo ephakeme, olukhipha imiphakathi inyumbazane. Uyakufakazela lokhu uMsila (2014) lapho ethi uma izikhungo zemfundo ephakeme ziqhubeka nokuthi zizitshela ukuthi zazi konke, ziyizinhlalamafini ngeke zikwazi ukufinyelela esifisweni sazo sokuba izikhungo zemfundo ephakeme zase-Afrika. Esinye seziphakamiso ezibalulekile zombiko waleli thimba (*Charter for Humanities and Social Sciences 2011:22*) kwaba yiphrojekthi ebhekele ukwakhiwa kwamatemu ezilimi zomdabu zase-Afrika (*Catalytic Project on Concept Formation in African languages*). Le phrojekthi iholwa nguSolwazi uRussell Kaschula noDokotela uPam Maseko baseNyuvesi yaseRhodes (Maseko 2014:32). Basebenzisana ngokubambisana nezikhungo eziyishumi eziqhamuka ezifundazweni ezine ezizibandakanye ekuthuthukisweni kwezilimi zomdabu zase-Afrika.

Omunye umqulu obaluleke kakhulu ngoba wawucwaninga ngesimo sezifundo zezoluntu owakhishwa yi-*Academy of Science of South Africa* (ASSAF) wenza isiphakamiso esibalulekile eziphakamisweni zawo eziyishumi zalo mqulu. Isiphakamiso sesine se-(ASSAF 2011:16) emqulwini othi *Consensus Study on the State of the Humanities in South Africa* sithi kumele uhulumeni abuyekeze isabelo sezimali asinikeza izifundo zeZoluntu, kube nemali ezoqondaniswa ngqo nezilimi zomdabu zase-Afrika, kubandakanya izifundo zefilosofi, ezomlando kanye nobuciko bezandla. Siyethemba-ke ukuthi ikomidi ebelibuyekeza ukwabiwa kwezimali zamanyuvesi ebeliholwa uSekela Mengameli wezwe uCyril Ramaphosa lizithathile lezi ziphakamiso ngoba zibalulekile futhi zingenza umehluko omkhulu kweZoluntu ziyeke ubukelwa phansi yilabo bezifundo zobuchwepheshe ngoba bona benonondlini behlale bekleza njalo.

Ithimba likaNgqongqoshe elululeka ngezilimi zomdabu ezikhungweni zemfundo ephakeme lakhethwa ngonyaka wezi-2012 wuMnyango wezeMfundo Ephakeme Nokuqeqeshwa. Leli thimba leluleka ungqongqoshe ngesimo sokufundiswa, sokufunda, kanye nesocwaningo lwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme (Maseko 2014:34). Ithimba lacelwa ukuba lihlolwe izingqinamba ezidale ukuthi yonke imiqulu lena ebalwe ngenhla ingalandelwa ekuthuthukiseni izilimi zomdabu zase-Afrika bese liqhamuka neziphakamiso. UNgqongqoshe Wezemfundo ephakeme uDokotela Blade Nzimande uyisukumele futhi uyikhuthalele kakhulu indaba yezilimi zomdabu ezikhungweni zemfundo ephakeme futhi uzimisele ukwenza umahluko.

Kukhona noMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni (*Use of Official Languages Act 2012*) obhekelela ukusetshenziswa kwezilimi ezisemthethweni eminyangweni kahulumeni. Inhloso enkulu yalo mthetho ukuqinisekisa ukuthi zonke lezi zilimi ezisemthethweni eNingizimu Afrika ziyasetshenziswa. Okubhalwe phansi emithethweni yezwe kuvamise ukuphikisana nalokhu okwenziwa ngabantu empilweni yangempela. UMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni wezi-2012 esigabeni se-4.1 kanye nese--4.2 uthi:

Yonke iminyango kahulumeni kazwelonke, izikhungo zomphakathi zikahulumeni kanye nabadayisela umphakathi kuzwelonke kumele benze inqubomgomo yabo yolimi emayelana nokusebenzisa kwabo izilimi ezisemthethweni ngokwezinhloso zikahulumeni ngesikhathi esingaphansi kwezinyanga eziyishumi nesishiyagalombili emveni kokusebenza kwalo mthetho noma isikhathi esingangaleso esiyonqunywa unqongqoshe, ukudlula kuleso sikhathi akumele kweqe ezinyangeni eziyisithupha ... kumele ukhombise izilimi okungenani ezintathu ezisemthethweni lowo mnyango okumele uzisebenzise ngokwezinhloso zikahulumeni.

Lo mthetho ungomunye wemizamo kahulumeni yokuthuthukisa izilimi zomdabu. Uthi okungenani umnyango ngamunye kufanele usebenzise izilimi ezintathu ezisemthethweni, njengezilimi zokuxhumana nabantu okungaba ukuxhumana ngomlomo noma ukuxhumana ngokubhalwe phansi. Siyethemba-ke ukuthi bakhona abazoqokwa ukuthi bawenze lo mthetho usebenze, ngoba uma lokho kungenzeki kuzofana nokuthela amanzi emhlane wedada ngoba kuzokwenzeka lokhu okwenzeka emithethweni ekhona engalandelwa futhi engenabo abantu abayiqaphile.

Iqhaza elibanjwe iminyango yezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme

Umcwaningi uzoqala ngokujejeza emuva kancane ukuze sikwazi ukuba nesithombe esiphelele somlando wokubhalwa nowokufundiswa kwezilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme eNingizimu Afrika. Emlandweni wokubhalwa kwezilimi zomdabu umcwaningi uzokwenza

isibonelo ngolimi lwesiZulu. Ulimi lwesiZulu ngokubhala kukaMhlongo noMabuya (1981:23) lwaqala ngezigodi eziseNingizimu koThukela. Ulimi lwesiZulu lwagqama kakhulu ngonyaka we-1849 ngesikhathi uJ.C. Bryant eshicilela isihlokwana esithi *The Zulu Language* esasihlelelwe umqulu wephephabhuku elalibizwa ngokuthi I – *Journal of the Oriental Society*. Emva kwalesi sishicilelo kwavela izihumusho eziningi zebhayibheli, kodwa esanemba kwaba esikaColenso. Ngonyaka we-1849 isiZulu kwabe kuwulimi lokuzixoxela nje nokufunda ibhayibheli kuphela. Ngeminyaka ye-1910-1954 ulimi lwesiZulu lwalufundiswa njengesifundo nje kuphela; kwelikaMthaniya izifundo zazifundwa ngesiNgisi. Ngaleyo ndlela ulimi lwesiZulu alukwazanga ukuthi luthuthuke, kunalokho lwabe selukhinyabezeka. Yingakho-ke abaphathi beZwi okwakungamaMishinali kuthiwa baba ngamavulandlela ekubhalweni kolimi lwesiZulu. Lokhu kwenzekile nakwezinye izilimi zomdabu zase-Afrika. Yize noma ulimi lwesiZulu lwakhubazeka lungayitholi intuba yokuthuthuka liyabongeka iqhaza elabanjwa izingqalabutho ezifana noDokotela JL Dube, uDokotela BW Vilakazi, uRRR Dhlomo, uC. Masondo, uJF Cele, uRH Mthembu, u-AL Zungu, uCLS Nyembezi nabanye abaningi. Kwabamhlophe abayidlanzana singabala uMfundisi uGrant, uCM Doke, uMbhishobhi uColenso, uD Malcolm, uStuart nabanye (Mhlongo noMabuya 1981:24).

Emlandweni wokufundiswa kwezilimi zomdabu zase-Afrika kuzokhumbuleka ukuthi abacwaningizilimi bokuqala kwakungamaMishinali. Injongo yabo enkulu kwabe kungukwakha ubhalomagama ngenhloso yokukwazi ukuhumusha ibhayibheli, abantu balifunde ngezilimi zabo bese bephenduka babe ngamaKristu (Kaschula 2008; Moleleki; 2010; Nosilela 2010). Ngesikhathi sobandlululo: izilimi zomdabu zase-Afrika zazifundiswa ngabelungu ababengazazi lezi zilimi bezifundisa njengezilimi ezifile.

Isikhathi samaMishinali salandelwa yilesa sobandlululo lapho izilimi lezi zomdabu zazifundiswa ngabelungu, abaningi babo babengazazi lezi zilimi bengakwazi ngisho ukuzikhuluma. Ngaso lesa sikhathi othisha abansundu babeqashwa babe abalekeleli uma kufundiswa ngoba phela babengenawo amalungelo, kwakusenzima impela, itshe limi ngothi. UKaschula (2013:7) unikeza izibonelo zezingcithabuchopho ezifana noSolwazi AC Jordan waseNyuvesi yaseKapa kanye noBen Mahlasela waseNyuvesi yaseRhodes. Uyaqhukeka uthi abazange bakuthole ukuthi banakwe futhi bakhuthazwe emisebenzini yabo yokufundisa ubuciko bokubhala, ngaleyo ndlela babengakwazi ukuthi benyuselwe ezikhundleni

zokuba ngama-*Lecturers, Senior Lecturers* kanjalo baze babe ngoSolwazi ngoba babecindelekile. Okwenzeka-ke ukuthi uJordan wagcina esewela izilwandle waya eMelika lapho agcina esenguSolwazi wezifundo zase-Afrika eNyuvesi yaseWisconsin, eMadison. USolwazi uBhekinkosi (DBZ) Ntuli naye owaqala esebenza njengomsizi ngonyaka we-1967 e-UNISA akadikibalanga yena ngoba waba ivulandlela waba ngowokuqala e-UNISA ukuba uSolwazi wezilimi zomdabu ngonyaka we-1979. INyuvesi yaKwaZulu-Natali yamhlonipha ngeziqu zobudokotela ngonyaka wezi-2009 ngenxa yeqhaza lakhe ekuthuthukisweni kolimi lwesiZulu eNingizimu Afrika. Ngokuhamba kwesikhathi kwaba khona ushintsho futhi ekufundisweni kwezilimi zomdabu kwaqaliswa ukufundiswa kohlelo lolimi. Ngalesi sikhathi abafundisi abansundu baqala nabo ukwenyuka ngezikhundla kanye nabamhlophe ezikhungweni ezazaziwa ngokuthi ngezabamhlophe nalezo ezazingezabomdabu baseNdiya. USolwazi uPeter Mtuze waba ngowokuqala omnyama ukuthi aqashwe eNyuvesi yaseRhodes. ENyuvesi eyayaziwa ngokuthi iDurban-Westville uSolwazi wokuqala omnyama kwaba uPhylis Zungu. ENyuvesi yaseKapa uSolwazi wokuqala omnyama kwaba nguSizwe Satyo. Abaningi abamhlophe ayesebenza nabo babengakwazi ukukhuluma izilimi zomdabu. ENyuvesi yaKwaZulu, oNgoye uSolwazi wokuqala emyangweni wezilimi zomdabu kwaba ngu-AC Nkabinde owagcina eyinhloko ephethe iNyuvesi, uNgoye.

Kwabuye kwaba khona olunye ushintsho futhi ekufundisweni kwezilimi zomdabu lapho kwabe sekugxilwe ekufundiseni lezi zilimi kubafundi ezingulimi lwesibili kubona. Lapha isikhathi esiningi bekufundiswa lezi zilimi ngenhloso yokuthi abafundi babe nolwazi lokuxhumana emazingeni aphantsi. Emanyuvesi wonke lapho sifundiswa khona lesi sifundo kusetshenziswa isiNgisi kakhulu, yize noma zisetshenziswa izilimi zomdabu kodwa kusakhonya sona isiNgisi. Lokhu kufakazelwa nguNosilela (2010) enkulumweni ayethula kunezingxoxo mayelana nezilimi zomdabu ezikhungweni zemfundo ephakeme, e-UNISA. Lo mhlango wabe ubizwe uMnyango Wezemfundo Ephakeme uholwa nguNgqogqoshe uqobo lwakhe uDokotela Blade Nzimande. Lesi sinqumo sokufundisa izilimi zomdabu njengolimi lwesibili kusetshenziswa isiNgisi noma isiBhunu siyadinga ukuthi sibuyekwezwe yiMnyango yezilimi zomdabu ngoba zikhona izindlela ezingasetshenziswa lapho abafundi befundiswa ngazo lezi zilimi zomdabu uqobo, singafakwa isiNgisi. Phesheya kwezilwandle lapho kufundiswa khona abafundi ezweni laseMelika befunda

isiZulu noma isiSwahili, iyasetshenziswa le ndlela. Laba bafundi, bafunda lezi zilimi esikhathini esingangonyaka bese bethola umfundaze okhishwa uMnyango wezemfundo eMelika ukuthi beze eNingizimu Afrika naseTanzania bazohlala nemindeni ekhuluma lezi zilimi. Lolu hlobo lokufunda luyabakhuthaza abafundi ukuthi bazisebenzise lezi zilimi. Sesingaze sehlulwe amazwe afana noMelika lapho lezi zilimi zomdabu zase-Afrika zifundwa njengezilimi zokuthekelwa (*Foreign languages*)? Isizathu sokuthi kulokhu kuqhutshekiwe kuhanjiswa isiNgisi phambili kuwubufakazi bokuthi sisacindezeleke kanjani ezingqondweni zethu kodwa sibe sithi sifundile. Kuze kube yimanje asikakwenzi okwakhulunywa uWa Thing'o (1986) eminyakeni eminingi edlule lapho ayesiqwashisa khona ngokuthi kumele sikhuculele insila yokuthunjwa sikhulule izingqondo zethu, sazise izilimi zethu zomdabu. ENyuvesi yaseNingizimu Afrika indlela ababeyisebenzisa yokuhlanganisa abafundi bezilimi ezahlukene ndawonye yenza bathatha isinqumo sokusebenzisa isiNgisi njengolimi lokufunda nokufundisa. Izilimi abazifundisayo zomdabu zase-Afrika ziyisishiyagalombili, zizoba yisishiyagalonye kulo nyaka we-2014 uma bekwazile ukuqalisa isiNdebele (Kosch noBosch 2014:55). Bangingi-ke abafundisi abamhlophe abashiya ngalesi sikhathi salezi zinguquko ngoba babengenawo amakhono okufundisa lezi zilimi njengezilimi zesibili. Lolu shintsho lwenzeka kakhulu eNyuvesi yaseNingizimu Afrika ngoba yona yabe inabafundisi abaningi kakhulu.

Kwaba nolunye ushintsho futhi ekufundisweni kwezilimi zomdabu zase-Afrika ngesikhathi iNingizimu Afrika ithola inkululeko ngonyaka we-1994. Ngalesi sikhathi iminyango efundisa lezi zilimi yemukela kakhulu abafundi okuyizilimi zabo zebele lezi. Inkinga enkulu eyaba khona ukuthi yize noma kwase kuyilolu hlobo lwabafundi olukhona kodwa okufundiswayo akushintshanga. Izikhungo eziningi zisalokhu zibambelele ekufundiseni izifundo zocwaningo zilimi (okubandakanya uhlelomagama, ingcwengazinhlamvu, uhlelomisho, njll) ezingabasizi kangako abafundi. Lokhu kungesinye sezizathu zokwehla kwenani labafundi abathatha lezi zilimi ezikhungweni zemfundo ephakeme. Embikweni wethimba likaNdebele (2003:19) kuyavela ukuthi inani labafundi abamukelwa babhalisa ezikhungweni zemfundo ephakeme ukufunda izilimi zomdabu zase-Afrika lehla kakhulu ngamaphesenti angama-50 ukusukela ngonyaka we-1999. Eminye iminyango yaphoqeleka ukuthi ivale noma yehlise inani labafundisi. ENyuvesi yaseRhodes uKaschula (2013:8) uthi isikhungo sazivala izifundo

zesiXhosa zabafundi bolimi lwebele ngesikhathi kunezinguquko ekupheleni konyaka we-1990, kwasala abafundisi ababili kuphela. Sekunoshintsho olukhulu-ke manje eNyuvesi yaseRhodes njengoba ekuveza uMaseko (2014:39) ukuthi kwadingeka baqhamuke namasu amasha ayezothuthukisa ulimi lwesiXhosa lungacini nje lufundiswa emnyangweni kuphela kodwa lukhule lusetshenziswe njengolimi lokufunda nokufundisa, ezinye izifundo enyuvesi yonkana bebambisene neminye iminyango.

ENyuvesi yaKwaZulu-Natali uMnyango wezilimi zomdabu zase-Afrika usuhambe ibanga elide impela ekuthuthukiseni ulimi lwesiZulu njengoba inqubomgomo yolimi yenyuvesi eyamukelwa ngokusemthethweni ngonyaka wezi-2006 yenza isiZulu ulimi olusemthethweni oluhambisana nesiNgisi. UNdimande-Hlongwa (2009:145-156) ubhale kabanzi ngalokhu. Yize noma ezifundweni ezifundiswayo ulimi lwesiNgisi lusalokhu luqhamukile lusebenza naso isiZulu ikakhulukazi ezifundweni ze-*Honours* neze-MA, lukhulu kakhulu ushintsho olubonakalayo. Lolushintsho lubonakala ezinhlelweni zezifundo ezifundwayo. ENyuvesi yaKwaZulu-Natali ngale kokubheka ucwaningo zilimi kodwa kunezifundo ezifundiswa kubafundi besiZulu ulimi lwebele ezibandakanya: isifundo sokuhlelwa kolimi, esokuhumusha, esokwaxhiwa kwamatemu, esokwaxhiwa kwezichazimagama, esifundisa ngamagugu namasiko, esifundisa ngolimi lwezenhlalo-mphakathi, esifundiswa ngokwethiwa kwamagama ezinto ezinhlobonhlobo. Zonke lezi zifundo zifundiswa ngesiZulu uqobo. Kukhona futhi isiZulu esifundiswa kubafundi njengolimi lwesibili. Lesi sifundo besithathwa kakhulu abafundi abaqeqeshelwa imisebenzi yamakhono efana nobudokotela noma ubuhle ngikazi, njll. Inyuvesi yathatha isinqumo esikhulu ngonyaka wezi-2013, lapho ikhipha umgomo wokuthi akekho umfundi kulaba abaqale ngonyaka wezi-2014 oyophothula iziqu zakhe engasenzanga isifundo sesiZulu sokuxhumana, waphumelela kuso. Uma nje umfundi engesiye umNguni noma engasifundanga kumatikuletshe ni isiZulu kumele asenze futhi aphumelele kusona ngaphambi kokwethweswa iziqu. Lesi sinqumo sidingidwe kakhulu ngabezindaba kubandakanya abamaphephandaba kanye neziteshi zemisakazo. Baningi-ke kakhulu abafundi asebeqalile ukwenza lesi fundo nokuyinto eyenyuse inani labafundi emnyangweni wezilimi zomdabu kule nyuvesi. Ngaphezu kwalokhu umnyango ugqugquzela abafundi abenza ucwaningo lweziqu ze-MA kanye nezobuDokotela ukuthi benze ucwaningo lwabo ngolimi lwesiZulu. Baningi-ke impela abafundi asebegodile bethweswa iziqu ze-MA

nezezobuDokotela bebhala ngaso isiZulu. Akugcini nje lapho kuphela, abafundi sebevunyelwe futhi ukuthi bethule izinhlelo zabo zokwenza ucwaningo, babhale ngaso isiZulu. Amaphepha ocwaningo abhalwe ngolimi lwesiZulu aseqalile ayaphuma. Leli yigxathu elikhulu nelikhombisayo ukuthi umnyango wezilimi ubambisene kakhulu kangakanani nobuholi benyuvesi ekuthuthukiseni ulimi lwesiZulu lube ulimi lokufunda nokufundisa, ulimi locwaningo nolimi lokuxhumana nomphakathi (Kamwendo, Hlongwa & Mkhize 2013). Akugcini nje lapho kodwa umnyango wezilimi ngokukhulu ukuzikhandla ubambisene nehhovisi elengamele ukuhlelwa nokuthuthukiswa kolimi ekwakhiweni kwamatemu akuwona wonke amakolishi amane eNyuvesi yaKwaZulu-Natali aphinde ahlelenjwe kusetshenziswana nezinhlaka ezifana noMkhandlu Wesizulu Kuzwelonke (UMZUKAZWE), Ibhodi Yezilimi Zonke ZaseNingizimu Afrika (PanSALB), UMnyango Wezamasiko Nobuciko, iHhovisi likaNdunankulu esifundazweni saKwaZulu-Natali noMasipala weTheku.

ENyuvesi yaseRhodes, uMaseko (2014:39) usibikela ukuthi umnyango wezilimi zomdabu ugxile kulokhu okulandelayo ekucwaningeni nasekufundiseni ulimi lwesiXhosa: bafundisa ulimi lwesiXhosa njengolimi lwesibili noma ulimi lokusebenza kodwa bagxila kakhulu olimini nakumasiko; IsiXhosa njengolimi lwebele (bafundisa ucwaningo, ukufundisa ucwaningozilimi, ubuciko bomlomo; ukwakhiwa kwezinsizakufundisa eziliminingi kanye nokuqalisa ukusebenzisa isiXhosa njengolimi lokufunda nokufundisa).

Kubaluleke ngani ukuthi kufundwe izilimi zomdabu zase-Afrika? UNadudere (2011:90) uthi kubalulekile ukuthi kufundiswe izilimi zomdabu zase-Afrika ngoba baningi abantu abazikhulumayo, nabaziqondayo. Abantu abangama-Afrika bayakwazi ukuveza ubuhlakani nobugagu uma besebenzisa izilimi zabo. Ukufundiswa kwezilimi zomdabu zase-Afrika bekuhlala kuyinto ebangwayo eNingizimu Afrika. Kwathi uma kubonakala ukuthi abomdabu base-Afrika baphumelela kahle kwashintshwa futhi kwagxilwa ekufundiseni izilimi zomdabu njengolimi lwesibili, abafundisi abanengi abamhlophe bashiya ukufundisa izilimi zomdabu zase-Afrika.

Njengamanje ezikhungweni eziningi zemfundo ephakeme kugxilwe ekufundisweni kwezilimi zomdabu kubafundi abansundu base-Afrika kodwa akhona amanyuvesi afundisa izilimi zomdabu zase-Afrika kulaba bolimi lwesibili. Into eyenzekayo ukuthi amanyuvesi amaningi asaqhubeka nokufundisa izifundo ezigxile kucwaningozilimi (*linguistics*), lokhu okwenze

ukuthi babe bancane kakhulu abafundi ababa nothando lokufunda lezi zilimi. Kunesidingo esikhulu sokuthi kubuyezwe esikufundisayo ngoba lokho kuzobe kuhambisana nezinhlelo zezinguquko zamanyuvesi kanye nezezwe laseNingizimu Afrika njengengxenyane yeziphakamiso zomqulu we-HSS. Kumele izilimi zomdabu zifundiswe ngazo uqobo hhayi ukuthi kusetshenziswe isiNgisi. Kumele iminyango isebenzisane namanye amazwe ase-Afrika eseningizimu enamazwe ayi-15 ukuze kuqiniseke ubumbano kusetshenziswane ekukhuphuleni umnotho wezwekazi lase-Afrika. Nazo izikhungo zemfundo ephakeme kuzomele impela zibambisane ekuthuthukisweni kwezilimi zomdabu.

Amathuba ezilimi zomdabu ezikhungweni zemfundo ephakeme

UNzimande (2012) uthi ukuthuthukiswa kwezilimi zomdabu zase-Afrika kweyeme emaqinisweni omphakathi okuyizinto ezingumgogodla wokwakhiwa kwesizwe nokuthuthukisa ubumbano ezweni lethu. Ukuthuthukiswa kwazo zonke izilimi ezisemthethweni kuyisidingo ngoba kuzobuyisa isithunzi futhi kuyilungelo, yikhona okuzokwenza sikwazi ukuthi sifinyelele emazingeni apha kame emfundo, kulondolozwe amagugu ethu, ukuxhumana kanjalo namasiko. Leli yithuba elihle lokuthi iminyango eyengamele izilimi zomdabu ithuthukise ubudlelwane phakathi kwayo neminyango eyengamele ubuchwepheshe bolwazi lwezokuxhumana. Uma lokhu kwenziwa kumele kuqalwe kwakhiwe ikhophasi kazwelonke yalezo zilimi ezihlonziwe. Lokhu kuzokwenza kube lula ukusungula amathuluzi okuhlola ukupelwa kwamagama, okulondolozwa amatemu, okuhumusha kanye nawezichazimagama ezitholalaka kuwebhu. INyuvesi yaKwaZulu-Natali beyethula ngokusemthethweni isikhungo esengamele ukuhlelwa nokuthuthukiswa kolimi ngamhla zingama-25 kuLwezi 2014. Kuwo lowo mkhankaso kwethulwe ikhophasi yokuqala kazwelonke yesiZulu. Amanye amanyuvesi asethathe igxathu i-UNISA (Kosch noBosch 2014). IRhodes kanye nenyuvesi yaseKapa nabo sebenze umsebenzi oncomekayo. Amanye amanyuvesi azobuka okuhle okwenziwe yilezi zikhungo bese nawo enza kahle. Kungaba isu elihle ukufakwa kolwazi olubhalwe ngezilimi zomdabu kuwebhu (*wikipedia*) ukuze kuvalwe igebe elidalwe ubuchwepheshe bolwazi lokuxhumana (ICT). UBatibo (2009) uveza amathuba kanye nezingqinamba ekusetshenzisweni kwezilimi zomdabu ezikhungweni zemfundo ephakeme.

Elinye lamaphuzu aliphakamisile yilelo lokufakwa kwezinhlelo zolwazi lwesintu ekufundiseni izilimi zomdabu. Elinye iphuzu aliphakamisile yilelo lokusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa.

Izingqinamba

Ukufunda nokufundisa izilimi zomdabu ezikhungweni zemfundo ephakeme eNingizimu Afrika kukhombisa ukuthi muningi umsebenzi okusamele wenziwe ukuze sikuqinisekise ukuthi sikhululekile. Lapho kumele kuqalwe khona kukuyo inqubomgomo yolimi yezemfundo ephakeme. Kunesidingo esikhulu sokuthi kubekwe abathile abazoqapha izikhungo zemfundo ephakeme ukuthi ziyayiletha yini imibiko futhi lukhona yini ushintsho olwenzekayo mayelana nokufundiswa kwezilimi zomdabu zase-Afrika. UMnyango nawo awungeneleli ngokwanele ekuqapheni lesi simo. Ngeke sikwazi ukuqhubeka nokufundisa izilimi zomdabu zase-Afrika sibe sisebenzisa ezinye izilimi. Uma senza kanjalo sizobe siqhuba khona lokho okwakusophwe ngabelungu ngesikhathi beletha imfundo e-Afrika. Inqinamba yokungabikhona kwezincwadi ezibhalwe ngezilimi zomdabu ifuna ukubhekisiswa impela. UNkolola-Wakumelo (2010:237) ukhala kakhulu ngokungabibikho kwabantu abaqeqeshekile ekushicilelweni ngezilimi zomdabu; inqubomgomo yolimi yezinkampani ezingabashicileli; izingqinamba zobuchwepheshe; uvalo lokuthi imibhalo ebhalwe ngezilimi zomdabu izongafundwa ngabantu, kanti izikhungo eziningi zemfundo zizibandakanye emiqhudelwaneni eminingi nezikhungo zamazwe omhlaba lapho kuhlonzwa khona izikhungo zemfundo ephakame ezinabacwaningi abacaphunwa kakhulu ngabanye. Elinye iphuzu elibalulekile umcwaningi afisa ukuliveza eliyinqinamba yilelo lesabelo zimali eziqondene nezifundo zezilimi okumele sibuyekezwe, ngisho umbiko we-ASSAF (2011) uyaligcizelela leli phuzu. Uma kungukuthi kunomehluko esifuna ukuwubona ekuthuthukisweni kwezilimi zomdabu iyadinga ukufakelwa izibuko indaba yesabelo-zimali.

Iziphakamiso nesiphetho

Umsebenzi wokuthuthukisa izilimi zomdabu zase-Afrika ezikhungweni zemfundo ephakeme unzima kakhulu kodwa kuyajabulisa futhi kunika

ithemba ukubona igalelo likaNgqongqoshe uDokotela uBlade Nzimande kulo mshikamshika. Kubaluleke kakhulu ukuthi abaholi bamanyuvesi bayisukumele phezulu indaba yokwenziwa kwenqubomogomo yolimi isebenze; ijoka lingathweswa kuphela iminyango yezilimi zomdabu ezikhungweni zemfundo ephakeme. Mayelana nengqinamba ebekiwe yabaqaphi bokuthi izilimi zomdabu zase-Afrika ziyathuthukiswa futhi ziyasetshenziswa yini ezikhungweni zemfundo ephakeme, kumele imikhandlu yamanyuvesi inikeze uMnyango wezemfundo ephakeme izimpendulo njalo emva kweminyaka emihlanu. Lokhu akwenzeki yize noma kubhalwe phansi kunqubomogomo yolimi eMnyangweni wezemfundo ephakame (2002). Kumele ngabe uhulumeni lokhu ukuqapha ngeso lokhozi njengeminye yemibiko ebhekwayo ngaphambi kokuthi isikhungo nesikhungo sinikezwe isabelozimali sangaleso sikhathi sonyaka. Kukhulunywe kakhulu ngemiqulelo yamazwe omhlaba okubandakanya isibophezelo sase-Asmara esikubeka ngokusobala ukuthi izilimi zomdabu zase-Afrika zibaluleke kangakanani uma kukhulunywa ngomkhankaso wokuqwebuka kwe-Afrika futhi asikwazi ukuwuqhuba ube yimpumelelo uma sishiya emumva izilimi zomdabu zase-Afrika. Kuyinto eyihlazo kakhulu ukuthi amazwe afana noMelika alekelele ekufundisweni kwezilimi zomdabu zase-Afrika edlule thina lapha eNingizimu Afrika. Ayisaphathwa eyokuhamba uye kuwo futhi lamazwe uyokwethula inkulumbo ngolimi lomdabu kodwa ubizwe ngamagama ayiziswana ezweni lakho uma wethula inkulumbo yakho ngolimi lomdabu engqungqutheleni yezilimi zomdabu. Impela lona umsebenzi onzima odinga abantu abazoma babekezele, bazinikele ekuthuthukiseni izilimi zomdabu. Into embi nje ukuthi basilele emuva kwabanye ngokocwaningo kodwa bayothi belishiya leli sibe isizukulwane sikaPhunga noMageba, sikaMoshoeshoe, sikaHintsa nabanye abaholi bethu baphambilini siziqhenya ngefa esiyobe sibashiyele lona. Lesi yisikhathi sezilimi zomdabu zase-Afrika, ngakho-ke asisisebenzise ukuthatha izilimi zisifake ebuchwephesheni bamakhompuyutha ukuze zithuthuke emhlabeni wonke. Asibhaleni izincwadi sishicilele namajenali ngezilimi zethu zomdabu, singalindi ukuthi siyoze senzewe ngabanye thina sisonge izandla. Ashayelwa ihlombe amanyuvesi aseluthathele phezulu lolu daba lwezilimi zomdabu kwezemfundo ephakeme eNingizimu Afrika ngoba lokho kuchaza ukuthi ayalazi igalelo lalezo zilimi nokubaluleka kwazo enkululekweni yokukhuluma, kanye nasezinguqukweni zaleso naleso sikhungo.

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Promoting Indigenous African Languages Through Information and Communication Technology Localisation: A Language Management Approach

Hloniphani Ndebele

Abstract

The integration of information and communication technology (ICT) and indigenous African languages in South African institutions of higher learning is an important and strategic imperative that should be adopted and embraced. Given the spread of ICT, its increased access and a variety of opportunities that it offers, such an initiative has the potential of impacting positively on the promotion and intellectualisation of these languages. This study thus seeks firstly, to discuss language problems that are associated with the low profile of indigenous African languages in higher education. Secondly, the paper explores the various opportunities in ICT that could be instrumental in the promotion of these languages. Finally, the paper discusses the possible challenges of integrating ICT and indigenous African languages into ICT. The language management theory (LMT) provided a theoretical foundation for the study. Two other theories were also used to complement the LMT namely the Contextualise, Apply, Transfer and Import framework and the model of localisation ecology given the inter-disciplinary nature of the study. Methodologically, an ethnographic approach was adopted in which semi-structured interviews and document review was used to collect data. The study established various language problems that contribute to the continued low profile of indigenous languages, among them, the limited utilisation of these languages as languages of teaching and learning, lack of documentation, negative attitudes, monolingualism, and orthographic inconsistencies. ICT opportunities that are available for the promotion of these languages national corpus development, the development human

language technologies software and web content localisation. The study also established the lack of expertise and collaboration among language and ICT experts, a lack of coherence between language and ICT policies, a lack of financial resources, large volumes of content to be localised, and the challenge of sustaining localised ICT products, as possible challenges of such an initiative.

Keywords: Indigenous African languages; Information and Communication Technology; Language management; Localisation

Hloniphani Ndebele *Ukuphakamisa Izilimi ZoMdabu Zase-Afrika Ngokusebenzisa Ubuchwepheshe Bolwazi Nokuxhumana ngamakhompuyutha: KuLandelwa Indlela YokuLawula Izilimi*

Isifingqo

Ukuhlangana kolwazi nobuchwepheshe bokuxhumana (ICT) kanye nezilimi zesintu zase-Afrika ezikhungweni zemfundo ephakeme kuyisinyathelo kanye nesu elibalulekile okufanele licatshangwe futhi lamukelwe. Uma kubhekwa ukusabalala kwe-ICT, amazinga engeziwe enani labantu abayisebenzisayo kanye namathuba amaningi avela ekusebenziseni i-ICT, kuliqiniso ukuthi lesi sinyathelo singaba nomthelela omuhle kakhulu ekuthuthukiseni nasekusetshenzisweni kwezilimi zesintu. Ucwangingo lolu-ke luhlose, kuqala, ukuxoxa kabanzi izinkinga zolimi ezidala ukungathuthuki nokubukelwa phansi kwezilimi zesintu ezikhungweni zemfundo ephakeme. Okwesibili, luhlose ukuveza amathuba angavela ekuhlanganisweni kwe-ICT nezilimi zesintu kuzikhungo zemfundo ephakame. Ucwangingo lolu luhlose futhi ukuveza izingqinamba ezingaba khona kulesi sinyathelo sokuhlanganisa izilimi zesintu neICT. Injulalwazi yokongamela ulimi (LMT) isetshenziswe njengenjulalwazi emqoka kulolucwangingo kwathi-ke ezinye izinjulalwazi ezimbili i-Contextualise, Apply, Transfere and Import (CATI) kanye nemodeli ye-localisation ecology zasetshenziwa ukweseka i-LMT ngenxa yobumbaxambili bemikhakha yalolu cwangingo. Kusetshenziswe i-ethnography njengendlela yokuqhuba ucwangingo, izingxoxo kanye nokubuyiswa kwemibhalo kwaba indlela zokuqoqa ulwazi. Ucwangingo lolu

luthole ukuthi ziningi izinkinga ezidala ukuthi izilimi zesintu zibukelwe phansi ezikhungweni zemfundo ephakeme. Ezinye zalezi nkinga amazanga aphantsi okusetshenziswa kwalezi zilimi njengezilimi zokufunda nokufundisa, ukusilela kwemibhalo ebhalwe ngalezi zilimi, imiqondosimo engemihle ngezilimi zesintu, ubuliminye kanye nezindlela ezingahlelekanga zokubhala izilimi lezi. Ucwangingo lolu luthole ukuthi amanye amathuba okuthuthukisa izilimi zesintu ngokuzihlanganisa ne-ICT ukwakhiwa kwekhophasi kazwelonke yezilimi zesintu, ukwakhiwa kobucwepheshe bolimi olukhulunywa ngabantu, ukufaka kwezilimi zesintu ekwakhiweni kwama-software kanye nokufaka ulwazi olubhalwe ngesintu ku-inthanethi. Ucwangingo lolu luveze futhi ukuthi ukusilela kolwazi lobungcweti bokuhlanganisa izilimi zesintu ne-ICT nokungasebenzisani ndawonye, ukungahambisani kwenqubomgomo yezilimi kanye neye-ICT, ukusilela kwezimali zokuxhasa imizamo enjena, ulwazi oluningi oludinga ukuhunyushwa kanye nezinkinga zokuqhuba phambili imikhiqizo ye-ICT esihlanganiswe nezilimi zesintu izinqinamba ezingaba khona emizamweni yokuhlanganisa ulwazi nobucwepheshe bokuxhumana kanye nezilimi zesintu.

1. Introduction

It is imperative for institutions of higher learning to consider embracing the strategic use of African languages alongside ICT. Such initiatives are set to ensure a positive bearing in complementing other interventions destined towards the promotion of African languages, which have suffered marginalisation for a number of years dating back to the era of colonisation. Despite the advent of a democratic society in South Africa, coupled with progressive legislative framework such as the democratic constitution (Republic of South Africa 1996), the National Language Policy Framework (Department of Arts and Culture 2003), the Language Policy for Higher Education (Department of Higher Education 2002); the Ministerial Committee Report on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions (Department of education, 2008), the Green Paper on Post-Secondary School Education and Training (Department of Higher Education and Training 2012) , among others, that seek to promote African languages, these languages are still lagging behind in terms of their development and usage in advanced

fields of life that may include South African higher education, science and technology, the economy and governmental processes, among others. English continues to dominate in these domains to the detriment of African indigenous linguistic heritage. Although institutions of higher learning in particular have come up with multilingual language policies, the implementation of these policies remains a major challenge for some and a 'pipe dream' for others. The potential of Africa's indigenous linguistic heritage within the ICT domain should not be underestimated given the spread and impact of ICT within the South African community, the rich socio-linguistic history of the country and the multilingual diversity, which is reflected in the student populations of South African higher education institutions.

2. Background Information

Several ventures have been witnessed in South Africa and abroad in an effort to empower African languages. In Africa and abroad, most of these efforts have been accomplished through the activities of the United Nations and the African Union (AU) (previously known as the Organisation of African Union) in the form of resolutions, charters and plans of action. Examples of these include, among others, the Language Plan of Action for Africa (OAU 1986); The Harare Declaration (UNESCO and OAU 1997); The Asmara Declaration (Asmara Declaration 2000); Charter for the Promotion of African Languages in Education (OAU 1996); and The UN Declaration on the Rights of Indigenous People, Article 13 &14 (United Nations 2007). There has also been the founding of organisations that are committed to addressing this predicament. Examples include organisations such as UNESCO, the OAU Bureau of Languages in Uganda, the Centre of linguistic and historical studies through Oral tradition (CELHTO) in Niger and the Regional Centre of Documentation on Oral Traditions and African languages (CERDOTOLA) in Cameroon, the African Academy of Languages (ACALAN) and the Open Society Initiative for Southern Africa (OSISA).

Within the South African context, the advancement of indigenous African languages has also been witnessed mainly through the activities of the Department of Arts and Culture and the Pan South African Language Board, among others. The elevation of African languages in higher education in particular is derived from several national policy documents that have been

produced since the beginning of the debate around the language question in South Africa. The National Language Policy Framework (Department of Arts and Culture 2003) is one of the major documents that obligate different government departments to a ‘multilingual mode of operation’ (Mesthrie 2006:153). Other national imperatives include the South African constitution (Republic of South Africa 1996); the Higher Education Act of 1997; the Language Policy for Higher Education (Department of Education 2002); the Ministerial Committee Report on the Development of Indigenous Languages as Mediums of Instruction in Higher Education (Ministerial Committee 2005); and the Ministerial Committee Report on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions (Department of Education 2008).

These policy documents advocate, among other things, for the promotion of Africa’s indigenous linguistic heritage and its function as the language of teaching and learning in the higher education context as well as the establishment of language policies, guided by the Constitution (Republic of South Africa) and the Language Policy for Higher Education (Department of Education 2003). Most universities in the democratic era have come up with their own language policies which reflect their commitment towards the elevation and intellectualization of the previously disadvantaged indigenous languages in this particular domain. In this paper, it is argued that the integration of information and communication technology within South Africa’s multilingual context would be of pronounced significance in facilitating the growth of indigenous African languages. According to Osborn (2010), the production and dissemination of local content in the web is virtually impossible in the absence of adequate ICT utilisation alongside the local linguistic heritage. Multilingual diversity, the emergence of an information revolution worldwide and the presence of the new ICTs in Africa justifies the increasing necessity of embracing the use of different indigenous African languages and presents an opportunity to utilise the linguistic treasure of Africa for education and development (Osborn 2010).

3. Literature Review

South Africa’s democratic constitutional framework prioritises the growth of previously disadvantaged indigenous local languages and further recommends positive and practical initiatives to be employed by the

government to enable the promotion of indigenous African languages (Beukes 2009). Kamwendo (2006), while acknowledging slow progress with regards to language policy implementation within the African continent, argues that the South African language policy on paper is remarkably compliant to the 'Language Plan of Action' crafted by the OAU. True to its democratic ideals, South Africa has established a remarkable variety of language planning and implementation bodies. One of the most eminent is the Language Plan Task Group (LANGTAG), whose role was to urgently provide advice to the concerned ministry on a viable plan of action with regards to the official languages of the Republic (LANGTAG 1996). Another important body is the 'Pan South African Language Board' (PANSALB) whose mandate was to function as an independent statutory body in the provision of advice to the provincial and national government on issues relating to language regulation and implementation. There is also the 'National Language Services' (NLS) under the 'Department of Arts and Culture' whose role is the provision of language services at local, provincial and national government levels.

The implementation of Language-in-Education policies, in particular, has experienced lack of progress since the new constitutional dispensation in 1994. Heugh (2006) asserts that the government is blamed for slowing down and stalling progress in implementing the 'language in education policy' that is potentially empowering. He adds that this failure has had disadvantageous effects on the achievement of many African languages' L1 learners within the education system and further propagates minimal literateness. Disappointingly, just like the apartheid educational policies, the employment of the above mentioned languages as mediums of facilitating learning and teaching is continuously being restricted to disadvantaged schools in the rural areas and townships (Lafon 2008). Research evidence derived from vast local, regional and international educational studies reveals that mother tongue education commands an enormous amount of potential which is convincingly unquestionable. It has also been argued that knowledge on subject matter in a primary language and literacy can be promoted through the implementation of strategies that promote bilingualism and multilingualism (Cummings 2000). It is further asserted that mother tongue education preserves the indigenous languages and improves the quality of education as it is usually acquired in the early years of childhood and

eventually becomes an instrument of thought and communication (Kamwangamalu 2000).

A study on the language attitudes of isiXhosa-speaking university students at the University of Fort Hare revealed that while the dominance of the English language is acknowledged in the South African education system, isiXhosa can play a significant role as an additional medium of instruction (Dalvit & De Klerk 2005). On a similar note, a study conducted by MacKenzie (2009) in India revealed that while access to school has increased and enrolment rates are improving, the dropout and performance rates are alarmingly low because education is delivered in a foreign language that learners do not understand and thereby exposing those to unfamiliar cultural contexts. In Ghana, it is reported that the use of English classrooms creates anxiety among students and hinders effective participation (Opuku-Amakwa 2009). In addition, Singh-Ghuman (2002) states that Asian students in America achieve lower marks when compared to their white counterparts. He adds that some students do not perform to the best of their ability because of poor expression, reading and listening skills. However, a number of reasons motivate students to prefer English as opposed to their indigenous (mother tongue) languages. According to De Wet (2002), in his study conducted in South Africa, there are socio-linguistic issues that affect the choice of the English language over indigenous African languages as languages of Learning and Teaching, and these include science and technology, education, politics, trade and industry and cultural activities.

However, the lack of language policy implementation and the continued marginalisation of indigenous African languages could further account for their lack of usage in the ICT domain, despite an enormous amount of potential enshrined in such an initiative. In this regard, scholars have identified various factors that are associated with the lack of indigenous African languages within the ICT domain. Such factors include, among others, the digital divide, negative language attitudes towards African languages and the hegemony of the English language (Keniston 2004; Gudmundsdottir, 2010; Djite, 2008; Diki-Kidiri and Edema, 2003; Osborn, 2006). Regarding the digital divide, Osborn (2006) contends that this problem continues to be disputably more localised, as opposed to being bridged, as evidenced in ancient and deeper linguistic, social and economic boundaries at both local and national levels. Matula (2004) adds that ICT has been excluded within the developmental frameworks in a number of African

countries which is clearly evidenced by a lack of progressive ICT legislative framework.

Negative language attitudes, mostly inherited from the colonial legacy in Africa, contribute significantly to the marginalisation of indigenous African languages in ICT. It has been argued that colonialism eroded the role and importance of indigenous African languages in the continent, resulting in the view that these languages lack intellectual, economic and cultural value, and also pose a major hindrance to socio economic growth (Djite 2008). English and other western languages are the primary languages by which people globally access information and communication. This is endorsed not only by the speakers of English but also by African language speakers themselves (Maseko *et al.* 2010). Furthermore, the hegemony of the English language has it the status of a gate keeper to the use of ICT by members of disadvantaged communities, especially speakers of indigenous African languages (Dalvit 2010). In a study that was conducted by Diki-Kidiri and Edema (2003), of the 3000 websites they were able to access, very few used an African language as the language of communication. This study established that there is a substantial amount of internet sites about African languages though these normally possess minimal subject matter in the indigenous African languages. A bigger fraction of these websites contains sites concerning the indigenous African languages themselves, amongst which are instructional pages and online bilingual dictionaries (Diki-Kidiri & Edema 2003).

Given the purported instrumental role of information and communication technologies in the promotion of lifelong learning, curriculum transformation and innovation, breaking the digital divide, diverse participation and enhancing the quality of education (Kajee & Balfour 2011), it is important to consider integrating it with the indigenous African languages. In South Africa, most institutions of higher learning have adopted ICTs and they have become a feature of learning despite the fact that many students that gain access to university education still experience difficulties with other literacy skills such as writing, reading and listening (Balfour 2002). In addition, it is also argued that the 'advantages and opportunities which ICT purportedly offer should not be exaggerated within the context of indigenous populations of Africa, most of which use ICT gadgets and applications that are built into languages alien to them' (Omojola 2009:33).

Omojola (2009) further asserts that there is need to integrate African languages with ICT and the process should start with local initiatives in developing indigenous languages through the publishing of media content on the internet and this would play a significant role in developing responsiveness amongst ICT product designers. Further, this will motivate them to create technological products that accommodate indigenous African languages. Scholars have also concurred on the fact that integrating ICT and indigenous African languages within the education context is significant as far as dealing with the past linguistic and social prejudices, is concerned (Gudmundsdottir 2010; Dalvit 2010). According to Gudmundsdottir (2010), language challenges maintain inequalities associated with access to ICT among socially disadvantaged learners; hence the importance of an appropriate and culturally profound approach whose basis is on capacity and the local needs of the people. In addition, Dalvit (2010) maintains that the integration of African languages and ICT in education is a primary phase in addressing linguistic inequality between the indigenous African languages and the English language, on one hand, and the social inequality of language users, on the other.

4. Objectives of the Study

- To investigate the language problems associated with the low profile of indigenous African languages in South African higher education.
- To explore the various opportunities available for the integration of ICT and indigenous African languages.
- To discuss the challenges of integrating ICT and the indigenous African languages.

5. Research Methodology

The study is situated within the interpretive research paradigm. Ethnography was employed as the research design for the study. The main objective of an ethnographic researcher is to present a detailed and holistic understanding of

individuals' perceptions, behaviour and their setting through the use of various data collection methods such as in-depth interviews, observations and documentary sources (Crowley-Henry 2009; Reeves *et al.* 2008). Two major data collection methods were employed namely semi-structured interviews and document review. Semi-structured interviews, which constituted the primary data collection method, were targeted at language practitioners in different South African higher education institutions. These were practitioners who have been involved in projects relating to the promotion of indigenous African languages. Nine key informants were interviewed in this regard. These interviews provided views on language problems associated with the low status of indigenous African languages in South African higher education, the various ICT opportunities that could be adopted for the promotion of indigenous African languages and finally the possible challenges of such an initiative. Documentary sources supplemented semi-structured interviews; the documents provided insight into the nature of the ICT challenges that had been discussed by the participants. Information on various initiatives that relate to the integration of ICT and indigenous African languages in various South African higher education institutions and other organisations was sourced from the documents as well. Documentary sources included journal articles that provide information regarding selected ICT products, institutional websites and project reports that are related to the phenomenon under investigation.

6. Theoretical Framework

The study is located within three complementary frameworks. The language management theory (LMT) has been employed as a backbone theory of the study. Two other frameworks namely the Contextualise, Apply, Transfer and Import framework (CATI) and the model of localisation ecology have been employed as supplementary frameworks in view of the inter-disciplinary nature of this particular study.

The foundation of the LMT is linked to the development of the language planning theory in the early 60s and 70s, and has been associated with scholars such as Neustupny (1978), Jernudd and Neustupny (1987), among others. According to the LMT, any process of language planning should commence with an understanding of language problems in their

context of occurrence followed by the adoption of strategies to address the language problems and finally the implementation of measures (Neustupny 1994). According to Nekvapil (2009), there are various language problems that appear in discourse. Firstly, there are problems and inadequacies which can be solved directly during an interaction or communicative act. Secondly, there are problems which cannot be solved directly during an interaction but the speaker can make an adjustment design later after probably consulting a dictionary, consulting friends or other people with similar problems. Lastly, there are problems which speakers cannot solve by themselves during a communicative act. Problems of this nature need to be referred to professionals. The LMT is thus important in this particular study in that it provides an understanding of the different types of language problems and, furthermore, provides a framework that facilitates the formulation of strategies to address such problems.

The CATI framework complemented the LMT given the interdisciplinary nature of this particular study. The framework provided an understanding of the various levels involved in the planning and implementation of any localisation initiative. The CATI framework was developed between years 2000-2005 as a result of a study by Vesisenaho (2007) that focused on the development of contextually relevant university level ICT education in Tanzania. The roots of the CATI theoretical framework are the needs of the indigenous population and their convention point with the educational system (Vesisenaho & Dillon 2009). It is important according to this theory to fully explore the valuable opportunities that arise as a result of the community's problems, and inadequacies, in order to create sustainable conditions for localisation initiatives that would be of advantage to the indigenous population (Vesisenaho & Dillon 2009; Vesisenaho, Kempainen, Islas Sedano, Tedre & Sutinen 2006).

The CATI framework's relevance to the adoption of ICT within the educational context is described through four major levels. These include the importation level, the transference level, the application level and the contextualisation level. The importation level can be described as a scenario in which selected components of ICT and knowledge are adopted from an external source without due consideration of the indigenous needs of the population and the context or setting in which it is adopted (Vesisenaho *et al.* 2006; Vesisenaho & Dillon 2009). The transfer level refers to a phase in which human and technological ICT resources are made available to those

who need them through transference. The application level refers to a phase when the potential of ICT resources is realised. This phase is characterized by a successful effort by the local community to make ICT and the skills applicable, beneficial and favorable in the local environment (Vesisenaho & Dillon 2009). The last level, contextualization, refers to a situation when ICT is modified, adopted, re-invented and implemented in a way that augments the local environment and that realises and addresses the needs of the local community (Vesisenaho *et al.* 2006). The CATI framework is important in this study in that it provides a framework that helps in the identification of ICT products that could be of significance in addressing the needs of indigenous African language speakers through ICT localisation.

The model of localisation ecology also complemented the LMT by accounting for the various interacting factors that affect the process of adapting the different aspects of ICT into the local modes of communication and beliefs. The linguistic conceptual framework of localization ecology which was adopted from Haugen's (1972) concept of 'language ecology' has been associated with different scenarios, with the earlier conceptions associating it with various approaches that are used to describe the relationship between human societies and the physical environment. The term was later on adopted and used in more intangible conceptualizations to depict comprehensive processes in societies and in the lives of individuals (Osborn 2010). Localisation can be defined as the adoption and modification of digital information and computer user interfaces into the local languages, culture, values and beliefs (Osborn 2010). There are three fundamental factors of localization ecology namely language, technology and society or sociocultural aspects (Osborn 2010). It is important to note that each of the three basic factors in localisation ecology is wide-ranging and comprises of sections, which play an important role in underlining the significance of interrelationships (Osborn 2010). There are however other factors, outside the three basic factors of localisation ecology, which affect the potential and results of localisation initiatives. These include politics, economics and education (Osborn 2010). The additional three classifications culminate into six headings that account for key factors of localisation. The six different classifications and their relationship render the framework of localisation ecology an important tool for facilitating an appreciation of the setting of any localisation initiative (Osborn 2010).

7. Findings and Discussion

7.1 Language Problems Associated with the Low Profile of Indigenous African Languages in Higher Education

The understanding of language problems as they occur in discourse marks the initial stage of any language management process which then paves way for the formulation of strategies and finally the implementation of such strategies (Neustupny 1994). With regards to language problems, Fan (2008) suggests two philosophical perspectives that form the basis of this theory. The first perspective hinges on the assumption that it is inappropriate to take language problems for granted, rather, it is important to focus on the natural behaviour of different users of a language in order to provide a solution to existing problems. The second perspective is that it is impossible to solve all language problems that occur in natural discourse but it is possible, on the other hand, to manage them (Fan 2008). While Nekvapil (2009) has suggested three different types of language problems (as discusses in the theoretical framework section), this particular study will focus on language problems which speakers cannot solve by themselves during a communicative act or later but which they may forward to professionals.

7.1.1 The Limited Availability of Indigenous African Languages as Languages of Instruction

English and Afrikaans, in particular, maintain their dominance despite a plethora of legislative frameworks that empower indigenous African languages to function as languages of education. While it is often argued that indigenous African languages lack the appropriate terminology to function as languages of instruction in technical fields of study, it is discouraging to note that some universities in South Africa still teach indigenous African languages through the medium of English. In this regards, one of the respondents argues:

The problem of African languages in Higher Education is that there are no African languages in Higher Education, by and large. Even the African languages are taught in English in Higher Education. If you can do a study, maybe a survey of all the South African universities and find out how many teach African languages in an

African language despite their multilingual language policies...All the literature, yes you can argue and say for language you don't have technical terminology but literature is taught in English using Eurocentric theories. It doesn't matter which language the literature is written in, the instrument that is used to analyse that literature is English... The challenge is that African languages are not there in Higher Education. If anything, they are a referent. You refer to them... When you are actually using a syntactic theory because a syntactic is in English, the main agent of discussing it will be the English language and then you refer to parallels that are found in an African language...

It is evident from the above assertion that indigenous African languages are largely reference languages used to provide examples to show different paradigms but are not subjects and objects of comment. While acknowledging the importance of English in this era of globalisation, it is also vital to acknowledge the fact that indigenous African languages could co-exist and co-habit with English within the domain of higher education for the benefit of all students and their societies.

7.1.2 Negative Language Attitudes

Negative language attitudes are perpetuated by the hegemony of the English language and its associated economic, social and political values in most African societies. Economically, English is viewed as capable of facilitating economic prosperity and mobility as most jobs would require graduates who are able to converse in the language. Socially, a person is esteemed and deemed educated if he or she is fluent in the English language. Politically, English is understood to have the capability of uniting different people who speak different languages and belong to different ethnic groups. On the other hand, indigenous African languages are viewed as having no economic value, divisive and associated with lower class individuals in society. However, indigenous African languages, just like any other language, possess the capacity to function in any domain and can accommodate and express foreign concepts from other languages. The use of indigenous African languages should therefore be understood within the framework of facilitating the

understanding of concepts for 1st African language speakers who may not possess adequate competence in the English language. This may prove successful in reducing high failure rates prevalent among African language speakers in most universities.

7.1.3 The Lack of Discipline-specific Terminology for Scientific and Related Fields

The lack of terminology has often been cited as a major hindrance in promoting the utilisation of indigenous African languages within the higher education context. Terminology is a significant element of the teaching and learning process since all concepts need to be supported by appropriate and concise terms. While acknowledging terminology development projects in different South African institutions of higher learning, the general view is that indigenous African languages have crucially limited technical terms, simply because most of them have been confined to family, village and cultural functions. Indigenous African languages thus lack standard terminology in technical fields that may include the applied human sciences, medicine, and science and technology, among others. The lack of terminology should however not be used as a justification to advance the misconception that indigenous African languages are incapable of producing terms that could be used for technical purposes. Indigenous African languages, just like any other language, are capable of expressing various concepts and conceptualising them within the framework of indigenous knowledge systems.

7.1.4 Inborn Language and Identity Issues

Language is not only a vehicle to facilitate communication but it is also an embodiment of a people's culture, their cognitive memory, their indigenous knowledge systems, their history, their values and beliefs. On the basis of this fundamental importance and significance, it can be argued that a language cannot be separated from its speakers as it is a symbol of their identity. Given the multilingual nature of South Africa, it becomes a problem to determine which language should be promoted first or given priority over the other. Politicians who command a great deal of influence in terms of making national decisions are not willing to tackle language issues because of

their associated inherently divisive characteristics. This therefore leads to maintaining the status quo, which is characterised by the continued dominance of colonial languages in higher education and the marginalisation of indigenous African languages.

7.1.5 Weak Bilingualism and Monolingualism

Weak bilingualism and monolingualism are also major language problems in higher educational institutions. Most students who are African language speakers are weak in both their mother tongue and the second language, which in most cases is English. This is a result of a poor foundation at basic level education in which the teaching of an African language is not prioritised because the priority is to submerge or assimilate learners into the dominant language, English. According to Skutnabb-Kangas and McCarty (2008) assimilation in education is defined as the process whereby marginalised groups are forced to conform to dominant languages and cultures by means of coercive strategies aimed at substituting the indigenous language with the dominant one. Such a strategy is detrimental as it hinders the learners' development of both the first and second language. It has been argued that the teaching and reinforcement of a child's first language creates opportunities to learn the second language competently (Skutnabb-Kangas & McCarty 2008).

In addition, monolingualism is prevalent among mother tongue speakers of the dominant language of education in South Africa, English. At face value, it would seem insignificant for mother tongue English speakers to learn an African language. However, given the multilingual nature of South Africa and the high percentage of African language speakers of the entire South African population, the teaching and learning of these languages to non-mother tongue speakers is justifiable. For lecturers and other administrative staff, bilingualism and/or multilingualism is important to facilitate effective communication with mother tongue speakers of indigenous African languages. It is also a significant stride towards the promotion of bilingualism in the classroom. This would facilitate cohesion and empower students with effective communication skills in multilingual work environments. Universities are mandated to produce graduates who will be able to serve local communities who are largely African language speakers, and this could be made possible through enforcing bilingualism and multilingualism among students.

7.1.6 Orthographic Inconsistencies

Inconsistencies in the writing systems of most indigenous African languages are also a major problem in higher education. While these inconsistencies can be traced to dialectal variations, this problem is also perpetuated by poor systems of teaching indigenous African languages at basic education levels. There seems to be little attention or priority given to indigenous African languages thus resulting in a lack of writing skills development for most African language speakers. Priority is often given to the learning of the English language which is the dominant language of instruction at both lower and higher levels of education. The standardisation of orthography should be a priority given the need to promote indigenous African languages as languages of teaching, learning, and research in higher education. The successful development of teaching and learning material, literature and terminology, among other things, all depends on a standardised orthography. In this regard, Ndimande-Hlongwa (2010), while focusing on corpus planning for isiZulu, asserts that orthographical inconsistencies hinder terminologists, language practitioners, educators and language editors from accomplishing their role of intellectualising this particular language as one of the indigenous African and official languages of South Africa. Ndimande-Hlongwa (2010) therefore highlights the importance of addressing orthographic inconsistencies and calls for collaboration among various stakeholders involved such as higher educational institutions and government departments.

7.2 ICT Opportunities in the Promotion of Indigenous African Languages in Higher Education

An evaluation of language problems and the possible available opportunities for integrating indigenous African languages and ICT characterise the second stage of language management. This stage involves deliberations on language problems in their context of occurrence and the formulation of strategies to address them, and finally implementation. It is also important to note that the evaluation stage of language management in any localisation process is a systematic process that has different stages. After the adoption of an ICT product, there is a need to transfer it from its original context and apply it in the local context in order to realise its potential. The final stage would then be

the application of the ICT product, which involves its adaptation to tackle local contextual needs (Vesisenaho *et al.* 2006; Vesisenaho & Dillon 2009). There are various opportunities in ICT that could be instrumental in the promotion and intellectualization of indigenous African languages.

The initial point of ensuring the integration of indigenous African languages with ICT is the development of a national corpus for the different officially recognised indigenous languages of South Africa. Such an initiative would encourage the development of human language technology, in order to ensure the presence of these languages in the ICT domain, for research purposes, for teaching and learning and for the purposes of community engagement. The availability of human language technology could also be instrumental in promoting the status of these languages, address the problem of orthographic inconsistencies and negative language attitudes, among others. In relation to this point, one of the respondents argues:

In order for a language to effectively contribute to the knowledge economy in different ways, you have to have certain things that enable the language to function at a technical level or that make the language technically viable. Basically, you need a corpus of that particular language. Once you have the corpus, it protrudes. The availability of a corpus means that as a protractor, you need to have literature in that language and you turn that literature into a corpus. And to have literature in that language, it means you have to have a writing system, a consistent writing system, the orthography.

This therefore means that any efforts towards the effective use of ICT in the promotion and intellectualisation of indigenous African languages should commence with a considerable investment in the field of corpus linguistics. Examples of human language technologies include spellcheckers and correctors, grammatical checkers, morphological analysers, online dictionaries, machine translation tools, multilingual glossaries, terminology management systems and speech technologies.

Learning Management Systems (LMS) software has become a common feature in most institutions of higher learning and present an opportunity for ICT localisation. LMS provide learners with an opportunity to access learning content at any time of the day and further assist institutions

to administer distance learning programs. Most of the LMS tools are web-based meaning that they can only be accessed through the internet and web browsers (Machado & Tao 2007). LMS tools are either proprietary software applications or open source software. Examples of proprietary software LMS tools include eCollege, Learning Space, Blackboard and Web CT. On the other hand, examples of open source software LMS tools include MOODLE and GNU general, uPortal, and Open Source Portfolio Initiative, among others. The localisation of LMS user interfaces, different functions and associated documentation such as user guides would promote instruction in indigenous African languages and further promote the functions and status of these languages in the ICT domain. Such inclusiveness will promote the acceptability of the finished localisation products by end users and the concerned community.

Computer Assisted Language Learning (CALL) software also presents an opportunity for ICT localisation. The development and advancement of CALL software has been particularly associated with second language or foreign language pedagogy with commendable output. Within the South African context, some higher educational institutions have slowly been adopting the use of CALL software in the teaching and learning of indigenous African languages as they strive to promote the acquisition and intellectualisation of these languages. It is however important to adapt these tools such that they could accommodate the unique characteristics of these languages and furthermore address the needs of indigenous African language learners. It is argued, firstly, that within the context of language learning, computer technology presents learners with a platform for meaningful use of language within authentic contexts through the provision of fast and easy access to authentic language material such as audio files, corpora and newspapers, among others. Secondly, ICT promotes collaboration and cooperation in language learning as learners and instructors can communicate and share ideas with their peers from different sites. Thirdly, CALL software applications promote effective teaching by teachers as such tools have the ability to provide a platform for language teachers to administer personalised and individualised guidance for learners (Jonassen *et al.* 1999, cited in Kumar & Tammelin, 2008). Examples of CALL software that has been employed by most institutions in South African higher education include hot potatoes, MOODLE, online language courses, online language games, among others.

Scholars have argued that despite the growing availability of content

with regard to indigenous African languages on the web, there are only a few web-based applications which have been localised in order to accommodate users and speakers of indigenous African languages (Dalvit *et al.* 2008). The localisation of such applications, more importantly, should involve the translation of user interfaces, among other things, to enable users to easily navigate through applications using their own native languages. The available opportunities for localisation, in this regard, include computer operating systems, web-pages, browsers and mailing systems. Examples of web applications that have been localised include Mozilla Firefox, the South African version of the Google search engine and Web-mail at Rhodes University. Social software and multi-media products also present another important platform for the integration of indigenous African languages with ICT. While some of these products are incorporated in LMS and CALL software, they can also be used individually to support the processes of the teaching and learning of indigenous African languages. Examples of social software products include blogs, wikis, podcasts and Facebook.

7.3 Challenges of Integrating ICT and Indigenous African Languages in Higher Education

The challenges that affect the integration of ICT and indigenous African languages should be understood within the context of the various interacting factors of localisation ecology that affect the process of localisation namely language, society, technology, economics, politics and education (Osborn 2010). These factors are not independent of each other but are inter-related and overlap to provide a comprehensive conceptualisation of the challenges associated with integrating ICT and indigenous African languages. Firstly, the lack of expertise and collaboration between technological experts and language experts presents a major challenge to any localisation initiative. There seems to be a lack of interest or awareness of the significance of ICT localisation among most technological experts. At the same level, most language experts lack the necessary technological skills to design and modify software. This lack of collaboration also translates into a lack of coherence between language policies and ICT policies in most South African universities.

A lack of financial resources to support localisation projects could

also be another major challenge. Localisation is an expensive process involving computer software, expertise and translation among other things and is also a prolonged process. The situation on the ground is that investors and stakeholders are reluctant to invest in localisation projects as they view indigenous African languages as unmarketable. It is argued that negative perceptions towards the use of indigenous African languages may hinder localisation projects. There is therefore a need for universities and/or localisers to formulate effective marketing strategies for localised software to promote their use by students and staff, and the local community. Indigenous African language content also constitutes a considerably low percentage of the entire web content. Given the need to increase the amount of localised software and web content, the translation process could require a great deal of labour and furthermore could consume time and financial resources. Although machine translation could be considered as a possible option in addressing such a challenge, the situation on the ground is such that most translation tools that have been developed lack accuracy and therefore need further modification and development.

8. Conclusion

Conclusively, the integration of African languages with information and communication technology is essential in promoting and intellectualising African languages in Higher education. The major opportunities available include national corpus development, open source software localisation, and the use of technological tools to assist teaching and learning in African languages. Availability of content in African languages in the internet opens up a number of opportunities as well. It is also important to adopt a language management approach in efforts to promote African languages as it provides a clearer understanding of the language problems within a specific setting, thus providing an opportunity of evaluation and the formulation of informed recommendations and implementation strategies.

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Promoting Indigenous African Languages

African Journal of Information & Communication Technology 2,2: 88-109.

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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

**Nhlanhla Mkhize, Nolwandle Dumisa noEthel
Chitindingu** *Ukwenza Intando Yeningi Ekutholeni
Nasekuphumeleleni: Ukuthuthukiswa Kwamagamanto EsiZulu*

kanye Nokufundisa Okulimibili 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 underperformance 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 (Zezeza 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 (Zezeza 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 textbooks 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.

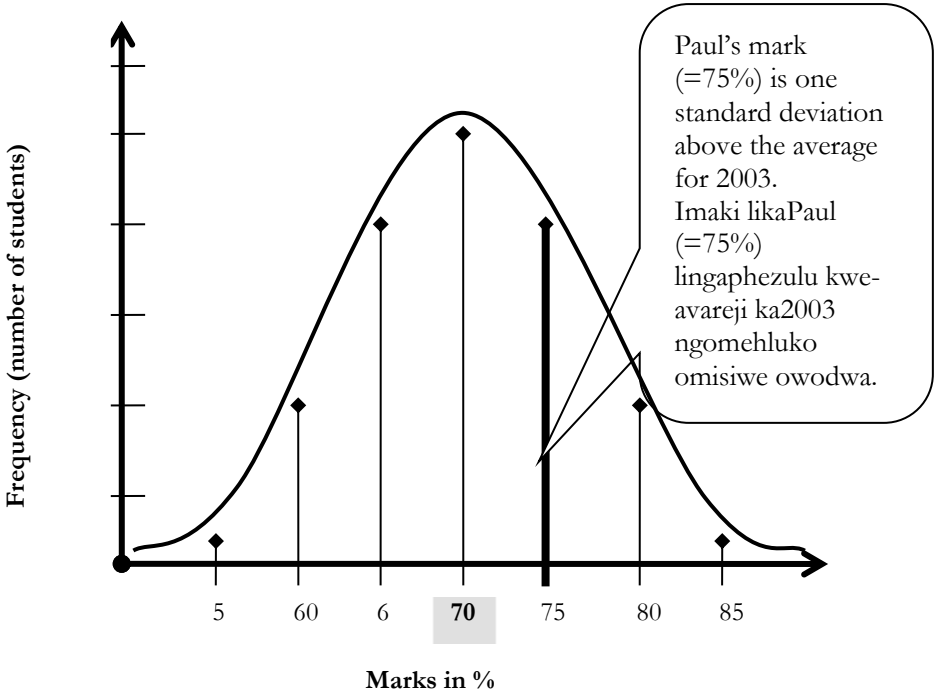
Table 1: Notes on the Normal Curve (*Amazwana nge Gwinci Elijwayelekile/Elivamile*)

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 kwigwinci 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
 ($\mu=70$; $\sigma=5$)

UMdwebo 1: Izinga Lokusebenza Kuka Paul Uma Kuqhathaniswa Nokwabanye Abafundi ngo2003 ($\mu= 70$; $\sigma=5$)



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)

<p>Attachment style: This refers to a way a person typically interacts with significant others</p>	<p>Indlela yokunamathelana/yokusondelana: Lokhu kusho indlela umuntu ajwayele ukuxhumana ngayo nabantu abamqoka kuye</p>
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<p>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 attachment</p>	<p>Indlela yokunamathelana/yokusondelana enokwethemba (ephephile): Lendlela yokunamathelana noma yokusondelana izibonakalisa ngokuzithemba nokuzazisa, kanye nokwethemba abanye abantu. Ithathwa njengendlela yokunamathelana okuyiyona efanelekile nenomphumela omuhle.</p>
<p>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.</p>	<p>Ukunamathelana okunokwethemba (okunokuphepha): Kululuhlobo 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.</p>
<p>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.</p>	<p>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)</p>
<p>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.</p>	<p>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.</p>

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 objective 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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IsiZulu as Conduit for Accessing Education: Students becoming Partners in Knowledge Discovery

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Abstract

IsiZulu, like African languages in general, is artistically rich; the use of proverbs, idioms, word meaning, and phrases with non-literal meanings, being some of the primary examples. This helps to facilitate the elucidation of conceptual meaning. When isiZulu is used as the language of learning and teaching during lectures and tutorials, learners deploy this artistic language to elucidate concepts and instructions. This helps students to understand what is being taught better, making it easy for them to participate fully when learning. In addition, it enables students to provide responses and views using isiZulu academic language. Therefore, this paper uses a qualitative approach to analyse first year students' experiences of learning an isiZulu Communication course at a South African university. Using Bernstein's theory of pedagogic discourse, the authors of this article argue that the use of students' home language for learning and teaching enables them to take ownership of their education, thereby facilitating deep learning. Subsequently, the quality of the students' work improves. Furthermore, the teaching and management of large groups become a possibility without compromising the quality of education. The authors conclude that the use of African languages in higher education institutions is imperative.

Keywords: Bernstein's Theory; Folk Language; IsiZulu Teaching; Mother Tongue Education. Pedagogic Discourse.

Tholani Hlongwa, Nokukhanya Ngcobo, Bonakele Mhlongo noSibusiso Ntuli *Ulimi lwesiZulu Njengomgudu Wokuthola Imfundo: Abafundi baba Yingxenye Yokuzitholela Ulwazi*

Isifingqo

IsiZulu, njengezinye zezilimi zase-Afrika, sinothile ekusebenziseni ulimi ngobuciko; izibonelo eziqavile: izaga, izisho, okushiwo amagama, kanye namabinzana aqukethe umqondo ongekho obala. Lokhu kusiza ukuqhubezela ukuchaza kabanzi okuqukethwe umqondongqangi. Ngenkathi isiZulu sisebenza njengolimi lokufunda nokufundisa ezifundisweni (lectures) kanye nasemaqoqweni amancane okufunda (tutorials), abafundi basebenzisa lolu limi lobuciko oluchaza kabanzi imiqondongqangi/imibono, kanye nemiyalelo. Lokhu kusiza abafundi ukuba baqonde abakufundiswayo futhi kwenza lula nakubona ukubamba iqhaza uma befunda. Kubuye futhi kubasize ekunikezeni izimpendulo nemibono besebenzisa isiZulu njengolimi lwemfundo ephakeme. Ngakhoke leli phepha lisebenzisa indlela yocwaningo eyaziwa ngokuthi i-khwalithethivu (qualitative) ukuhlaziya amava abafundi bonyaka wokuqala okufunda Isifundo SokuXhumana SesiZulu kwenye yama nyuvesi eNingizimu Afrika. Ngokusebenzisa ithiyori yoxhumano lwezemfundo lukaBernstein ababhali baleli phepha bafakazela ukuthi uma usebenzisa ulimi lwasekhaya ekufundeni nasekufundiseni, abafundi bayibeka ezandleni zabo imfundo ngokuthi bakhuthalele ukufunda kwabo. Kanjalo, iqophelo lomsebenzi wabafundi liyathuthuka. Futhi, ukufundisa kanye nokulawula amaqoqo amakhulu kuba yinto engenzeka ngaphandle kokulahleka kweqophelo elikahle lemfundo. Ababhali baphetha ngokuthi ukusebenza kwezilimi ZoMdabu ezikhungweni zemfundo ephakeme kuyimpoqo, ukuze kwenzeke ukufunda okujulile.

Introduction

African languages are rich in the artistic use of language. This is evident in the way these languages use proverbs, idioms, word meaning, and phrases with non-literal meanings, to communicate meaning. This helps to facilitate the elucidation of conceptual meanings. For speakers of African languages,

the use of their home languages for teaching and learning in academic settings elucidates concepts, instructions, and views. This creates a conducive environment for students' meaningful participation in their learning. In this way, students employ artistic language to engage with the subject content knowledge and this enables them to provide responses and views using the academic form of the relevant African language.

Therefore, this paper uses a qualitative approach to analyse lecturers'/tutors' and students' experiences in teaching and learning isiZulu first year Communication Course at a South African University. Firstly, the authors of the current paper discuss the debates and discourses on the use of African languages in South African higher education. Secondly, the authors briefly explain the isiZulu Communication Course under discussion and the research methodology that was employed to generate data for this study. Thirdly, Bernstein's theory of pedagogic discourse, which provides an analytical framework to understand how a vernacular language can be used for knowledge discovery at a university, is discussed. The value of isiZulu Communication course in higher education is then discussed, followed by conclusions.

Debates on the Use of African Languages in Higher Education

The establishment of a democratic government following the 1994 democratic elections in South Africa brought widespread political, social and economic changes in the country, in an attempt to redress the injustices of the past. The fledgling democracy called for a new constitution that promotes inclusion and multilingualism while simultaneously recognising the society's cultural, religious, racial and linguistic diversity. As a result, the constitution afforded the nine previously marginalised indigenous languages an official status alongside English and Afrikaans (*Constitution of the Republic of South African* 1996).

Institutions of higher learning are seen as integral in the campaign to spread multilingualism within education. As a result of their inclusion, there has been extensive debates on language planning and language policy issues in the education domain. In 2002 the Department of Education approved the Language Policy in Higher Education (DoE 2002) with the intention to

accelerate multilingualism and transformation at universities. Whereas the debate in the last decade focused on the need to include indigenous languages in higher education, it has now progressed to exploring how these could be made an important part of the academic discourse (Nzimande 2012). For example, the discourse explores how African languages could be developed into languages for education so that they can be used in research, teaching, learning and communication in different academic fields. In addition, with the new status given to African languages, there is a need to pay more attention to their pedagogy within higher education institutions. This would redress the previous scenario where many universities taught African languages in the medium of English, and at times even lecturers were not conversant with the language. A case in point in KwaZulu-Natal universities is that isiZulu was taught through the English medium. Also these languages were largely taught following strictly grammatically-based structures (Mgqwashu 2013). Such tendencies have resulted in unintended detrimental consequences on the teaching of isiZulu in general. One of the consequences is that ‘the cognitive, affective, and social development of young people, which must necessarily occur through a language that is well known, cannot take place effectively’ (Kembo 2000: 287). Furthermore, Kaschula (2013) correctly notes that the apartheid legacy of teaching African languages as pure linguistic courses has resulted in many students losing interest in studying these languages. Like other scholars, he has called for an upgrading of the teaching of African languages in the 21st century at both the school and university levels (Alexander 2003; Lafon & Webb 2008). Hence, in this paper we explore the ways in which Bernstein’s theory of pedagogic discourse can be employed to improve the teaching of isiZulu at university level.

Although there is still paucity of knowledge regarding the nature of isiZulu folk language, its meaning (Dhlomo 1977; and Msimang 1992) gives us a notion that it provides the worldview of its native speakers. In other words, the meaning of isiZulu folk language originates from a conceptual understanding of issues. For example, the origin of the proverb (*Ithunga Selidumela emasumpeni*, literally translates to the milk-pail already sounds around its handles. However, in essence this proverb means that things are soon going to be alright. This popular proverb derives from cow-milking in the Zulu culture, where cows are central to the lives of the people and therefore cow-milking is a daily occurrence. During cow-milking, the milk-pail used is inserted under the cow and the sound of the milk filling up into

the milk-pail alerts the milking person if the milk-pail is getting full. The handles (*amasumpa*) of the milk-pail are right at the top end of the pail. During milking, as the milk gets drawn into the milk-pail, it makes a rumbling noise. As the rumbling noise fast approaches the handles of the milk-pail, it becomes even louder. Then, those adept at milking will know that the process is almost done. Therefore, this original meaning has become a conceptual meaning to refer to different situations with similar imminence. When milk-pails are full in a home, this represents life and prosperity because people will have food. People can use milk in different forms (for example, fresh milk, *umlaza* (strained milk); *amasi* (maas); *ihongo* (mixture of fresh milk and strained milk). Milk is also used for health and first aid purposes. Therefore, a proverb is only applicable in different imminent situations that are of a positive nature. It cannot be used to define imminent situations that are contrary to life and prosperity.

The use of isiZulu folk language enables one to access a conceptual view of entities. Since isiZulu language is rich in folk language if used as a Language of Learning and Teaching (LoLT) in class, it allows students and lecturers to engage at a conceptual level. As such, students are able to understand better new concepts from their own worldview, when they use their home language. The use of isiZulu as LoLT has a potential to enable students to access a huge reservoir of folk language knowledge such as proverbs, idioms and so on, to engage meaningfully with the subject content.

This paper seeks to argue that the use of pedagogic discourse in teaching isiZulu, a former marginalised African language, created a meaningful learning environment for student teachers learning an isiZulu Communication course. It is important to note that this module is mandatory for a teaching qualification. In our view, making the acquisition of this course a requirement might have far reaching consequences for the development of African languages at schools. Students who have been taught the language well, and have used it in academic learning, have the potential to transfer their proficiency to their own learners. This should include helping their own learners in schools to acquire high levels of proficiency in their home languages. Then, the learners should be able to use the languages for concept development, knowledge generation, acquisition and discovery. To acquire these proficiencies, should result in important gains in the development of African languages as academic languages and in affording them the currency they deserve.

IsiZulu Communication Course and Methodology

Mother-tongue education is a significant factor when students acquire knowledge, as it facilitates the development of their home language when they use it for academic purposes. It also allows them to have opportunities to self-direct their learning as it removes language as a barrier to knowledge. For this reason, the course was entirely structured and delivered in isiZulu including assessment activities. In the following section, the authors discuss the profile of the students who participated in the course. This is followed by the discussion of the course outline and the mode of delivery. Lastly, the discussion centers on the research methodology used in this paper.

The Profile of the Students

Seven hundred and forty first year pre-service teachers enrolled in the course, and five lecturers taught the course. The same lecturers also facilitated the tutorial groups during tutorial sessions. Both the students and lecturers were isiZulu mother-tongue speakers. The majority of students had learned isiZulu as home language at high school, but a few students did it as second language. Students who took isiZulu as second language in school were mostly from multiracial and private schools. In South Africa it has become a norm that African students who attend multiracial schools do not have an option but to take English as first language and their mother-tongue as a second language. This relates to the pre-1994 era where multiracial schools were solely designated for home language speakers and this never changed even though in the new dispensation their doors were open to African students.

The Course Outline and Mode of Delivery

The course, IsiZulu Communication, is part of a suite of modules that students take to fulfill the requirements of a Bachelor of Education degree. It is a compulsory module aiming to expose students to effective communication skills. Examples of content topics in the course include: interpersonal communication, non-verbal communication, essay writing and literature. It is designed to ensure that students apply their knowledge successfully and effectively in various contexts. Ultimately it intends to help

students develop an interest in and appreciation of isiZulu language and its traditional literature. The course is taught in the medium of isiZulu. This means that all the course materials are written in isiZulu and all class interactions are carried out in isiZulu. Table 1 provides the course content.

The course introduced students to listening, communication, concepts, and theories. All concepts and theories were contextualised within isiZulu media and literature. Students applied concepts to texts messages available through electronic and print media. For the application of concepts to isiZulu literature, a drama book titled ‘*Impicabadala*’ (Dlamini, 2012) was used. The assessment in the course comprised of a test, individual assignment, group tutorial work, and examination.

Table 1: The Course Outline

<i>IZIFUNDISO</i> (Lectures)	<i>Amaqoqwana</i> (Tutorial Groups)
<p>1. <u><i>Amakhonsephthi namathiyori aqondene nokulalela</i> (Concepts and theories related to listening)</u></p> <p><i>Izibonelo: ama-elementi okulalela, ukulalelisisa, ukuzwa nokuqonda, njll.</i> (Examples: elements of listening, effective listening, hearing and understanding, etc.)</p>	
<p>2. <u><i>Izindlela zokulalela</i> (Ways of listening)</u></p> <p><i>Ukulalela ngendlela yokunaka umuntu. Ukukhuluma ngezwi nokukhuluma ngokwenza lapho kukhulunywa ngokulalela.</i> (Listening with empathy. Verbal and non-verbal communication while listening.)</p>	<p><u><i>Iqoqwana 1</i> (Tutorial Groups):</u> <i>Ukulalelisisa</i> (Effective listening)</p> <p>1. <i>Inkulumo-mdlalo</i> (Role-playing)</p> <p>2. <i>Ithekisithi efundwayo</i> (Reading Text)</p>
<p>3. <u><i>Izinhlobo zokulalela</i> (Listening approaches)</u></p> <p><i>Ukubaluleka kokulalela ezikoleni.</i> (The</p>	<p><u><i>Iqoqwana 2</i> (Tutorial Groups):</u> <i>Indlela eqhakambisa umuntu nokuzotha.</i> (An approach that</p>

<p>importance of listening at schools)</p>	<p>pays attention to a person) 1. <i>Ukuzotha ngokomzimba.</i> (Body gestures) 2. <i>Ukuzotha ngokwephimbo.</i> (Verbal response)</p>
<p>4. <u>Ukulalela nemibhalo (Listening and literature)</u> <i>Kuhluzwa incwadi 'Impicabadala' Izinkundla 1, 2. (Critical reading of the literally work 'Impicabadala')</i></p>	
<p>5. <u>Ukulalela nemibhalo</u> <i>Kuhluzwa incwadi 'Impicabadala' Izinkundla 1, 2. (Critical reading of the literally work 'Impicabadala')</i></p>	<p><u>Iqoqwana 3 (Tutorial Groups):</u> <i>Ukusabela (Responding)</i> 1. <i>Ukusabela ngozwelo (Responding with empathy)</i> 2. <i>Ulimi lokusabela ngozwelo (Language of responding with empathy)</i></p>
<p>6. <u>Ukulalela nemibhalo.</u> <i>Kuhluzwa incwadi 'Impicabadala' Izinkundla 3, 4. (Critical reading of the literally work 'Impicabadala')</i></p>	<p><u>Iqoqwana 4 (Tutorial Groups):</u> <i>Ulimi-buthule (Non-verbal communication)</i> 1. <i>Ukuvezwa kwabalingiswa ngendlela yobulimi-buthule nemilayezo yalo (Identifying characters through their non-verbal communication habits)</i></p>
<p>7. <u>Ukulalela nemibhalo.</u> <i>Kuhluzwa incwadi 'Impicabadala' Izinkundla 5, 6. (Critical reading of the literally work 'Impicabadala')</i></p>	<p><u>Iqoqwana 5 (Tutorial Groups):</u> <i>Ukulalela ngozwelo (Listening with empathy)</i> 1. <i>Izinxushunxushu ezidalwe ukungalalelani kwabalingiswa (Conflicts resulting from ineffective</i></p>

	listening skills by characters)
8. <u><i>Ukulalela nezinkundla zokuxhumana zomphakathi</i></u> (Listening and social media)	<i>Iqoqwana 6 (Tutorial Groups):</i> <i>Ukusabela ngozwelo</i> (Responding with empathy) 1. <i>Izinxushunxushu ezidalwe ukungasabeli ngozwelo kwabalingiswa</i> (Conflicts resulting from ineffective response skills)

9. <u><i>Ukulalela nemidiya yemibhalo</i></u> (Listening and print media)	
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Students were divided into five lecture groups. The big lecture groups were further divided into small tutorial groups of about 20 to 25 students resulting in about 30 tutorial groups. The course comprised of three contact sessions a week, each session lasting two double periods (90 minutes). Two double period sessions were dedicated for lectures and one for tutorials. Each tutorial was designed to link to a specific lecture.

Each tutor was assigned six tutorial groups and each of those tutorial groups had two student group leaders who worked closely with the tutors to facilitate tutorial group sessions. The group leaders would meet with the tutor before the tutorial class to discuss the content of the session and also to collect the work for that session. Most of the tutorial sessions were facilitated by group leaders and tutors spent less time with the groups. Group work was collected and marked by a tutor.

Research Methodology

Qualitative data was generated through focused group discussions towards the end of the course. All tutorial groups participated in the focused group discussions. Students were given discussion questions about the course. Group leaders facilitated the focused group discussions using the instrument that was developed for that purpose. The instrument had open ended questions organised into the five themes relating to the following aspects of the module:

- Language of learning and teaching.
- Lectures and lecturers.
- Tutorial sessions.
- Assessment.
- Teaching and learning materials.

Open-ended questions were given to individual group leaders to complete in writing, and about forty of them were returned. Lecturers/tutors were interviewed and transcripts were produced. The course documents namely, course packs, assignments, weekly tutorials, and exams also formed part of the data. The data sources were then analysed using a thematic approach, which according to Rabiee (2004), allows the researcher to break data into manageable parts, using short phrases, ideas or concepts arising from text and using them to develop themes. Furthermore, Bernstein's theory of pedagogic discourse (Bernstein 1996, 2000) was used in the analysis of collected data. In the following section we discuss this theory in brief.

Bernstein's Theory of Pedagogic Discourse

Bernstein (1975: 83) noted that:

Curriculum defines what counts as knowledge, pedagogy defines what counts as valid transmission of knowledge, and evaluation defines what counts as valid realisation of knowledge on the part of the taught.

Thus, curriculum, pedagogy and evaluation are considered message systems as they constitute the structure and process of knowledge transmission and practice in educational settings. The pedagogic discourse is made up of two discourses; namely, the Regulative Discourse (RD) and the Instructional Discourse (ID) (Bernstein 1990). The Regulative Discourse is a discourse of order, which translates the dominant values of society and regulates the form of how knowledge is transmitted. Simply put, the nature of the curriculum content is regulated by the methodologies, the teacher and values he/she espouses, and the medium through which the teaching occurs. The Instructional Discourse is a discourse of competence which refers to what is

transmitted – the content. The two discourses are incorporated in such a way that the regulative discourse always dominates the instructional discourse. For example, in pedagogic context, when the teachers select the content, materials, and the methods used, they are influenced by their personal background, experiences, and values. Therefore, this means that ‘the what’ of the pedagogic context, which is the content, is not devoid of these influences. Thus, in Bernstein’s theory (as cited in Morais 2002), the nature of social interaction that characterises given teaching-learning contexts at the micro-level of the classroom is a consequence of power and control relations between participants, discourses and spaces. Classification (power) and framing (control) are conceptual instruments used to characterise ‘the how’ of pedagogic practice, at the level of both instruction and regulation. Furthermore, in instructional contexts, discursive rules of selection, sequencing, pacing and evaluation define teacher-student relations using distinct values of framing. Stronger values characterise theories of instruction more centered on the transmitter (educator) and weaker ones those more centered on the acquirer (student).

The use of mother tongue as Language of Learning and Teaching (LoLT) is advantageous to students as language used in class is part of the RD. The idea of allowing group leaders to facilitate learning in Tutorials was in line with Bernstein’s weak classification of spaces (teacher-student and student-student); and was a condition for simultaneously weakening the framing of pacing, and strengthening the framing of the evaluation criteria, while weakening the framing of the hierarchical rules. Thus, a weak framing of the hierarchical rules creates a context where students can freely question, discuss and share ideas, thus strengthening the framing of evaluation criteria.

IsiZulu as a Conduit for Knowledge Discovery

In this section, the authors present the findings that emerged from analysis of data. The data sources that were analysed were interview transcripts, responses from students’ focused group discussions, and individual group leaders’ responses. Findings are presented in the following two themes: (i) students as partners in knowledge discovery; and (ii) quality of students’ engagement in lectures and tutorials.

Students as Partners in Knowledge Discovery

The use of isiZulu as the language of learning and teaching in the course enabled students to engage with the course contents in such a way that they became partners in their own education. It was observed that there was an increased students' participation in lectures and tutorials; for example a high level of interaction occurred during the scaffolding of concepts. Students gained insights into the concepts of listening and related theories as they apply in the teachers' professional interactions inside and outside the school context, as the following excerpts from students' data show:

- a) *Kube nomthelela omuhle ngoba ezifundisweni sikwazi ukuzwa noma ukuqonda kahle ebesifundiswa kona ngoba besilufunda ngolimi lwethu lwebele.*

It yielded good results because in lectures we were able to understand or comprehend well what was taught to us because we were taught in our home language.

- b) *Kusisizile ukuthi sikwazi ukuqonda kangcono imiyalelo ukuze sikwazi ukwenza imisebenzi esinikwa yona.*

It helped us to understand the instructions better so that we were able to do the tasks that were given to us.

- c) *Kube nomthelela omuhle ekuhlolweni kwethu ngoba besikwazi kahle ukuqonda imibuzo ebuziwe bese siphendula kahle.*

It yielded good results in our assessment because we understood questions better and we answered well.

- d) *Bekulula ukuphendula imibuzo ebibuzwa ngoba besiphendula ngokungangabazi futhi sizethemba ngoba besiphendula ngolimi lwethu.*

It was easy to answer the questions that were asked because we answered without hesitation and we were confident because we were using our home language (Iqoqo lokuqala/ Group 1).

Another extract reads as follows:

- a) *Kusenze sawuqonda kangcono umsebenzi ngoba besinikezelana ngolwazi nangemibono okwenze sayiqonda kangcono le mojuli.*
It made us understand the task better because we shared knowledge and ideas which made us understand the module better.
- b) *Kusisizile kakhulu ngoba besithuthukisana ngolwazi nemicabango singabafundi.*
It helps us a lot because we mutually developed each other as students in knowledge and insights.
- c) *Yebo ibalulekile, abafundi bayakwazi ukubonisana benikezane ngemicabango.*
Yes it is important, students are able to share ideas and give each other insights (Iqoqo lama-27/ Group 27).

Students used tutorial sessions as opportunities to apply different knowledge aspects learned during lectures. In such tutorial sessions students engaged with the content material through role plays and activities. As students were using their home language, there was more focus on content rather than on language. This increased motivation and commitment to their work.

Ugqozi belulukhulu kakhulu ngokufunda le mojuli ngoba besazi ukuthi usuku nosuku kukhona okusha esizokuhlomula.

We were very motivated to study this module because we knew that we would gain something new in every lecture (Iqoqo le-17/ Group 17).

Besinogqozi nofuqufuqu olukhulu lwale mojuli ukulangazelela kabanzi ngezindlela namakhonywana okulalela, khona sizokwazi ukuwasebenzisa ezikoleni kodwa kungagcini lapho nasempilweni imbala kuzodinga ukuthi siwasebenzise.

We had motivation and much inspiration for this module [as we were] eager to learn more about listening approaches and skills, so that we could use them in schools and of course in our daily lives (iqoqo le-12/ Group 12).

In the course, students learnt a variety of life skills such as leadership, responsibility, accountability, time management, and respect for

one another. They took ownership of their learning, as the following group leaders stated;

Ngishintshe kakhulu kulesi sikhathi ngoba sengiyakwazi ukufika ngesikhathi, ngilande umsebenzi futhi ngihlele iqoqwana lami njengomholi walo...ngizuze ukuzethemba.

I have greatly improved now because I can be punctual, collect the tasks and organize my group as their leader...I have gained confidence (Umholi wesi-6/ Group Leader 6).

Ngizizwe ngikhethekile ukuhola leli qoqwana. Lokhu kungenze ngakukhuthalela ukusebenza ngokuzikhandla, kwaphinde kwangenza umholi obukhali...ngifunde ukuthi kumele uyilalele imibono yomunye umuntu noma umuzwa ukuthi uyanhlanhlatha.

I felt privileged to lead this group. This encouraged me to work hard, and it has made me a good leader... I have learnt to listen to other people's ideas even when they differ from mine (Umholi wama-36/ Group Leader 36).

Ngikwazile ukwesekela abalandeli bami [amalungu eqembu] ukuthi senze obekulindlekile, nalapho ababentengantenga khona ngikwazile ukubeseka ... eqenjini lami uma bekunemibono engahambisani ndawonye bekumele ngiqiniseke ukuthi umbono ogcina uthathiwe uzoba nesizathu esizogculisa wonke umuntu.

I was able to support my group members to complete the required tasks, where they were weak, I guided them...when there were different ideas, I ensured that the idea agreed upon was based on the reason that satisfied everyone (Umholi wama-23/ Group Leader 23).

Commitment and motivation was evident in that even students who were not group leaders took responsibility to ensure that tutorial tasks were collected. In instances whereby the group leaders would delay to collect their work, such students would take initiative of collecting the work and start the tutorial session on time. Even after the tutorials were completed, students were eager to do more work as they enjoyed sharing the work together. Furthermore, lecturers observed that students understood the concepts better, they gave appropriate examples in applying the concepts to real life situations at home and at the university residencies.

Quality of Students' Engagement in Lectures and Tutorials

The use of isiZulu as LoLT has enabled students to draw from a huge reservoir of folk language knowledge such as proverbs, idioms, polysemous lexicons, and so on, to engage meaningfully with the content. Students learnt to use the proverbs and idioms to access and manipulate isiZulu academic language. Consequently, students' meta-language developed. For example, listening theory, non-verbal communication, listening and responding with empathy, not responding when someone talks to you, and paying attention when one is talking, were all aspects that were developed as a result of learning in isiZulu. Drawing from their personal experiences at school, home, and university, students were able to apply learned knowledge. They cited examples from their families, for example, conversations between their moms and dads, or among their siblings at home where they had witnessed such instances where the learned concepts were applied, such as not responding when one family member is talking to another or not responding with empathy. Some of them drew examples from their university life experiences where either social or academic communication took place.

Students' academic writing skills also improved. This was observed in the quality of the essays produced by students during assessment. Almost all the students showed that they had mastered the structure of an essay. There was clarity in expressing ideas/dialogues and arguments in the content. Students could provide illustrations to elaborate on their ideas through creative dialogues. For example, in a literature assignment, the introduction would include the topic sentence. Others would begin by quoting a relevant idiomatic expression. These would be developed in the subsequent paragraphs of the essay. They could describe the characters using the conceptual knowledge gained in class. For example, they could analyse the non-verbal communication acts of *isixhwanguxhwangu* (delinquent). All paragraphs were expressed in sequential order, the ideas contained were also in that manner, all the way to the conclusion. Again, because the language was not a problem to express their ideas, their academic writing skills were the main focus.

The Value of the Course

As shown in the previous sub-section of the paper, the course isiZulu Com-

munication led to the students' intellectual development. As discussed by the authors earlier in the paper, in Bernstein's theory, the Regulative Discourse is a discourse of order (the pedagogy), which translates the dominant values of society and regulates how knowledge is transmitted. Since in the course, the home language was used as LoLT, the content knowledge was somehow aligned with the values of the society and the pedagogy. Hence, the students had the capacity to access the content knowledge from their own world view, and this enabled them to engage deeply with the content topics. Furthermore, it allowed students to understand the concepts better, as they were able to apply them appropriately in real life situations. Students readily opened up and discussed sensitive issues such as abuses, including but not limited to: sexual, physical, emotional, psychological abuse and neglect. Students learnt to view the course content as beneficial to them well beyond the classroom, that is, in real life situations such as in conversations, knowledge assimilation, arguments and expression of ideas. The idea of appointing group leaders to facilitate tutorial groups concurs with Bernstein's weakening of the framing of the hierarchical rules. Thus, a weak framing of the hierarchical rules created a context where students could freely question, discuss and share ideas, in that way strengthening the framing of evaluation criteria.

Conclusion

Using a qualitative research approach together with Bernstein's theory to analyse isiZulu Communication course, the authors of this paper have argued that if students use their home language, they focus more on the content than on the language, and they are able to engage effectively with concepts and theories. Students are motivated to work in groups, exercise leadership and take initiative. This enables them to become partners in knowledge discovery. Besides, there was marked improvement in students' quality of work; this was evidenced by appropriate application of learnt knowledge in real life situations.

Moreover, the use of students' home language creates a conducive environment for almost all students to participate meaningfully in their learning. The students manipulate their home language in engaging with the subject content knowledge and this enables them to provide quality responses

and views. The authors of this paper therefore suggest that the use of the mother tongue for learning and teaching is imperative, if deep learning is to occur.

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Ubuliminingi esiFundazweni saseFreyistata: Okwenzeka ezindlini zokufundela eNyuvesi yaseFreyistata

Phephani Gumbi

Isifingqo

Leli phepha lihlose ukugqugquzela ukusetshenziswa nokuthuthukiswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa eNyuvesi yaseFreyistata, ekhempasini yaseQwaQwa. Lokhu kungenxa yokuthi kusekukhulu ukushawa indiva kokusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa ezindlini zokufundela kulesi sikhungo. Lo mkhuba uyisihlava esibi ngoba awugcini ngokucindezela abafundi bezilimi zomdabu kepha wenza kungabi khona ubulungiswa. Ubulungiswa bugqugquzela ubumbano nokwakheka kwesizwe. UNgqongqoshe wezikhungo zemfundo ephakeme, uDkt. Blade Nzimande wakusho ukuthi kuyadingeka ukuthuthukisa inqubomgomo yolimi ezoqinisekisa ukusetshenziswa kwezilimi zomdabu zaseNingizimu Afrika, ikakhulu ezikoleni nasezikhungweni zemfundo ephakeme. Ukuphumelela kokuthi kusetshenziswe izilimi zomdabu njengezilimi zokufunda nokufundisa kungashintsha impilo yabafundi bomdabu ngoba banganethezeka bakhululeke nabo ezweni labo. Bangakwazi ukuthi bacabange ngolimi lwabo lwebele. Lokhu-ke kuyoba ngukugcwaliseka kwenkululeko eyalwelwa kanzima eNingizimu Afrika.

Amagama asemqoka: inqubomgomo, ubuliminingi, izilimi zomdabu, ubulungiswa, inkoleloze

Phephani Gumbi *Multilingualism in the Free State Province:
The Case of Classroom Practice at the University of the Free
State*

Abstract

This paper seeks to argue for the use and development of the indigenous languages as languages of learning and teaching at the University Free State, QwaQwa Campus. This is because of the continued marginalisation of these languages as languages of learning and teaching in this institution. Such a practice has negative consequences as it does not only defeat social justice and social cohesion but can also be viewed as a continuation of oppression against indigenous people and their languages. Social justice leads to social cohesion and further enhances nation building. The minister of higher education, Dr. Blade Nzimande stated that it is vital to develop language policies that would ensure the use of the indigenous languages of South Africa, especially in schools and institutions of higher education. Success in using indigenous languages as languages of teaching and learning could change the lives of indigenous languages speaking students through intellectual development, thus providing them with a platform to benefit from the fruits of South African hard-fought freedom.

Isingeniso

UMthethosisekelo wezwe waseNingizimu Afrika unezilimi zomdabu ezisemthethweni eziyisishiyagalolunye: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana nesiVenda (*The Constitution of the Republic of South Africa 1996*). Inqubomgomo yolimi kazwelonke isho okufanayo (*National Language Policy 1997*). Inqubomgomo yolimi yesiFundazwe saseFreyistata yakamuva ephume zingama- 26 kuNdasa2014 ithi izilimi ezisemthethweni isiSuthu, isiBhunu, isiXhosa, isiZulu, isiTswana nesiNgisi (*The Free State Provincial Language Policy 2014*). Ezikhungweni zemfundo ephakeme zaseFreyistata isiSuthu nesiZulu akusetshenziswa/ akuqokiwe njengezilimi ezisemthethweni zokufunda nokufundisa. Ulimi lwesiZulu-ke lona luqokwe nyakenye njengolimi olusemthethweni kunqubomgomo yolimi yesifundazwe saseFreyistata.

Ukungasetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa eNyuvesi yaseFreyiStata, ekhempasini yaseQwaQwa yikho kanye okuyintshisekelonqgangi yaleli phepha. Lokhu sikubona uma sicubungula inqubomgomo yolimi yeNingizimu Afrika, eyesiFundazwe

saseFreyistata naleyo yeNyuvesi yaseFreyistata. Ukushaywa indiva kwezilimi zomdabu kunomthelela omubi kakhulu ngoba kucindezela iningi labafundi abansundu (65% abangamaZulu & 35% abangabeSuthu) balesi sikhungo sezemfundo ephakeme. Lokhu kubukeka kuyizinkomba zokuqhubeka kwengcindezelo njengoba nje kungekho ngisho oyedwa umfundi olimi lwakhe lwebele kuyisiBhunu nesiNgisi (*UFS QwaQwa Campus student enrolment* 2014). Kumele kuhlolisise indlela izilimi ezisetshenziswa ngayo ukuze kwenziwe neziphakamiso ezizosiza ukuthi izinhlelo zokusetshenziswa kwezilimi zokufunda nokufundisa zihambisane nezimo zalezizwe kanye nalezo zesifundazwe ngokwezilimi abantu abazikhulumayo ezindaweni abahlala kuzo.

Kubaluleke kakhulu ukuthi kutholwe amacebo okuthuthukiswa nokusetshenziswa kwezilimi zomdabu ezindlini zokufundela zibe izilimi zokufunda nokufundisa. Lokhu kubalulekile ngoba kulekelela abafundi bezilimi zomdabu ekutheni bafunde ngokunethezeka futhi bahlomule ngemiphumela emihle ekufundeni kwabo njengoba kwenzeka kubalingani babo abakhuluma ulimi lwesiBhunu nesiNgisi (Kamwendo, Hlongwa & Mkhize 2013; Brock-Utne & Hopson 2005; Bamgbose 2005).

INyuvesi yaseFreyistata ingesinye sezibonelo zalenkinga esibhekene nayo yokushaywa indiva kwezilimi zomdabu. Lokhu sikubona ngokuthi izilimi ezibekwa phambili nezisadla ubhedu kule Nyuvesi kusalokhu kuyisiNgisi nesiBhunu kuphela. Lolu cwaningo luzokuveza ngokusobala ukuthi nembala izilimi ezisemthethweni eNingizimu Afrika azisetshenziswa ngokulinganayo ezindlini zokufundela kulesi sifundazwe saseFreyistata njengokuba inqubomgomo yolimi iyalela (*National Language Policy* 1997).

Kuyinkinga-ke nokho ukuthi kulokhu kukhona izilimi ezizolokhu ziqhakambiswa zihlonishwa kakhulu kunezinye, ngakolunye uhlangothi kulokhu kunalezo ezibukeleka phansi eNingizimu Afrika ekhululekile. Lokhu kuyizinkomba zokuqhubekela phambili kwengcindezelo, lapho khona izilimi zomdabu zazingasetshenziswa ngokulinganayo ekufundeni nasekufundiseni. Kuzokhumbuleka ukuthi uMthethosisekelo waseNingizimu Afrika, wonyaka we-1996, ukuveza ngokusobala ukuthi izilimi ezisemthethweni kumele zisebenze ngokulinganayo. Izinhloso zalolu cwaningo wukuveza ngokusobala ukuthi ingcindezelo kubafundi bezilimi zomdabu isekhona. Lokhu kumele kuvele obala ukuze kulungiswe. Lokhu kungoba abantu abangazazi lezo zilimi ezisetshenziswa kakhulu, okuyisiNgisi nesiBhunu bazithola besenkingeni enkulu yokungakwazi ukwethula imicabango yabo

ngendlela ekhululekile. Lokhu kube sekwehlisa ukuzethemba (Baldauf & Kaplan 2004:259).

Ucwaningo Olwenziwe Ngaphambilini

UPrah (2005) uthi ulimi olusetshenziswa ngesikhathi sokufunda nokufundisa emphakathini luba wulimi olukhombisa ukuthi ngubani oqhoqhobebe amandla ombuso nokuthi ngubani ocindezekile kunomunye. Uma ulimi lusetshenziswa ngesikhathi sokufunda nokufundisa lokho kuphinde kuchaze ukuthuthuka kolimi lwebele njengolimi losiko, lwesayensi kanye nobuchwepheshe. Ngakho-ke ukukhululeka kwezamasiko nokukhululeka kwabomdabu base-Afrika kungeke kwabonakala uma ulimi abafunda ngalo ezindlini zokufundela kungelona ulimi lwabo lwebele. NgokukaPrah (2005) abomdabu base-Afrika kumele bafunde ngezilimi zabo kusukela emazingeni aphantsi kuze kuyofika emazingeni emfundo ephakeme. Uze enze isibonelo ngolimi lwesiSwahili eTanzania lapho lusetshenziswa khona njengolimi lokufunda nokufundisa. Ucwaningo oselwenziwe ezikhungweni eziningi ngaphambilini eNingizimu Afrika luthole ukuthi inqubomgomo yolimi yakulelizwe ayilandelwa futhi ishaywa indiva.

Kunemizamo eminingi esenziwe ukuvikela kanye nokuthuthukisa izilimi zabomdabu e-Afrika naseNingizimu Afrika. Kule mizamo singabala izinhlangano ezifana nenhlangano yamazwekazi omhlaba (UNESCO) nenhlangano yobumbano lwase-Afrika (OAU). Lezi zinhlangano zibe nemizamo ebizwa ngokuthi uhlelo lwezilimi ze-Afrika, ngeminyaka ye-1986 (*Language Plan of Africa* 1986). Singaphinde sibale imizamo eyabizwa ngokuthi isibophezelo saseHarare ngonyaka we-1997 (*The Harare Declaration* 1997 - <http://www.osisa.org>). Nazi izigagayi zokusetshenziswa kolimi lomphakathi/abacubunguli bokusetshenziswa kolimi lomphakathi (*sociolinguists*) esingabala phakathi kwazo: uBeukes (2008), u-Alexander (1989), uWebb (2002, 2004, 2007 & 2009), uKamwangamalu (2000 & 2004) uBaldauf & Kaplan (2004), uNdimande-Hlongwa (2009), uKamwendo, Hlongwa & Mkhize (2013) kanye nabanye. Zilucubungulile lolu daba lokusetshenziswa kwezilimi namalungelo olimi.

UBeukes (2008) ungomunye wabacwaningi ababebambe iqhaza engqungqutheleni eyacaba ikusasa ngokuhlelwa kolimi eNingizimu Afrika, eyayibanjelwe eNyuvesi yaseWits, mhla zingama-29 kuNhlangulana we-

1996. Izinto ezibalulekile azibalayo ukuhlolwa kokusetshenziswa kwezilimi kanye nezinkinga ezikhona uma kuthintwa isihloko solimi nepolitiki eyaye ihambisane nalesi sihloko eNingizimu Afrika. UBeukes uma eqhubeka ekhuluma ngokuhlelwa kolimi akubiza nge-*bottom-up language planning*, uqhubeka athi kumele kuqashelwe ukuthi ngubani lona ohlomulayo ngokulandela le ndlela yokuhlelwa kolimi kanye nenqubomgomo yolimi. Uma eqhubeka ucaphuna uKaplan noBaldauf (1997:196), lapho bethi abantu abasemandleni nalabo abashaya umthetho othinta izilimi, bavamisile ukuthi bangayigqizi qakala eyokuxhumana nalabo bantu abathintekayo noma abanikazi bezilimi ezichaphazelekayo. Ukuze-ke siqaphele ukuthi ubulungiswa buyenzeka ekulandelweni kwenqubomgomo yolimi kanjalo nokubona igebe; kumele sicubungulisise izinjongo kumbe izinhloso zayo inqubomgomo yolimi (Beukes 2008:1)

UNdimande-Hlongwa (2009) noMazrui noMazrui (1998) baveza izingqinamba amazwe aseNingizimu ne-Afrika abhekene nazo uma kubuyekwezwa uhlelo lolimi kumbe izihloko ezithinta ulimi. Bathi uma wazisa ulimi lwakho futhi ufuna lukhule lusetshenziswe izizukulwane ngezizukulwane kufanele ulingise amaBhunu kanye nabantu baseSomaliya bona abazazisayo izilimi zabo, ngokuthi bakulwele ukusetshenziswa kwazo njengezilimi ezisemthethweni (Ndimande-Hlongwa 2009:10). Uma eqhubeka uNdimande-Hlongwa, uthi kunokwenzeka-ke ukuthi akukho kahle ezinhlelweni zikahulumeni waseNingizimu Afrika ngokweqiniso ukuthi izilimi zabomdabu zithuthuke zifike ezingeni lokufunda nokufundisa. Uma kungenzeka lezi zinsolo zibe yiqiniso, uhulumeni uyobe engahlukile neze kwamanye amazwe ase-Afrika wona avele aqoke ukusebenzisa ulimi lokufika, okuyaye kube isiNgisi noma isiFrentshi njengolimi olusemthethweni, ebese kuthi izilimi zomdabu zase-Afrika zishaywe indiva (Ndimande-Hlongwa 2009:11)

Ngokuka-Alexander (1989), ingane ifunda kangcono futhi kalula uma ngabe inikwa ithuba lokufunda esikoleni ngolimi lwayo lwebele, ikakhulu emazingeni aphantsi. Ugququzela ukusetshenziswa kwezilimi zomdabu ngoba ethi zinalo iqhaza elibalulekile kwezombusazwe, ukubuyisana nokuzwana kwesizwe, ukukhulisa imfundo kumbe ezemfundo kanye nomnotho wezwe (Alexander 1989:65). Ngakolunye uhlangothi uKamwangamalu (2004) uveza umbuzo othi yini eyenza isigaba sesithupha somthethosisekelo singaqondi ngqo kulokhu esikushoyo. Ngokwakhe lokhu ukubona kudala inkinga ngoba kushiya imibuzo eminingi enjengokuthi

ngubani okumele athathe isinqumo sokuthi isifiso salowo mntwana ofunda ngolimi lwakhe/lolo alufunayo anikwe imvume yokwenza kanjalo. Nanokuthi kusetshenziswa ziphi izinkomba eziyizo ukuthatha isinqumo sokuvumela umfundi lowo ukuba anikwe igunya lokufunda ngolimi lwakhe? (Kwamangamalu 2004:250). Lokhu kucindezeleka kwezilimi zomdabu zicindezelwa isiNgesi ezibalisa ngakho lezi zingqalabutho kube sekucindezela labo abakhuluma izilimi zomdabu ekuphileni kwabo kwansuku zonke. Zibalisa nje lezi zingqalabutho yingoba zihlose ukulungisa isimo salezi zilimi zabomdabu kanye futhi nokusetshenziswa kwazo zonke njengokusho komthethosisekelo kanye nenqubomgomo yolimi eNingizimu Afrika.

Uma siqhathanisa uMthethosisekelo kanye nenqubomgomo yolimi siyathola ukuthi kunobuhlobo obunzulu phakathi kwalabo somqulu. Lokhu sikubona uma lezi zinhlaka zombili zigcizelela ukugcinwa nokulandelwa kwazo ngenhloso yokuthi kwakhiwe kabusha isizwe kanye nobumbano. Isendlalelo soMthethosisekelo waseNingizimu Afrika sithi: ‘Thina bantu baseNingizimu Afrika siyazinikela ukuba siqede ubandlululo lwesikhathi esedlule nokwakha umphakathi osekelwe ezimisweni zentando yeningi, ubulungiswa kwezenhlalo kanye namalungelo esintu ozokuba yisisekelo; ikhono lalowo muntu ngamunye elikhululekile ekwakheni iNingizimu Afrika ebumbene’ (*The Constitution of the Republic of South Africa* 1996).

Ukwakha ubumbano esizweni kuyadingeka ukuze kwakheke ukwethenjwa, okuhlobene nokusebenza okuqinile kwezomnotho. UKotze nabanye (2008) bathi kunesidingo esiphuthumayo sokwakha isizwe, ubumbano ngokobuhlanga, ngokobusikoningi ngenhloso yokubumba ubuzwe baseNingizimu Afrika, okungenye yezihloko eziphezulu kunazo zonke kwezombusazwe ngemuva kukahulumeni wobandlululo. U-Orman (2008) uthi ukwakha isizwe kubalulekile ukuze wonke umuntu abe nomuzwa wemvelaphi yinye/eyodwa, futhi abe nokuziphatha okunokwethembeka esizweni. Ukuze lokhu kuphumelele kumele kuqinisekiswa ukuthi amasiko kanye nezilimi ezahlukahlukene, kanjalo nobuhlanga kuyahlonishwa. Lokhu kubalulekile ngoba eminyakeni edlule umbuso wobandlululo ubuphilela ukubulala amasiko/umlando wabantu bezilimi zomdabu. Kubaluleke kakhulu ukuqikelela lokhu ngoba ukungabi khona kobumbano emphakathi kukhinyabeza ukumiswa kwezivumelwano ezihlose ukuthuthukisa, nokushintsha impilo yomphakathi noma ukwenziwa kwalokho okubekwe inqubomgomo (www.npconline.co.za/pebble).

Siyathola ukuthi i-*French Revolution* ngonyaka we- 1789 yiyo eyabamba iqhaza elikhulu ekuletheni uhlobo lokubusa kwezombusazwe olwaluzokwaziwa ngokuthi uhulumeni wobumbano (*Nation Building*). Lolu hlelo lombusazwe lwabe seludlondlobala kakhulu emazweni amaningi eYurophu nase-Asia. Kwakuwusuku lwe-*French Revolution* lolu olwaletha umqondo kuzakhamuzi zaseFrance. Ulimi lwasetshenziswa ukunikeza isizwe ubuzwe obusha nobuhlukile ukuze sikwazi ukuzehlukana kwezinye izizwe. Wawungekho umbango mayelana nokuthi yiluphi ulimi okumele kube wulimi lukazwelonke ngoba kwakusobala ukuthi yiluphi ulimi oluzoba wulimi lwesizwe (Gill 2014:219). INingizimu Afrika ihlukile kwamanye amazwe ngoba, inezilimi ezisemthethweni ezilishumi nanye. Ulimi lunendima ebalulekile ekwakheni isizwe nasekuthuthukiseni ubumbano (Gill 2014:17).

U-Emerson (1959:97) uthi isizwe esakhiwe amaqembu ezinhlanga ezahlukahlukene, ukwethembeka esizweni kuyinto enkulu kunazo zonke izinto. Ukungathembeki lokhu kuphakamisa inselelo enkulu yokubumba isizwe. Ukuthembeka esizweni kumele kuze kuqala kunezinto eziyinzuzo zomuntu ngamunye. Abantu besizwe esithintekayo kumele babe nothando lokuphila ndawonye ukuze benze izinto ezinkulu ndawonye kanye nothando lokwenza okwengeziwe ukubumba isizwe (Emerson 1959: 97).

Isigaba sesi-3 soMthetho weBhodi leziLimi zaseNingizimu Afrika ugcizelela ukuthi iBhodi kumele ligququzele ubuliminingi, libheke ukuthuthuka kolimi lwaseNingizimu Afrika, bese liba umholi wezinhlalo zomthethosisekelo zokuhlonipha ulimi. Umthetho wenqubomgomo yezeMfundo kaZwelonke uqukethe izinhlelo ezintathu zolimi ezeluliwe kumthetho wezemfundo, isigaba sama-29 soMthethosisekelo wonyaka we-1996. Izigaba 4 (v), (vii) nese (viii) zichaza ngokuthi wonke umfundi unelungelo lokuthola imfundo ngolimi azikhethela lona. Wonke umuntu kumele abe nelungelo, athole isikhungo semfundo esisebenzisa ulimi alujwayele, isiko, noma inkolo, uma nje kungekho ukubandlulula ngokobuhlanga. IsiGaba sama-30 soMthethosisekelo wonyaka we-1996 siphinde sigcizelele sithi wonke umuntu unelungelo lokusebenzisa ulimi azikhethela lona, aphinde azibandakanye nokwenziwayo esikweni azikhethela lona kuleso sikhungo semfundo akuso (*The Constitution of the Republic of South Africa* 1996).

Izindlela zokuqoqwa kolwazi/izindlela zocwaningo

Leli phepha lisebenzisa indlela yokuqoqa ulwazi eyaziwa ngokuthi yikhwalthethivu. UDenzin & Lincoln (2011:3) bachaza kanje ngekhwalithethivu:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible...qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them

UCreswell (2009) uthi abacwaningi abenza ucwaningo oluyi-*case study* baqoqa ulwazi locwaningo kubabambiqhaza bocwaningo, besendaweni ababa kuyo nsuku zonke (abasebenza noma abahlala kuyo) benza izinto abajwayele ukuzenza. Ucwaningo oluyi-*case study* luyahambisana nalolu cwaningo ngoba ukuze sithole ulwazi oluzophendula imibuzongqangi kuzodingeka ukuba sixoxisane nababambiqhaza bocwaningo besendaweni lapho befundela khona, yikhona bezosinika isithombe ngabakwenzayo lapho befundiswa. Ucwaningo lwesimo (*case study*) ngenye yezindlela zokucwaninga eyikhwalthethivu. Iyindlela ehlose ukuqondisisa izindlela/izinto ezahluken ezingaphansi kwesimo esisodwa. Yize noma siyaye sibheke esingakususa nesingakuchaza kepha futhi siyakubheka ngokunjalo nesingakufaka. Sibheka kakhulu indlela elungele isimo leso esisicwaningayo. Okuhle ngalolu hlobo locwaningo wukuthi lujulile ekucwaningeni futhi lube selusipha ukuqonda okujule kakhulu. Kube sekuba nalokhu okubizwa ngengxubevange yocwaningo lwesimo (*multiple case study*). Lena yindlela yokucwaninga izimo ezingaphansi kocwaningo ngezindlela ezahluken kodwa kube kusacutshungulwa sona isimo esisodwa. Le ndlela yokucwaninga yinhle ngoba isibonisa amaqiniso ngezinto ezivumbukayo ngesikhathi socwaningo, izinto ebezingeke zizivelele ngaphandle kokuthi kuze kube khona lolu cwaningo. Sizosebenzisa ingxubevange yocwaningo lwesimo (*multiple case study*) ngoba lokhu kusinika imibono eyahluken ngesimo leso esisicwaningayo (Yin 1994:13). Lokhu kwenza sithole iqiniso ngesimo esingaphansi kocwaningo, ngoba sisuke singathembelanga endleleni eyodwa ngesikhathi senza ucwaningo. Ukusebenzisa izindlela eziningi kwenza

ucwaningo siluqhamukele ngazindlela zonke ukuthola amaqiniso ngesimo esingaphansi kocwaningo.

Umncwaningi usebenzise Ukuqaphela (*Observation*) okuzohlolisisa ulimi olusetshenziswayo ezindlini zokufundela aphinde aqaphele ukuthi yiluphi ulimi olusetshenziswayo ngesikhathi sokufunda nokufundiswa kwabafundi. Okuhle ngokuqaphela (*observation*) wukuthi kuvumelana nanoma yisiphi isimo. Uma ubukela uphinde ukwazi ukukala ukuziphatha kwalabo ababambe iqhaza ezimweni zansuku zonke, izimo zangempela. Akubi inzwabethi kumbe nje imibiko. Lolu hlobo lokuhlolisisa lusetshenziswa kakhulu emkhakheni ephathelene nesayensi yezenhlalo yabantu (*social sciences*). Lapha kusuke kuhloliswa bukhoma lokho okusuke kucwaningwa esimweni sakho semvelo/ esivamile. Uma uhlolisisa kuvela obala kucace kulesosimo esisuke sihlolisiswa lokho osuke ukuhlola. Ukuqaphela kwenza ukuziphatha nokuphilisana kwabantu kuvele obala. Yini enhle ngendlela yokuqaphela ngoba phela zikhona ezinye izindlela eziningi? Ingenye yezindlela zekhwalthethivu evumela ukuthi ucwaningo luhlale mathupha indlela ababambiqhaza abaziphatha ngayo ngezikhathi noma ezimweni ezithile (Waxman, Hersh & Yong 1999:13).

Ukusetshenziswa kwezilimi zokufunda nokufundisa eFreyistata

Inqubo yeNyuvesi yaseFreyistata yokusetshenziswa kobulimimbili ekufundeni nasekufundiseni (*dual medium of instruction*) kade yaqala ukuba khona. Yaqala ngezikhathi zikahulumeni wengcindezelo. IsiNgisi nesiBhunu bezilokhu kuyizo kuphela ezisetshenziswa njengezilimi zokufunda nokufundisa, kanti kuze kube yimanje kusenjalo. Ekhempasini yaseBloemfontein lokhu kwenzeka zinsuku zonke ngoba kuleya khempasi kunabafundi abaxubile ngokobuhlanga, ikakhulukazi abamhlophe. Ekhempasini yaseQwaQwa kodwa kusebenza isiNgisi nsuku zonke yize noma abafundi bonke bengabomdabu. Le nqubomgomo yolimi inika abafundi bezilimi zesiBhunu nesiNgisi ithuba lokufunda ngaphandle kwengcindezi yolimi. Abafundi bezilimi zomdabu zase-Afrika basale benengcindezi yokungafundi ngolwabo ulimi.

Phakathi kwezizathu ezenza lesi simo singamukeleki ngukuthi uhulumeni obusayo manje yilowo wentandoyeningi owaqala ukubusa

ngonyaka we-1994, okwenza ibe ngamashumi amabili iminyaka singenile kuntandoyeningi. Lokhu kusho ukuthi zonke izikhungo zemfundo kanye nezinye emphakathi wonkana kumele zihambise ngenkambiso yenqubomgomo yentandoyeningi, ngenhloso yokwakha ubumbano. Ngaphezu kwalokhu inqubomgomo yaleNyuvesi siyithola icaphuna imigomo yentantoyeningi uma ngabe ithi 'ididiyele yase iphinda yakha inqubomgomo yolimi yawo phezu kwesisekelo sokulingana kwabantu, indlela yokuphila kwabantu, amasiko abantu kanye nezimo zalapho abantu behlezi khona ngokwezindawo abakuzo'. Le nqubomgomo uma iqhubeka ithi 'ihlonipha futhi yazise uMthethosisekelo kazwelonke, imithetho ebusa izwe lonke, neMithetho-mgomo yonke yezwe kanye nokuzibophezela kwayo iNyuvesi njengoba iyingxenye yeNingizimu Afrika' (UFS Language Policy, 2003) (*UFS Language Policy, Approved by the UFS Council on June 6, 2003*).

Le nqubomgomo iphinde iveze ukuthi yona iyayihlonipha imigomo yoMthethosisekelo wezwe ogcizelela ubuliminingi kanye neminye imithetho elawula ukusebenza kwezikhungo zemfundo ephakame. Inqubomgomo yeNyuvesi iyahambisana futhi iyazibophezela ekutheni wonke umfundi unelungelo lokufunda ngolimi lwebele inqobo nje uma kuwulimi olusemthethweni kuMthethosisekelo (*UFS Language Policy, Approved by the UFS Council on June 6, 2003*).

Okushiwo yinqubomgomo yolimi yaleNyuvesi nalokho okwenzekayo yizinto ezimbili eziphikisanayo. Siyakuphikisa ukuthi inqubomgomo yeNyuvesi yaseFreyistata iveza ubudlelwano phakathi kwalokho ekushoyo nalokho okwenzekayo. Lokhu kufakazelwa wukuthi leNyuvesi ekhempasini yaseQwaQwa inabafundi bomdabu bodwa. Iningi labo bangamaZulu abangamaphesenti angama- 65 ebese kuthi abangabeSuthu babe ngamaphesenti angama-35 kanti ekubeni akekho ngisho oyedwa umfundi olimi lwakhe lwebele kuyisiBhunu noma isiNgisi, ngokwezibalo zakamuva. (UFS, QwaQwa Campus student enrollment 2014).

Uma ngempela bekuliqiniso ukuthi inqubomgomo yolimi yaleNyuvesi 'ihlanganiswe yase yakhiwa phezu kwesisekelo sokulingana kwabantu, indlela yokuphila kwabantu, amasiko abantu kanye nezimo zalapho abantu behlezi khona ngokwezindawo abakuzo', bekumele ulimi lwesiZulu (65% wabafundi) kanye nesiSuthu (35% wabafundi) kule khempasi yaseQwaQwa zibe yizilimi zomdabu zokufunda nokufundisa esikhundleni sesiBhunu noma isiNgisi. Abafundi bezilimi zomdabu bakulesi sikhungo semfundo ephakeme bangenza ezibukwayo ezifundweni zabo uma

bengadedelwa ukuba basebenzise ilungelo lokuziqokela ukusebenzisa ulimi lwabo lwebele ngesikhathi sokufunda. Lokhu kufakazelwa wucwaningo oselwenziwe ngaphambilini.

Okwenzeka ezindlini zokufundela

Kubalulekile ukuthi sikusho ukuthi iNyuvesi yaseFreyistata akukho mizamo eyenzile ukuthuthukisa izilimu zabomdabu (isiZulu nesiSuthu) ukuba zibe yizilimi zokufunda nokufundisa. Okubaluleke kakhulu ngaleli phepha ukuveza ukushaywa indiva kwezilimi zomdabu. Inqubo yeNyuvesi yaseFreyistata yokusetshenziswa kobuliminingi (*multilingualism*) kade yaqala. Kodwa isiNgisi nesiBhunu kuphela okusetshenziswa njengezilimi zokufunda nokufundisa (*UFS Language Policy 2003*). Le nqubomgomo icheme nezimfuno zabafundi bezilimi zesiBhunu nesiNgisi kuphela ukuze bona bodwa bafunde benethezekile, kuthi abafundi bezilimi zomdabu bona babenegcindezi. Abafundi bezilimi zomdabu (isiZulu nesiSuthu) abakutholi lokhu kunethezeka nelungelo lokusebenzisa ezabo izilimi zebele. Yikho lokhu okuyinkinga kulesi sikhungo semfundo ephakeme. Ubulungiswa abenzeki.

Kungani lokhu sikubuka njengeninga na? Kungoba kubukeka sengathi isiZulu nesiSuthu akusoze kwalithola ithuba lokuba ngezinye zezilimi zokufunda nokufundisa eNyuvesi yaseFreyistata, uma kuwukuthi ayikho imizamo eqinile eyenziwayo ukushintsha lesi simo. Inqubomgomo yolimi yale Nyuvesi imi ekutheni, isiNgisi nesiBhunu yizona zilimi ezisemthethweni futhi zingezokufunda nokufundisa (*UFS Language Policy 2003*). Le nqubomgomo ayikaze ishintshe kusukela ngezikhathi zikahulumeni wengcindezelo kuze kube yimanje. Lokhu kuveza ngokusobala ukuthi le nqubomgomo ayihambisani neziphakamiso zikaPANSALB kanye noMthetho weziLimi (*Language act*) wonyaka wezi-2012.

Leli phepha liphakamisa ukuthi kube khona imizamo eyenziwayo yokuthi izilimi zomdabu zisebenze nazo njengezilimi zokufunda nokufundisa kulesi sikhungo sezemfundo. Isikhathi sesifikile sokuthi isiZulu nesiSuthu njengezilimi zomdabu nazo zisetshenziswe kulesi sikhungo sezemfundo ephakeme. Lokhu akuzukugcina ngokuthuthukisa izilimi zomdabu kuphela kepha kuzonciphisa nengcindezi kubafundi bomdabu ababhekenene nayo yokufunda ngolimi abangaluqondisisi ekubeni benelungelo ngokwenqubomgomo yesifundazwe ukuba bafunde futhi bafundiswe

ngezilimi zomdabo. Ingani phela iningi labafundi kulesi sikhungo semfundo ephakeme, ekhempasini yaseQwaQwa yilabo abansundu. Eqinisweni lilonke yibo bodwa kule khempasi. Ngakho awekho amahlathi okucasha kulabo abangenaso isifiso sokubona izilimi zomdabu zingasetshenziswa njengalezo zokufunda nokufundisa.

Uma sifuna ukubona ubulingiswa kuzomele ukuthi iNyuvesi yaseFreyistata iqoke ukusebenzisa izilimi zomdabu njengezilimi zokufunda nokufundisa njengoba kwenziwa olimini lwesiBhunu nesiNgisi. Lezi zilimi okufanele zisetshenziswe kuzomele kube yisiZulu nesiSuthu ikakhulukazi ekhempasini yaseQwaQwa lapho abafundi abafunda kulesi sikhungo bengabomdabu bodwa. UMthethosisekelo wezwe kanye nenqubomgomo yolimi yezwe kuyakuvumela lokhu futhi kufunele kubonakale kwenzeka (*The Constitution of the Republic of South Africa* 1996).

Okumele kwenzeke

Kunezifundo ezaziwa njengamamojuli noma izifundo ezisengcupheni (*at risk modules*). Lezi yizifundo ezifeyilwa kakhulu ngabafundi bakulesi sikhungo sezemfundo ephakeme. Okumele kwenziwe ukuzama ukulungisa lesi simo ngokuthi umnyango wezilimi zabomdabu ungenelele ngokubambisana nabafundisi balezi zifundo ezifeyilwayo ngokuthi ulekelele ukuhlaziya ngezilimi zomdabu, isiZulu nesiSuthu. Lokhu kuzokwenziwa isikhathi esingangezinyanga eziyisithupha kuphela. Kuzothi bangasizakala abafundi abenza lawa mamojuli afeyilwayo, bese izilimi zomdabu zifakwa kuwo wonke amanye amamojuli akulesi sikhungo semfundo. Lokhu kungenzeka ngempumelelo enkulu ngoba kunezinhlaka eziqinile njengomnyango wesiZulu nowesiSuthu kanye nesikhungo sokufunda nokufundisa (*centre for teaching & learning*) okuzokweseka lesi siphakamiso. Ezinye zezinto ezizoba yisisekelo sokuphumelela kwalesi siphakamiso kungabalwa phakathi kwazo uMthethosisekelo wezwe, inqubomgomo yolimi yezwe okuyizinhlaka ezeseke ukuthuthukiswa kwezilimi zomdabu. Ngaphezu kwalokhu kunezikhungo zemfundo ephakeme esenziyiqalile le ndlela, njengeNyuvesi yaKwaZulu-Natali, okuzosikwa kuzo iphethini kuphinde kutholwe izeluleko namacebiso kuzo. Lezi ziphakamiso zakhelwe phezu kukasomqulu obaluleke kakhulu ezweni obizwangenqubomgomo yolimi yezemfundo ephakeme (Department of Education 2002). UMnyango wezeMfundo ephakeme

ukholwa ukuthi kumele kuthuthukiswe ubuliminingi ukuze kuvikelwe onke amasiko nezilimi kwakuleli zwe.

Leli phepha lihlaziya inqubomgomo yolimi yeNyuvesi yaseFresistata ngenhloso yokuveza ubuthakathaka benqubomgomo yolimi yalesi sikhungo kanye nokungenzeki kobulingiswa. Inhloso yakho konke lokhu ukuzama ukuqhamuka namasu njengoba sibona ngenhla, angase akhe uhlaka lwenqubomgomo yolimi okuzohlomula zonke izinhlanga kuyo. Kuphakanyiswa ukuba kube wuhlobo lwenqubomgomo esebenzisa indlela ethatha imibono esuka phansi-iyephezulu (*down-top model*) esikhundleni senqubomgomo esebenzisa indlela ethatha imibono esukaphezulu-iyephansi (*top-down model*). Lokhu kuzoqinisekisa ukuthi inqubomgomo yaseNingizimu Afrika iba yimpumelelo, ngoba kuzogqugquzela ukuthuthukiswa kwezilimi zomdabu. Imibhalo yocwaningo yangaphambili iyakuqinisekisa ukuthi abafundi bafunda kangcono kakhulu uma befunda ngolimi lwabo lwebele, ulimi abasuka nalo emakhaya baye nalo esikoleni (Alexander 1989: 65).

Izindlela ezintsha zibheka ukusetshenziswa kolimi noma ukungasetshenziswa kwalo njengezinsiza ekuphileni kwabantu kwansuku zonke, kungaba kwezomnotho, kwezombusazwe noma kwezenhlalo (Wolff 2011: 86). Umbuzo oshisa ibunzi yilowo othi yini engenziwa izilimi zomdabu ziyenzela abanini bazo ukubasiza ekuphileni kwansuku zonke, ukuthuthukisa ezomnotho, ezenhlalo, ubulungiswa, intandoyeningi, ukulwa nobubha kanye nendlala (Wolff 2006: 46). Impendulo-ke iyavela kulesi sigaba seziphakamiso. Izilimi zomdabu mazisetshenziswe njengezilimi zokufunda nokufundisa ezikhungweni zemfundo ephakeme.

Izingqinamba

Ziningi izinhlobo zezingqinamba ezibakhona uma kwethulwa imizamo ehlose ukushintsha isimo sokuhlelwa kolimi. Kukhona izizathu zombusazwe, izinkoleloze zomphakathi kanye nezabafundi. Umcwaningi uzoke athi qaphu qaphu ngalezi zizathu.

Izizathu Zezombusazwe

ENingizimu Afrika liyabongeka kakhulu iqhaza elibanjwe ngumhlonishwa

onguNgqongqoshe wezemfundo emazingeni aphakeme, uDkt. Blade Nzimande. Indlela azinikele ngayo ekuthuthukiseni izilimi zomdabu ezikhungweni zemfundo ephakeme iyamangalisa. Waze waqoka ithimba ukuba lihlole wonke amanyuvesi ukuthi ngabe anayo yini inqubomgomo yolimi futhi iyalandelelwa yini ukuthi iyasebenza ekuthuthukiseni izilimi zomdabu zaseNingizimu Afrika, (Maseko 2014). Ikhona eminye iminyango engenawo umndlandla wokuthi izilimi zomdabu zisetshenziswe njengezilimi ezisemthethweni futhi njengalezo okumele zithuthukiswe. Izizathu zalokhu ziningi; ezinye zazo zisobala kanti ezinye zicashile. Ngenxa yokuthi ohulumeni basezwenikazi i-Afrika banezilimi ezinhlobobo zomdabu bayaye-ke bathi kungcono kusetshenziswe kakhulu ulimi lwesiNgisi ukugwema ukuthi kusetshenziswe ulimi lomdabu olulodwa ngoba lokhu kungase kuphehle udweshu ngoba abanini bezinye izilimi ezingaqokwanga njengezilimi ezisemthethweni bangase bazizwe becwasiwe. Siyazi ukuthi yibhaxa abebevika ngalo leli. Kungakho-ke beyaye bancamele ukuthi kusebenze isiNgisi njengolimi oluqinisa ubumbano esizweni. Kodwa-ke lesi akusona sodwa isizathu. Labo abasemagunyeni ombuso wezwe nabo banomthelela ngoba bayahlomula ekutheni zingasetshenziswa izilimi zomdabu. Bahlomula ngoba bona ngabodwana baba nolimi lwabo abazolukhuluma kancono, ukuze baluthe uquqaba (Pool & Sonntag 1987:12).

Izinkoleloze Zomphakathi

Abantu abansundu kusababusa kakhulu ezingqondweni zabo ukuthi isiNgisi yilona limi lokuthola umsebenzi. Lokhu kuyinselelo enkulu esibhekene nayo ngoba lokhu kusho ukuthi liselide ibanga okumele silihambe ukulungisa indlela izilimi zomdabu ezithathwa ngayo yibo uqobo abanini bazo. Lokhu kwenzeka yize noma ababhali abafana noNgugi Wati'ongo sebalishumayele ivangeli lokuphuculwa kwezingqondo zabantu. Akugcini kuphela emiphakathini; siye sikubone nasezindlini zokufundela lapho zingekho izinsiza kufunda ezibhalwe ngezilimi zabomdabu. Iningi labafundi lisebenzisa izilimi zomdabu emazingeni aphantsi ezikoleni. Kube sekujika lokhu uma sebesezingeni lesine (*Grade 4*). Lapha-ke basuke sebefundiswa ngesiNgisi noma ngesiBhunu (Snyman 2012: 2). Lezi zinqinamba ziba nomthelela omkhulu uma abafundi sebengene ezikhungweni zemfundo ephakeme.

Izinkoleloze Zabafundisi

Kunenkoleloze kubafundisi abangazazi izilimi zomdabu ethi ukusetshenziswa kwezilimi zomdabu njengezilimi zokufunda nokufundisa kuhlose ukuchitha ukusetshenziswa kwesiNgisi. Lokhu kube sekutshala uvalo lokuthi laba bafundisi bazolahlekelwa imisebenzi yabo. Iqiniso wukuthi ukusetshenziswa kwezilimi zomdabu akuhlosile nakancane ukuchitha isiNgisi njengolimi lokufundisa. Kepha inhloso ukuthi izilimi zomdabu zilekelele ukususa indaba yolimi njengengqinamba nesithiyoekufundeni (Kamwendo, Hlongwa & Mkhize 2013).

Isiphetho

Ngeke benzeke ubulungiswa uma sizogcina ngokuba nezinhlaka ezifana noMthethosisekelo wezwe, inqubomgomo yolimi kazwelonke, eyezikhungo zemfundo ephakeme kanye nezinye izinhlaka ezilwela ukuthi wonke umuntu eNingizimu Afrika abe nelungelo lokukhululeka, maqede zishaywe indiva. Wonke umuntu kule lizwe, kuwo wonke amazinga empilo nakuzo zonke izikhungo zikahulumeni kanjalo nasezikhungweni zemfundo, kumele ahlomule ngezithelo zenkululeko. Uma sesiphetha kumele sisho ukuthi inhloso yaleli phepha bekungukuhlola ukusebenza kwenqubomgomo yolimi yeNyuvesi yaseFreyistata, ekhempasini yaseQwaQwa ngenhloso yokuqhamuka neziphakamiso nezixazululo ezizosiza abafundi bezilimi zomdabu ukuthi zibhekelelwe nazo futhi zisetshenziswe njengezilimi zokufunda nokufundisa. Kuyoba yinto enhle uma izilimi zomdabu okuyisiZulu nesiSuthu nazo zinganikezwa indawo yazo ekutheni zibe ngezinye zezilimi ezisetshenziswayo ngesikhathi sokufunda nokufundisa. Lezi yizona zilimi zebele zabomdabu ezikhulunywa ngabafundi bakuleya Nyuvesi, ikakhulukazi eQwaqwa. Kuningi esingakuzuzwa ekulandeleni izibonelo ezifuze lezo zamanye amaNyuvesi afana neNyuvesi yaKwaZulu-Natali yona esithathe igxathu elibanzi ukwethula inqubomgomo yolimi ehlose ukuthuthukisa isiZulu njengolimi lomdabu njengoba saqokwa saba wulimi lwesibili lokufunda nokufundisa. INyuvesi yaseFreyistata, ikhempasi yaseQwaQwa kufanele isebenzise isiZulu nesiSuthu esikhundleni sesiBhunu. UMthethosisekelo wezwe nenqubomgomo yolimi yezwe kuyakuvumela lokhu futhi kufanele kubonakale kwenzeka.

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IsiZulu Metaphor as a Vehicle for Terminology Extensions in isiZulu Academic Language: Lessons Learnt in Postgraduate Language and Media Education Modules at a South African University

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Abstract

Research reports (for example, Akinnaso (1993), Kamwangamalu (2000), Cummins (2001), Khubchandani (2003), Schroeder (2004) and others) indicate that language problems largely influence and determine students' success in both the school and higher education sector. The promotion of African languages as languages of learning and teaching in South African universities is deemed as important in ensuring access and success for a number of students who do not speak English as their first language. This paper uses the new metaphor theory that, well-renowned cognitive linguists, Lakoff and Johnson (1980) developed, to analyse the metaphorical meanings that students used to access information and meanings of difficult concepts in the learning of postgraduate language and media education courses that were taught in isiZulu. IsiZulu is the first language of both the academics and students who were involved in the modules. In the new metaphor theory, it is conceived that the generalisations that govern the metaphorical meanings are not in fact embedded in the language, but in thought and the way we conceptualise one mental space in relation to another. Thus, in the new metaphor theory, the word *metaphor* has come to mean *a cross-domain mapping in the conceptual system* and these conceptual mappings apply not only in novel and poetic language but also in ordinary everyday language;

and they are especially powerful to help an individual to understand difficult concepts that are not familiar to him/her. In this paper, we therefore present an argument that for African languages to develop terminology relevant to subject disciplines, African languages need to be used in such academic fields. It is only through their use in different fields, that lack of relevant terminology will be identified and new concepts will be coined. Furthermore, we argue that where there is lack of terminology, isiZulu metaphor could be one of the strategies used to develop and coin new words required in isiZulu academic language.

Keywords: IsiZulu education, isiZulu academic language; theory of metaphor; first language; metaphorical meanings.

**Thabisile Buthelezi, Bonakele Mhlongo noTholani
Hlongwa *Isingathekiso SesiZulu Njengesidlulisi Sezengezo
Zamagamanto Olimini Lwemfundo Ephakeme NgesiZulu:
Izifundo Ezifundwa Emazingeni Apezulu Kumamojuli
Ezemfundo Ngolimi Nangemidiya ENyuvesi yaseNingizimu
Afrika***

Isifingqo

Imibiko yocwaningo (isibonelo, u-Akinasso (1993), uKamwangamalu (2000), uCummins (2001), uKhubchandani (2003), uSchroedre (2004) nabanye) izeza ukuthi izinkinga zolimi zinomthelela omkhulu futhi zikhomba ukuthi abafundi baphumelela kanjani esikoleni nasemfundweni ephakeme. Ukuthuthukiswa kwezilimi zama-Afrika njengezilimi zokufunda nokufundisa emanyuvesi aseNingizimu Afrika kuthathwa njengokusemqoka ekuqiniseseni ukungena nokuphumelela kwabafundi abaningi abangakhulumi ulimi lwesiNgisi njengolimi lwabo lokuqala. Leli phepha lisebenzisa ithiyori yesingathekiso entsha, izazilimi zokuqonda ezingosaziwayo, uLakoff noJohnson abakuthuthukisa ukuhlaziya okushiwo izingathekiso okusetshenziswa abafundi ukuthola ulwazi nokuqukethwe imiqondongqangi enzima ekufundeni izifundo zolimi nokuxhumana abakufunda eziqwini zemfundo zamazinga apezulu abakufundiswa ngesiZulu. IsiZulu siwulimi lokuqala lwabafundi nabafundisi

ababezibandakanye kumamojuli. Kuthiyori yesingathekiso entsha, kuyatholakala ukuthi imicabango eyengamela okuqukethwe eqinisweni akusikhona okolimi, kodwa okomcabango futhi nangendlela esiqonda ngayo okunye kuhambisana nokunye. Ngakho-ke, kuthiyori yesingathekiso entsha, igama isingathekiso liqonde umkhathi onxakanxaka owakha umgudu wokucabanga futhi lokhu kwakhiwa kwemicabango akusebenzi kuphela olimini lobunoveli kanye nelobunkondlo, nasolimini lwansuku zonke olujwayelekile; futhi kunamandla ekhethekile ukusiza umuntu aqonde imiqondongqangi enzima engajwayelekile kuyena. Kuleli phepha, ngakho-ke sethula isizathu sobuqiniso sokuthi ukuze izilimi zama-Afrika zithuthukise amagamanto afanele ezifundweni ngokwemikhakha yazo, izilimi zama-Afrika zidinga ukuba zisebenze kuleyo mikhakha yemfundo ephakeme. Kusekusebenzeni kwazo emikhakheni ehlukeni, lapho kuzobonakala khona ukungabi bikho kwamagamanto afanele bese kuqanjwa amagama amasha. Futhi, sibeka isizathu sobuqiniso esithi lapho kuntenga khona amagamanto, ukungathekisa ngesiZulu kungaba elinye lamaqhingasu elingasetshenziswa ukuthuthukisa nokuqamba amagama amasha adingakalayo olimini lwemfundo ephakeme lwesiZulu.

Introduction

The South African government has promulgated policies that promote African languages in the country so as to ensure the implementation of multilingualism in both higher education institutions (HEI's) and schools (Department of Higher Education and Training 1997; Department of Higher Education and Training 2002). As such, several Universities have reviewed their language policies to promote the development and use of African languages in order to align themselves with these national language policies. In an effort to realise multilingualism in higher education the University of KwaZulu-Natal has made it mandatory for all first year students enrolled as from 2014 to study one compulsory isiZulu module. The promotion of multilingualism in South Africa resonates with the promotion and the development of African languages that were marginalised during the apartheid era. One of the initial steps in promoting the use of African languages involves elevating their status and making them official languages

alongside English and Afrikaans. As such, South Africa has eleven official languages; namely, Afrikaans, English, isiZulu, isiNdebele, Tshivenda, siSwati, SeSotho, Xitsonga, isiXhosa, Setswana, Sepedi (Department of Basic Education 2001).

The latest development by the South African Ministry of Basic Education has been to make it a requirement for all primary school children to study an African language as from 2014. Research has acknowledged language problems as largely influential in determining students' success in both the school and higher education sector (Akinnaso 1993; Kamwangamalu 2000; Cummins 2001; Khubchandani 2003; Schroeder 2004; Zuma & Dempster 2008 & Heugh 2009). The promotion of African languages as languages of learning and teaching in universities is deemed as important in ensuring access and success for a number of students who do not speak English as their first language (Alexander 1989; Howie 2002; Botibo 2009). Moreover, Mashiyi (2014: 2) suggests that learning African languages as subjects or using them for scaffolding to assist students negotiate their way in tertiary institutions would promote "linguistic instrumentalism of African languages, and improve articulation between the school system and higher education".

However, several researchers, amongst others Wildsmith-Cromarty (2008) have argued that African languages do not have adequate terminology to be used as academic languages. Furthermore, they argue that it will take some years and a lot of money / resources to develop language specific materials to be used at university level. Yet, it is important to note that, except for simply the views expressed, there is still a paucity of research to confirm that African languages are not fully developed and cannot be used for academic purposes. Maseko *et al.* (2010) reiterate, and argue that African languages are capable of expressing any concept and this can be seen in their use in the pre-colonial period when they were used to express indigenous knowledge in complex subjects such as astronomy and medicine. From this assertion, it is apparent that the use of African languages to express complex phenomena (accurately or otherwise) in medicine, astronomy and other realms of thought during the pre-colonial era must have contribute to their development. Preference for foreign languages during the colonial era stifled the growth of African languages. Provision of resources to develop African languages without promoting the use of such languages in academic and administrative environments is not adequate to ensure their development.

In this paper, as researchers, we therefore present an argument that for African languages to develop terminology relevant to subject disciplines, they need to be used in such academic fields. It is only through their use in different fields, that lack of relevant terminology will be identified and new concepts will be coined. Furthermore, we argue that where there is lack of terminology, isiZulu metaphor could be one of the strategies used to develop and coin new words required in isiZulu academic language. We use Lakoff and Johnson's new metaphor theory (Lakoff & Johnson 1980) to reflect on the lecturers' experiences in teaching post-graduate isiZulu language courses at a university. Firstly, we discuss the background information relating to the courses that were a source of data. Secondly, we discuss the research methodology that was used to generate data. Thirdly, we discuss Lakoff and Johnson's new metaphor theory highlighting its relevance to the paper. Lastly, we present and discuss the findings, and argue for the use of isiZulu as language of learning and teaching since this will promote its development; this is followed by a conclusion.

Background Information Relating to the B.Ed Honours Courses Offered in isiZulu

This paper is based on the Language and Media specialisation modules offered within the Bachelor of Education Honours programme. The Bachelor of Education Honours programme (Language and Media Education) comprises 128 credits and consists of four components: *Critical Awareness of Language in Media*, *Language Learning and Teaching in Multicultural Societies*, *Narratives in Education*, and *Language in Education*. These four language education specialisation modules each constitute 16 credits. In addition, students have to complete two modules, *Understanding Research* (16 credits) and an *Independent Research Project* (32 credits), in order to satisfy the research component of the degree. One elective module (16 credits) also needs to be completed in order to accumulate a total of 128 credits.

Since 2012, the four Language and Media specialisation modules were offered in a dual language medium where students choose either isiZulu or English as their language of learning and teaching. This paper focuses on isiZulu-language groups of students who enrolled for the four Language and Media specialisation modules. The dual medium approach began as a pilot

project in 2012 and only six students enrolled in isiZulu-language groups for each module. The following year (in 2013) student numbers grew to approximately ten students in each module. Currently (in 2014), there are about 14 students enrolled in each module. The teaching and learning strategies used in each module include lectures, seminar presentations, and discussions. All teaching, learning and assessment are conducted in isiZulu language. Though the course guides are all written in isiZulu, the reading materials are both in isiZulu and English languages because there is still limited research written in isiZulu language.

Methodology

Our research data was drawn from lecturers' experiences of teaching the B.Ed Honours Language and Media specialisation modules using isiZulu as a language of learning and teaching. Six lecturers were involved in teaching either one or two of the four Language and Media specialisation modules. All lecturers are isiZulu first language speakers and they are all qualified to teach the language at undergraduate and postgraduate levels. Three of the lecturers have a doctoral qualification while the remaining three have master's degrees and are currently pursuing a doctoral qualification.

Data were generated through a focused group discussion where open-ended questions were posed to generate a discussion. Data analysis was done with the participating lecturers and findings are presented in line with Lakoff and Johnson's new metaphor theory (Lakoff & Johnson 1980). A detailed discussion of this theory informs the next section of the paper.

Lakoff and Johnson's New Metaphor Theory (1980)

The classical / traditional view of metaphor was confined to the use of metaphor in literary texts (for example, poems, novels, proverbs, and so on) (Black 1977; Ortony 1979). In this understanding, the assumptions were that all everyday language is literal and none is metaphorical; all subject matter can be comprehended literally without metaphor; all definitions given in lexicon of a language are literal, not metaphorical; and the concepts used in the grammar of a language are all literal, and none are metaphorical (Lakoff & Johnson 1980; Lakoff 1992). Several other theorists have applied this theory in various fields such as emotions, beliefs, and so on (for example,

Klopper 1999; Kövecses 2009; Sykes 2011). However, in the new metaphor theory, it is conceived that the generalisations that govern the metaphorical meanings are not in fact embedded in the language, but in thought and in the way we as humans conceptualise one mental space in relation to another (Lakoff 1992). Other linguists have also reiterated Lakoff's theory in various ways. For example, Klopper (1999) argues that 'metaphors are commonly used in all forms of language expression – in spoken as well as written language, and in all genres of written language, whether they be fiction, historiography, scientific formulation or legal discourse'.

In this new metaphor theory, the word 'metaphor' has come to mean a cross-domain mapping in the conceptual system and such conceptual mappings apply not only in novel and poetic language but also in ordinary everyday language; and they are especially powerful to help an individual to understand difficult concepts that are unfamiliar to him / her. In our conceptual system, as humans, we have what are called mental spaces. According to Fauconnier (1994) and Fauconnier & Turner (1996), mental spaces are partial structures that proliferate when we think and talk, allowing a fine-grained partitioning of our discourse and knowledge structures. As we talk and think, our reasoning focuses from space to space, transporting and mapping concepts according to points of view, presuppositions, beliefs, changes of mood or tense, analogical counterfactuals, and so on; each giving birth to different mental spaces (Fauconnier & Turner 1996). In other words, a mental space is a small conceptual packet assembled for the purposes of thought and action, and is built up for local understanding and action. Mental spaces are constructed whenever we think and talk, and they are interconnected and can be modified as discourse unfolds. They normally recruit structure from more than one conceptual domain.

A conceptual domain is a large organization of knowledge comprising a basic structure of entities as well as relations that are expressed at a very general level (Fauconnier & Turner 1996; Dirven & Verspoor 1998). For example, we have our knowledge organised into vast conceptual domains such as *imfuno* (education), *inkolo* (religion), *umndeni* (family), *ikhaya* (home), and so on. Each of these domains of meaning has a basic structure of entities, for example, *imfuno* (education) comprises *uthisha* (teacher), *incwadi* (book), *isikole* (school), *umfundi* (learner), *ikilasi* (classroom), and other entities (Buthelezi 2008). However, at the same time, these various entities in themselves comprise various other domains. For example, *ikilasi*

(classroom) is in itself a domain with entities such as *ushoki* (chalk), *idesiki* (desk), *ibhodi* (chalkboard), *ukuhlala* (sitting), and so on. While the meanings of the terms are different, they draw from the same domain of meaning.

The meanings of new concepts and / or terms are derived from one or more conceptual domain(s). For example, to understand the concept / term *ukulanda* (narration) we may build up the mental space that will include the idea of fetching and bringing, telling, ordering, walking, sequencing, and sound. From these conceptual domains of meaning several other terms / concepts can derive (Buthelezi 2008; Buthelezi & Keet 2014). However, while carrying one or more ideas of meaning from the domain, the target (new) term / concept emerges with their own meanings that might be completely different from the source term. The domain of narration has an idea of fetching and bringing; that could be in a particular order. From this domain of meaning several terms / concepts derive, however, while carrying the idea of domain (fetching & bringing) they emerge with their own meanings which are different; see for example, table 1 below.

**Table 1: Derivations from
ukulanda domain**

IsiZulu term	Meaning
<i>ukulanda</i>	to narrate (verb) / to fetch
<i>ukulanda (noun)</i>	narration (noun)
<i>isilando</i>	narrative
<i>isilandelo</i>	recitation
<i>umlandeli</i>	follower / fan (e.g. of a team)
<i>ukulandisa</i>	to tell someone
<i>umlandi / isilandi</i>	narrator
<i>umlando</i>	History (e.g. medical history, general history, and so on).
<i>ubulandu</i>	particular ‘history’ of an individual’s life
<i>isayensi yokulanda</i>	narratology
<i>ilanda</i>	white heron egret
<i>isilandiso</i>	predicative (grammatical term)

Results and Discussion: IsiZulu Academic Language in Use

As we alluded to earlier in this paper, there is a paucity of research-based evidence to confirm that African languages are not yet developed and that they cannot be used as languages of learning and teaching in academia despite the popular opinions regarding this. The experiences of lecturers in teaching postgraduate Language and Media specialisation modules using isiZulu as a language of learning and teaching reflect the contrary to this assertion. When isiZulu was used as a language of learning and teaching (LoLT) in postgraduate modules, it was evident that, to a certain extent, a reservoir of isiZulu terminology exists that is applicable to the academic domain though it has not been used in this context. However, although such terminology may be widely known among isiZulu first language speakers, it might have not been widely thought of as applicable to the academic environment since isiZulu is not commonly used as a language of learning and teaching where such terminology might be utilised. Such terminology were uncovered when isiZulu was used as a language of learning and teaching in the modules. Table Two below, shows examples of some of the terminology relating to research that were extracted from the data.

Table 2: Examples of research related isiZulu terminology

IsiZulu term	Meaning
<i>Isifingqo</i>	Summary
<i>Iqoqa</i>	Abstract
<i>Umqakuliswano / umqaguliswano</i>	Argument
<i>Ucwaningo</i>	Research
<i>Inkambiso enhle / inkambiso elungileyo</i>	Ethics
<i>Ingingane yenkambiso enhle</i>	Ethical considerations
<i>Umcabango-mgudu</i>	Ideology
<i>Inzululwazi</i>	Philosophy
<i>Insizakuhlaziya / injulalwazi</i>	Theory
<i>Ucwaningo lwesenzeko</i>	Action research
<i>Ukuhlaziya / ukuhlahlela</i>	to analyse
<i>Inhlahlelo / ukucubungula</i>	Analysis
<i>Inhlololwazi / inkulumompendulwano</i>	Interview
<i>Indlela yocwaningo</i>	Methodology

<i>Izindlela zocwaningo</i>	Methods
<i>Imininingwane</i>	Data
<i>Ababambiqhaza</i>	Participants
<i>Sabela ukuziphendulela</i>	to respond (verb) / response (noun)
<i>Oziphendulelayo</i>	Respondent / interviewee
<i>Umbambiqhaza</i>	Participant
<i>Inhlololwazi esakuhleleka</i>	Semi-structured interviews
<i>Ubuqiniso</i>	Reliability
<i>Ukukholakala</i>	Validity
<i>Ukuqinisekisa</i>	Confirmability
<i>Ukwethembeka</i>	Trustworthiness
<i>Ukukholeka</i>	Credibility
<i>Izincomo</i>	Recommendations
<i>Ucwaningo lotho / lobunjalo botho</i>	Case study
<i>Umqingo</i>	Thesis
<i>Ingqondo-sisekelo / ugqozi / isisusa</i>	Rationale
<i>Ubugamakabaziwa</i>	Anonymity
<i>Uhlamibuzo / inhlolomibuzo</i>	Questionnaire
<i>Imibuzongqangi yocwaningo</i>	Key research questions
<i>Inhlosongqangi yocwaningo</i>	Research objective
<i>Okutholakele</i>	Findings
<i>Isithasiselo</i>	Appendix
<i>Ukubuyekezwa kwemibhalo</i>	Literature review
<i>Uhlu lwemithombo esetshenziwe</i>	Bibliography / List of references
<i>Isendlalelo</i>	Background
<i>Isihlawumbiselo</i>	Hypothesis
<i>Umcwaningi</i>	Researcher
<i>Umeluleki wocwaningo</i>	Supervisor
<i>Isifakaziso</i>	Evidence
<i>Umklamo wocwaningo</i>	Research design
<i>Inhlosonjikelelo</i>	Purpose
<i>Inhlosongqo / Inhlosongqangi</i>	Objective

IsiZulu words indicated in Table two above relate to research; but they already exist in isiZulu language and are not new. However, they have not been thought of as applicable to research because there have not been opportunities to do so since isiZulu is not commonly used as a language of research. The use of isiZulu in Language and Media specialisation modules, where research assignments were written, required students to use such words and thereby uncovering the terms' applicability to research. Since the modules relate to Language and Media specialisation, some words relating to different fields of language and linguistics were also applicable during learning and teaching. Examples are shown in Table Three below.

Table 3: Examples of isiZulu language and linguistic terms

IsiZulu term	Meaning
<i>Ubulimbunye</i>	Monolingualism
<i>Ubulimbibili</i>	Bilingualism
<i>Ubuliminingi</i>	Multilingualism
<i>Ubulimbibili ngokwengeza / ubulimbibili obuyiseleko</i>	Additive bilingualism
<i>Ubulimbibili ngokubulala / ngokususa</i>	Subtractive bilingualism
<i>Inqubomgomo</i>	Policy
<i>Imigomo</i>	Principles
<i>Umcabango</i>	Thought
<i>Ukuthola ulimi</i>	Language acquisition
<i>Ukufunda ulimi</i>	Language learning
<i>Imiphakathi esikompiloningi</i>	Multicultural societies
<i>Inhlalolimi</i>	Sociolinguistics
<i>Inggondolimi</i>	Psycholinguistics
<i>Imifuniselo</i>	Inferences
<i>Imvusamqondo</i>	Essay
<i>Umgudukuxhumana</i>	Medium
<i>Ukusabalalisa</i>	Implementation
<i>Izingqophiswano</i>	Debates

Initially, during the delivery of the modules in isiZulu, the students battled to remember isiZulu terms, but as the modules progressed they could

quickly recall isiZulu terms. When teaching using isiZulu (the home language of students), it becomes better to draw from the concepts within the same domain of meaning to explain a difficult concept and this enables students to reach the understanding of the new concept. Since the students were first language speakers, they had a reservoir of knowledge of the language from which they could draw concepts within the same conceptual domain to understand the new difficult concepts.

Where there were no isiZulu terms, the students and lecturers used the English terms or coined a new term. For example, the English terms used were: *interpretivist paradigm, empirical; critical paradigm; positivist paradigm; post-positivist tradition*, and so on. Where new concepts were developed, the newly developed terms have metaphorical meanings, which are then used in isiZulu academic language. Therefore, such metaphorical meanings become vehicles to access difficult linguistic concepts and terminology in academia. For example the English dictionary meaning of the concept 'hypothesis' is '*a proposed explanation for a phenomenon*'. The dictionary continues to state that a hypothesis needs to be tested scientifically in order to be retained or rejected. This explanation is not adequately elucidative for isiZulu first language speakers as the concept of 'phenomenon' obscures the meaning since the concept 'phenomenon' itself needs demystification. In other words, this dictionary meaning is explaining a difficult concept using another difficult concept, which does not help the non-English speaking students to access the meaning of the concept in question. Whereas, isiZulu meaning of the term, 'hypothesis' is *isihlawumbiselo*, which means *into okucatshangelwa ukuthi iyiyona, ingaba iyona, noma ingenzeka; noma-ke into okucatshangelwa ukuthi ayiyona, ingebe yona noma ingenzeke*. The English literal translation is: that something is possible to be or to occur; or something that is not possible to be or cannot be. Other word categories are derived from it, for example the noun *isihlawumbiselo*, the verb *hlawumbisa* or *hlawumbisela*.

The concept *isihlawumbiselo* draws its meaning from the conceptual domain of *mhlawumbe* (perhaps, maybe, possibly) and it means a possibility or a 'possible something'. When this word is used to explain the 'hypothesis' concept, it draws from the same conceptual domain of meaning, yet in this context it seems to adopt a metaphorical meaning very specific to the meaning of 'hypothesis' and not all other 'possible something'. For this reason, it becomes easier for isiZulu speaking students to understand the

‘hypothesis’ concept when the word *isihlawumbiselo* is used as it draws from a familiar conceptual domain. Other examples of terms or concepts that were used in isiZulu academic language are provided in the table below.

Table 4: IsiZulu academic terms, their conceptual domains and their source terms

Academic term /concept	Conceptual domain of meaning	Source term/s
<i>Inkulumo-ngxoxo</i> (discourse)	Expression or sharing of ideas, views and opinions; these flow in different directions.	<i>Inkulumo</i> -(speech; conversation) <i>Ingxoxo</i> (discussion)
<i>Umcabango-mgudu</i> (ideology)	A cognitive space where ideas are processed	<i>Umcabango</i> - (thought) <i>Umgudu</i> - (channel/ medium)
<i>Umcabango osikiselayo</i> – (connotation)	A cognitive space where ideas are processed	<i>Umcabango</i> –(thought) <i>Ukusikisela</i> – (insinuation)
<i>Umcabango ogudliselayo</i> (denotation)	A cognitive space where ideas are processed	<i>Umcabango</i> -(thought) <i>Ukugudlisela</i> -(imply)
<i>Umcabangonzulu</i> - (concept)	A cognitive space where ideas are processed	<i>Umcabango</i> -(thought) <i>Ubunzulu</i> - (depth)
<i>Injulalwazi</i> -(a theory)	Knowledge domain	<i>Ukujula</i> -(depth) <i>Ulwazimbe</i> - (knowledge)
<i>Ingcinamvama</i> - (consistency)	Commonality	<i>Ukugcina</i> - (to keep, to store) <i>Imvama</i> -(common)

Some new isiZulu terms relating to language, communication and electronic learning take the metaphorical meanings. Examples of such terms are presented in table five below.

Table 5: IsiZulu terms with metaphorical meanings relating to computer (Buthelezi & Keet 2014)

IsiZulu term	Meaning (metaphorical)	Literal meaning
Ulwembu lokuxhumana nomhlaba	world wide web	The spider web for connecting with the world
Isiphequluli	Browser	Something used to turn another up / over
Ubhalomfihlo	Cryptography	Coded writing
Inqolobane	Database	Storage space
Isimumathalwazi	Byte	Something containing knowledge
Ukuhloma	Boot	Preparing for war / preparing
Ukufunda ngohlelo xhumano	e-learning	Learning using the internet
Inkambu yolwazi / enkanjini yolwazi	internet	Field of knowledge

In Table Five above, isiZulu terms developed for the corresponding English Computer Science terms are self-explanatory regarding the function of the entity explained. This helps students to understand better the term in relation to the function of the entity it defines / describes.

Conclusions

In this paper we have explained that the underlying processes in conceptual / terminology development lie in the general cognitive foundations. We have also discussed that terminology extension and meaning making is thus made possible by the use of metaphor. Developing new terms is actually a construction of meaning for entities that we might not be aware of an existing

isiZulu term for that particular entity. The new (target) term most often draws its meaning from terms within the same conceptual domain of meaning. This operates all the time as we speak and think. The target (new) term requires to be attempted and explored in both the mental and cultural worlds. We therefore argued that if we need to be constructing isiZulu terminology used in various fields of study, it is urgent to use isiZulu as language of learning and teaching in the various fields of knowledge.

Although not proven by research, it might be true that lack of isiZulu terminology in specific fields of knowledge exists given that isiZulu has not been / is not used as a language of learning and teaching in academia. To people who want to teach / or are teaching a subject using isiZulu as a language of learning and teaching, this lack of relevant isiZulu terminology may be construed as either *a challenge* (that makes their work difficult or even impossible) or *an opportunity* for them to contribute in the process of developing isiZulu terminology for a particular field of study.

We therefore argue in this paper that terminology development is *a process* rather than *an event*, and if one has to wait for all isiZulu terminology for that specific subject field of study / area to be developed before offering the subject using isiZulu as a language of learning and teaching, one would have to wait for a very long time. Even though not all relevant isiZulu terms are available in a specific field of study, employing isiZulu metaphorical meanings in class is likely to increase students' understanding and access to educational information. We also argued that the use of isiZulu as a language of learning and teaching facilitates not only the understanding of the subject, but also the terminology development in that specific subject area.

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Reflections on the Use of an African Language in Science Teaching and Learning in the Intermediate Phase: A Case Study in two Western Cape Primary Schools

Vuyokazi Nomlomo

Abstract

This article reflects on the use of an African language, isiXhosa, in science teaching in selected primary schools in the Western Cape, South Africa. Guided by the social constructivist view and the notion of epistemological access to knowledge, the article sheds light on the successes and constraints that were experienced by teachers when using isiXhosa home language instruction in science. It argues that while home language instruction in African languages is a right and priority for all children, its implementation should not hinder learners' epistemological access to science knowledge. Data were collected by means of classroom observations, document analysis and interviews with teachers, learners and parents. The article concludes that isiXhosa has a potential to develop as an intellectual language of science, but appropriate resources and teacher professional development programmes should be prioritised.

Keywords: epistemological access, isiXhosa, home language, language of instruction, science, Intermediate Phase

Vuyokazi Nomlomo *Izimbuyiswa Ekusetshenzisweni Kolimi Lwase-Afrika Ekufundeni Nasekufundiseni ISayensi Emabangeni Amaphakathi: Isibonisocwaningo Ezikoleni Ezincane Ezimbili ZaseNtshonalanga Koloni*

Isifingqo

Leli phepha libuka ukusetshenziswa kolimi lwama-Afrika, isiXhosa, ekufundisweni kwesayensi ezikoleni zamabanga aphansi eNtshonalanga Kapa, eNingizimu Afrika. Silawulwa umbono wongoti abaqonda inhlalo kanye nokuthola ulwazi, i-athekili ikhanyisa ngempumelelo kanye nangezinqinamba okufanele zibhekwe ukuze kusetshenziswe ngokuyikho isiXhosa njengolimi lwasekhaya uma kufundiswa isayensi. I-athekili ithi ukufundisa ngolimi lwebele okuyizilimi zomdabu zase-Afrika kulilungelo futhi kusemqoka kuzo zonke izingane, ukusetshenziswa kwalo akufanele kuvimbele umfundi ukuthola ulwazi lwesayensi lokuqonda lokho esikwaziyo. Ulwazi lwatholakala ngokubukela kufundiswa, ukuhlaziya imiqulu kanye nokwenza izingxoxo nabafundisi, abafundi kanye nabazali. I-athekili iphetha ngokuthi isiXhosa sinamandla okuthuthuka njengolimi lolwazi lwesayensi, kodwa imithombo efanele kanye nezinhlalelo ezithuthukisa abafundisi ngobungcweti kufanele zibhekwe eqhulwini.

Introduction

The question of language of instruction in Africa has received much attention in the last two to three decades. There have been arguments for and against the use of African languages as languages of instruction in schools. One part of the argument pertains to the low socio-economic status of African languages and their lack of adequate resources and scientific terminology which make them unsuitable as languages of teaching and learning (Bunyi 1997; Elugbe 1990; Hameso 1997; Prah 2003). The other side of the debate is the concern about the dominance of ex-colonial languages in Africa (e.g. English, French and Portuguese) after many decades of colonial independence (Alidou 2004; Alidou & Mazrui 1999). The role of ex-colonial languages in marginalizing local African languages and their negative effects on children's academic achievement are widely documented (Simango 2009; Alexander 2005; Bamgbose 2005, Ogunniyi 2005; Molosiwa 2005; Brock-Utne 2005; Alidou 2004; Heugh 2003; Chumbow 1990). In the South African context, this applies in particular to African language-speaking learners being

taught new concepts in different subjects through the medium of English (which is an additional or second language) from Grade 4, whilst still grappling with the challenges of learning new subjects and an additional language (English) at the same time (Desai 2012; Nomlomo 2007; Banda 2006; Langenhoven 2005; Heugh 2003; Desai 2001; McKay & De Klerk 1996 Sentson 1994).

Some initiatives towards promoting African languages in education have been taken in some African countries. For example, the Six Year Primary Project (SYPP) of Nigeria, which was implemented in the 1970s, inspired similar research projects in other African countries, such as the experimental school project in Mali in 1985. Similar quasi-experimental research studies were conducted in Tanzania where Kiswahili was used as a medium of instruction in science and geography in secondary education (Form 1) from 2004 – 2007 (Vuzo 2007; Mwinshneike 2008). Yohannes' (2009) study in Ethiopia focused on the use of African home languages in education.

In South Africa, particularly in the Western Cape, there has been a growing support on the use of isiXhosa as one of the languages of learning and teaching since the 1990s. For example, the South African Threshold Project in 1990 and the Project for the Study of Alternative Education in South Africa (PRAESA) from 1992 focused on projects which promoted mother tongue based bilingual education which entailed the retention of learners' home languages (Wababa 2009). There is also the Language of Instruction in Tanzania and South Africa (LOITASA) research project which was a collaborative research project between Tanzania and South Africa. It extended the use of isiXhosa in mathematics, geography and science teaching in the Intermediate Phase (Grades 4 – 6) in selected primary schools in the Western Cape. This is because African languages are not used as languages of learning and teaching after Grade 3 in many South African schools (Nomlomo & Mbekwa 2013; Nomlomo 2007). LOITASA was divided into two phases called LOITASA I and LOITASA II. LOITASA I was conducted over a period of five years from 2003 – 2007, while LOITASA II continued from 2008 – 2012. The launch of the Western Cape Education Department's (WCED's) Language Transformation Plan (LTP) in 2007 and its implementation in 16 Western Cape schools in 2008 was also in support of mother tongue based bilingual education (Pluddemann, Nomlomo & Jabe 2010).

Given the myth that African languages are unsuitable as languages of learning and teaching in science (Heugh 2003; Prah 2003), this article reflects on the use of isiXhosa for science teaching and learning in the Intermediate Phase (Grades 4 – 6) in two primary schools in the Western Cape in order to highlight the successes and challenges that were experienced. Guided by the notion of social constructivism and epistemological access to science knowledge, the article argues that while (isiXhosa) home language instruction is a priority with regard to learners' access to meaningful learning, there are constraints that have to be taken into consideration to ensure that learners' access to meaningful science knowledge is enhanced. It intends to inform future implementation of home language instruction in African languages, given the current national support of African languages in education through the Incremental Introduction of African Languages (IIAL) initiative (Department of Basic Education 2013).

This article is guided by two research questions:

- (i) What lessons have been learnt from the use of isiXhosa in science teaching and learning in the Intermediate Phase?
- (ii) What are the implications of these lessons for learners' epistemological access to science knowledge?

Language and Access to Knowledge

The notion of access to education has been a matter of concern in sub-Saharan Africa since the adoption of the Millennium Development Goals (MDGs) in 2000, and the commitment to Education for All by 2015 (Motala, Dieltiens, & Sayed 2009). Access to education is understood as both physical (formal) and epistemological access to knowledge. Physical access to education has to do with the numbers or enrolment rates, while epistemological access, a term coined by Morrow in 1994, entails access to meaningful learning (Motala *et al.* 2009; Jansen 2008; Morrow 2007). It is argued that language is one of the barriers (with poverty, gender inequality, social class, etc.) to learners' equal epistemological access to education, particularly in sub-Saharan Africa (Jansen 2008; Pendlebury 2008). Many children in Africa access knowledge

through the medium of a second or third language (e.g. English, French, Portuguese) in which they have limited competence (Bangbose 2013; Brock-Utne 2010; Jansen 2008; Pendlebury 2008; Qorro 2004; Alidou 2004; Chisholm 2004; Gamede 2005). Consequently, there is a big gap in academic performance between children who are taught in their home language and those who are taught in a second language, most of whom are from low socio-economic backgrounds (Pinnock 2009).

In South Africa, access to education, particularly science and mathematics education, is receiving more attention, not only as a tool for transformation, equity and redress, but also for economic and technological development (Ogunniyi 2005). But the question of language of instruction and learners' access to knowledge is still an educational challenge (Nomlomo 2007; Suhaimi 1981). Research shows a positive correlation between the language of learning and teaching and learners' academic achievement. For example, the results of the Trends in International Mathematics and Science Study (TIMSS) of 2003 point to the mismatch between the learners' home languages and the language of instruction (Reddy 2006). The TIMSS results, in particular, show that the worst performance was observed with learners from the ex-Department of Education and Training (ex-DET) schools, which accommodate mainly black African learners, mostly from low socio-economic backgrounds. These learners were compared to their counterparts, most of whom were home language speakers of either English or Afrikaans (Brook Napier 2011; Reddy 2006: 63). This has resulted in low numbers of black learners taking Science and Mathematics at Grade 12 level (Le Grange 2007). This is a concern given that science and mathematics are targeted for the country's economic and technological growth.

Concerning science teaching and learning, in particular, it is imperative that learners acquire scientific literacy to enable them to function effectively in the current world of science. The question of epistemological access to scientific literacy becomes relevant in that the learner's home language facilitates learners' meaningful knowledge construction. It aligns with the social constructivist view that the learners' home language is a resource upon which new learning experiences are built (Chaille & Britain 1997; Leach & Scott 2000). Social constructivists emphasize an active interaction and dialogue in the construction of knowledge in social and physical environments (Bell 2002; Bantwini 2009) through a language understood by all those who are involved in the interaction process. Given

that science is a complex, abstract and highly specialized language, learners who are taught through the medium of a second language may struggle to engage with and conceptualise the language of science to acquire process skills (Jones 2000; Puhl 2000; Monk & Dillon 1995) which involve thinking, observation, classification, communication, measurement, estimation, predictions and making inferences (Beisenherz & Dantonio 1996; Padilla, Muth & Padilla 1991). So it may be argued that the learner's home language is an important tool in mediating and developing the learners' process skills which are necessary for acquiring scientific literacy. Therefore, scientific literacy depends on one's language competence which acts as the main regulator of thinking (Einstein 2002:6; Kecskes & Papp 2000:5). Conversely, the mismatch between the learners' home language and the language of instruction is a concern with regard to science knowledge construction and acquisition of scientific literacy (Ogunniyi 2014; Ogunniyi 2005:133; Bell & Freyberg 1985:33). In this article, the aim is to gain insight on how the implementation of isiXhosa home language of instruction in science in the Intermediate Phase enhanced or constrained learners' construction of science knowledge.

Research Methodology

This article is based on a small qualitative longitudinal study which was conducted with Intermediate Phase (Grades 4 – 6) teachers and learners in two selected primary schools (Schools A and B) in the Western Cape from 2008 - 2012. The two schools were located in low socio-economic townships of Cape Town where the majority of teachers and learners were home language speakers of isiXhosa. The total sample comprised sixty eight (68) learners, two (2) teachers and thirteen (13) parents.

Concerning the selection of learners for this study and to adhere to ethics of working with children as capable contributors to research (Harcourt & Conroy 2011), permission was sought from their parents to place them in the science class in which they were to be taught through the medium of isiXhosa. The learners were selected on the basis that they were doing Grade 4 at the start of the project, which was the transition grade from home language instruction (isiXhosa) to English (L2) instruction. Negotiations with the parents were conducted verbally in a meeting and were followed by

letters which were written to parents in isiXhosa. Out of the 69 letters that were sent to School A, 33 parents granted permission for their children to participate in the study. In School B, 71 letters were sent to parents, and 35 of the parents responded positively to the request of having their children taught science through the medium of isiXhosa from Grade 4 – 6. In total, there were 68 learners who participated in the study; 33 learners from School A and 35 learners from School B. The average age of the learners who participated in the study ranged between 10 and 13 years.

The data collection methods were classroom observations, focus group discussions with learners, focus group interviews with parents, individual interviews with teachers and document analysis which involved the analysis of learners' science workbooks written in isiXhosa. The use of these various methods was for triangulation purposes (Strydom & Delpont 2005; De Vos *et al.* 2005; Henning van Rensburg & Smit 2004). Triangulation was necessary to maintain the stability or consistency of the research results (Mouton 2001).

The learners were observed in their interaction with teachers in science classes taught through the medium of isiXhosa from Grade 4 – 6. Focus group discussions with learners were conducted on the last year of the project when they were in Grade 6. This arrangement was influenced by the understanding that Grade 6 learners would have had three years of experience in learning through their home language, and would be able to express their reflections meaningfully. Two focus groups of five learners were conducted in each school. In other words, there were two focus groups in each school, and a total of twenty learners participated in the group discussions. These were learners who volunteered to take part in the discussions, although a control in numbers was also taken into consideration in order to avoid very large groups. In School A, there were four boys and six girls in the focus group discussions and there were five boys and five girls who participated in the focus group discussions in School B. The focus group discussions focused on learners' reflections on learning science through the medium of isiXhosa from Grade 4 – 6.

Two teachers were involved in the study; one from each school. Both were women with more than fifteen years of teaching experience. They were home language speakers of isiXhosa. The School A teacher was in her fifties, and had trained for a Primary Teachers' Certificate (PTC) which prepared her to teach all subjects for lower primary education in the 1970s. The School B

teacher was in her forties with a Primary Teachers' Diploma. None of them were science specialists. The two teachers who participated in this study were individually interviewed to investigate their experiences and views on teaching science through the medium of isiXhosa from Grade 4 – 6. They were also observed in their classrooms (from Grade 4 – 6) as they interacted with learners in the science lessons conducted through the medium of isiXhosa. The observations took about nine weeks scattered over three school terms in each year i.e. from the first to the third year of the longitudinal research study. With the permission of teachers and parents, the lessons were video-recorded for analysis purposes.

Thirteen parents were conveniently selected to participate in focus group interviews in the last year of the study in order to investigate their views on the use of isiXhosa in science teaching and learning in each school. There were six parents (one male and five females) with children in School A, and seven parents (all females) with children in School B. All the parents who participated in the study were mother tongue speakers of isiXhosa, with low educational qualifications which ranged from Standard 1 (Grade 3) to Grade 12. Nine of the thirteen parents who were involved in the study did not have high school education (i.e. Grades 8 – 12). Two of the parents had attempted Grade 10, one dropped out of Grade 11 and only one of them passed Grade 12. Their ages ranged between 26 and 56 years. Eight of the parents were unemployed, while five of them had non-professional jobs which did not require high academic qualifications. The parents were interviewed in focus groups. All the interview data and focus group discussions were audio-taped to facilitate transcription and analysis of data.

Finally, the learners' science workbooks which were translated from English to isiXhosa were analyzed in order to determine whether the use of isiXhosa facilitated learners' understanding of science concepts. The workbooks that were analyzed were randomly chosen from Grade 4 – 6 in both schools. Data were transcribed and analyzed qualitatively into different broad themes and categories which corresponded with the broad aims of the study.

Ethical considerations such as respect, voluntary participation and anonymity were adhered to throughout the data collection process (Henning *et al.* 2004; De Vos *et al.* 2005). Permission to conduct research in schools was sought from the Western Cape Education Department (WCED), and from the teachers, parents and learners who participated in the study.

Research Findings

From the triangulated data, many lessons which portray the successes and challenges of isiXhosa as a language of instruction in science were learnt. On the overall, there were more successes or achievements than challenges. The successes pertained to parents' and learners' positive attitudes towards isiXhosa as a language of instruction in science, learners' academic achievement in science, the production of science learning materials in isiXhosa and improved parental involvement. However, linguistic and pedagogical challenges were also observed.

Parents' and Learners' Positive Attitudes Towards the Use of isiXhosa as a Language of Instruction in Science

The findings of this study derived from all the data sets show not only the feasibility of home language instruction in an African language (isiXhosa), but also the practicality and dynamics of using an African language in science teaching. In this study, parents and learners displayed positive attitudes towards isiXhosa as a language of instruction in science. This finding challenges the general misconception that all (black) parents do not want their children to learn through the medium of African languages (Nomlomo 2007). It was interesting to note that about 50% of the parents (33/69 and 35/71) supported the use of isiXhosa as a language of instruction for their children, although mother tongue education in African languages is still a controversial issue in South Africa as it is associated with inferior education that was perpetuated by Bantu Education of the apartheid era (Heugh 2003; De Klerk 2000).

The analysed data showed that parents were not aware of their right to choose the language of instruction for their children. Whilst three of them showed an awareness of the historical and political situation regarding the use of languages in education in South Africa, they lacked a deeper understanding of the theoretical and practical issues underpinning the use of learners' home language as LOLT. Due to their low academic qualifications, they also lacked knowledge and exposure to current educational issues and debates on LOLT.

The interview data also revealed the parents' sense of pride in isiXhosa, as they were given an opportunity to choose which language they

preferred for their children's learning. This is apparent in P1's utterance below:

P1: Into eze kundi-surprise(a) kukuba sifikelwe ziileta ezithi ezi zinto ziza kufundwa ngesiXhosa; kwangona ndizidlayo ngoku... ukuba ikhona into ibi-wrong(o) xa ezi zinto bezititshwa ngesiNgesi...so ke xa ngoku ezi zinto ikho into ethi mazititshwe ngesiXhosa,... which means besinalo ilungelo, although besilivinjiwe ukuba abantwana bethu bafunde ngee-languages zabo abakhula ngazo.

What surprised me was to receive a letter saying that these things (subjects) will be learnt through isiXhosa; it was then that I became proud... that there was something wrong when these things were taught in English... so now that there is something saying that these should be taught in isiXhosa... which means we had a right, although we were deprived of that right that our children should learn through their languages that they grow with.

Some parents showed loyalty to isiXhosa, not only as a vehicle for better academic achievement, but as a transmitter of cultural identity. The status of English as an international language was also affirmed, but parents suggested that English should be taught as an additional language for learners' socio-economic advancement. One of the parents had this to say:

P2: Ulwimi lwesiXhosa lulwimi lwasekhaya, kufuneka azazi izithethe zesiXhosa...kuba le i-English yeyokuba afumane umsebenzi...abe ulwimi lakhe engalulahlanga ... Akhule eyazi inkcubeko yakhe.

The Xhosa language is home language, she must know the Xhosa cultural traditions ...because this English is for the purpose of getting a job...while maintaining her own language.... She must grow up knowing her culture.

The learners wanted to retain isiXhosa as a medium of instruction, while learning English as a second language. They showed awareness of the role of the home language in acquiring additional language/s. The learners' attitudes towards isiXhosa reflected their intuitive awareness of additive bilingualism as shown in L1's response below:

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L1: Kufuneka ilanguage yakho uyifunde,... awunakufunda ezinye ii 'language' ungayazi eyakho. Kufuneka uqale ngeyakho, ulandelise ezinye.

You must learn your language,... you cannot learn other languages if you don't know yours. You must start with your own (language), and thereafter learn others.

Learners also displayed confidence, positive aspirations and better life expectations if they were to learn science through their home language, even in higher education. Such aspirations are reflected in L2's utterance below:

L2: Besifuna ukuthi gqi nathi ngesiXhosa kwiNatural Science,... sibe zii-Black.... umntu wokuqala esiya phezulu,... siye kwi-space, singaziyekeli. Sifuna ukungenela i-competition, sifuna abanye abantwana, sibabonise ukuba sifunda kanjani ngesiXhosa.

We wanted to come up with isiXhosa in Natural Science,... and become Blacks... the first person going up,... (and) go to the space, (and) do it. We want to enter for a competition, we want to show other children how we learn through the medium of isiXhosa.

The parents' and learners' positive attitudes towards isiXhosa home language instruction correspond with Boothe and Walker's study (1997) where Amharic was successfully introduced as a language of instruction in primary education in Ethiopia. In this study parents, teachers and students developed positive attitudes towards the use of the learners' mother tongue (Amharic) in education (Boothe & Walker 1997:13).

Better Academic Performance in Science

Throughout the three years of this longitudinal study, the learners performed well in their science class tests and in the final examinations. They also wrote one summative assessment which was designed by one of the science education researchers who was involved in the project, in consultation with the subject teachers. The assessment was written towards the end of each year and it covered all the content taught for a particular grade, taking into

consideration the science learning outcomes of each section covered at each level. It aimed at determining whether learners were able to demonstrate their knowledge and understanding of science concepts, and the extent to which they were able to apply scientific knowledge in related contexts.

With the introduction of isiXhosa as LOLT in science, in School A the pass rate increased exponentially from 78,8% in Grade 4; 83% in Grade 5 and 84,2% in Grade 6. In School B, it increased from 62% in Grade 4, 67% in Grade 5 and 69,5% in Grade 6. It was noted that School B's learners' grades were lower than the grades that School A learners' obtained. This could be attributed to a number of variables like the instability in School B due to regular change of principals and teachers, which were beyond the researcher's control.

The learners' good academic performance in science could be linked to the delayed shift to English (L2) medium of instruction and the learners' developed and rich linguistic competence in their home language (Leach & Scott 2000). In this study, the learners' written work showed learners' good understanding of certain science concepts which were expressed in rich idiomatic expressions in their home language (e.g. *Amanzi nombane yinyoka nesele/Water and electricity are enemies/You cannot mix water and electricity*).

Similar findings have been reported in numerous research studies conducted in South Africa and elsewhere (Desai 2012; Nomlomo 2007; Vuzo 2007; Mwinsheike 2007; Bamgbose 2005; De Klerk 2000; Sentson 1994). For example, the results of the SYPP project in Nigeria showed that learners who were taught in their mother tongue, Yoruba, performed better than those who were taught in English (Bamgbose 2005). The delayed switch to English medium of instruction led to greater proficiency in English, and better understanding of mathematics and science concepts. Interestingly, follow-up longitudinal studies also showed that the learners who had six years of mother tongue education coped better at the secondary and tertiary levels (Bamgbose 2005).

Development of Science Materials in IsiXhosa

Learning materials serve as mediation tools in teaching and learning (Leach & Scott 2000:43). As the study formed part of the LOITASA II research

project, science materials were developed by translating existing English workbooks into isiXhosa, as there were no science materials written in isiXhosa for the Intermediate Phase classes at the start of the research project. A similar finding by Yohannes' (2009) in Ethiopia reports that books were translated by teachers from French/English to Amharic when mother tongue education in this African language was introduced in schools.

The translation process was guided by the semasiological and the onomasiological approaches (Jokweni 2005; Mbekwa 2009). The semasiological approach gives the meaning of the term instead of giving an equivalent term e.g. photosynthesis is translated as '*ukuguquka kwekharbhoni-diokside okwenziwa ngeklorofili nelanga ibe ziiikharbohידrate/ changing of carbon dioxide made of chlorophyll and sunlight into carbohydrates*' (Fischer, Weiss, Tshabe & Mdala 1985). The translation is a complete description of the process of photosynthesis, with borrowed words such as carbon dioxide, chlorophyll and carbohydrates. While the semasiological approach to translation is often criticized by those who believe in 'pure languages' (Jokweni 2005), in the case of this study it was preferred in that it mediated or facilitated learners' access to scientific terminology.

The onomasiological approach, on the other hand, involves naming the terms, instead of describing them (e.g. matter = *inkqunto*; oxygen = *umongo-moya*). As some of the terms were unfamiliar to both teachers and learners, the translator used both isiXhosa and borrowed terms interchangeably to enrich learners' science vocabulary (e.g. matter as *inkqunto or imatha*; oxygen as *i-oksijini or umongo-moya*).

The lesson learnt from this exercise was the feasibility of developing science terminology in isiXhosa which contradicts the general perception that African languages cannot be used in science education as they lack appropriate terminology (Nomlomo & Mbekwa 2013). The use of the two translation approaches was useful in developing Intermediate Phase science materials in isiXhosa and in supporting learners' epistemological access to science knowledge.

Improved Parental Involvement

Parental support is still a problem in African schools, especially with working class parents (Prinsloo 2005). In most cases, the problem is perpetuated by

the gap between the languages used in schools (e.g. English) and the learners' and parents' home languages. As a result, parents who are not competent in the language(s) used in teaching and learning are unable to assist their children with schoolwork. Other barriers to effective parental involvement include feelings of intimidation, difficult work schedule, cultural and socio-economic barriers (Lemmer, Meier & van Wyk 2006:144).

In this study, it was interesting to note that parents were able to assist their children with schoolwork as they could read and understand their children's science workbooks which were written in isiXhosa in which they had good competence. This was confirmed by one of the teachers that parents were assisting with their children's school work, particularly in science. One of the teachers (T1) stated thus:

T1: Nabazali bayayinika inkxaso,..... ndithetha nje ngezi eksperimenti... ufumanise ukuba abazali bayayijonga yonke le nto uyititshayo,... batshintshile kunakuqala...abuye (umfundi) ethetha 'more' kunakuqala,.. esithi: 'Umama ebejonge le ncwadi waze wandicacisela yonke into ekule ncwadi.'

(And) parents are giving support... I am talking about these experiments...you find that parents look at everything that you teach... they have changed than before... and s/he (the learner) comes back talking more than before...saying: 'My mother looked at this book and explained everything that is in this book'.

Some of the parents also confirmed that they were able to read the workbooks and explain certain concepts to their children as they understood the language of instruction, which was isiXhosa. For example, parents could explain some of the scientific concepts such as seed germination, fertilisation, natural vegetation, etc. in the learners' home language which they knew very well. Parents' explanation in isiXhosa seemed to be a good vehicle for learners' better epistemological access to science knowledge than in English. The following utterance by one of the parents (P3) attests to this finding:

P3: ... uyafika athi kuthiwe mabeze mhlawumbi ne'seed' yengqolowa... ndithathe isonka ke ngoku mna ndikhangele phaya ezo 'seed',... mhlawumbi makeze namagqabi ezityalo ezi zizikhulelayo,...

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sihambe siye phandle siyozikhangela, abuze ukuba yintoni, ndimchazele ukuba yinto ethile, and 'then' ayibhale ke ngoku.

S/he comes and says that they have been asked, perhaps, to come with a wheat seed... I take bread and look for those seeds...perhaps he must come with leaves of natural vegetation... we go outside to look for them, and he asks what it is, and I tell him what it is, and then he writes it down.

From the social constructivist viewpoint, learning is a collaborative process, and knowledgeable individuals like parents and teachers play a significant role in scaffolding learners to reach higher levels of comprehension (Bell 2002). The above parent's utterance suggests that isiXhosa was easily accessible to the parents, and it was used as a mediation tool to assist learners in their construction of science knowledge. However, there were some pedagogical and linguistic challenges that were experienced with regard to the use of isiXhosa in science teaching and learning.

Pedagogical Challenges

In this study, it was observed that despite the fact that learners showed good understanding of the lessons and performed well in science tests conducted through the medium of isiXhosa, both teachers made use of less interactive teaching approaches, with less thought-provoking questions. Observation data showed that the teaching strategies were teacher-centred, and were characterised by more teacher talk, one word answers and chorus responses from the learners (e.g. *Ewe/Yes Miss*).

More teacher talk leads to less learner participation which often results in long silences in the classroom (Tsui 1996:152). When the learners are passive and silent, the teacher is prompted to talk even more. According to the social constructivist paradigm, teacher-centred approaches do not facilitate active learning and creativity by the learners (Freeman & Freeman 1994). As science learning involves process skills such as observations, experiments, etc., the use of interactive teaching strategies is crucial for acquiring science literacy, irrespective of which language is used for teaching and learning.

Observation data showed that apart from teacher talk, some of the teachers' questions did not challenge the learners' higher order thinking skills. This was evident in cases where learners were required to repeat certain concepts, with no attempt to use the concepts to make meaning of science knowledge. The following excerpt is one example of such practice where the teacher was trying to explain the round shape.

1. Teacher: Sithi kaloku into engqukuva yinto enje, (*showing her fist*).... Injani le nto ndiyibonisileyo?
We are saying a round thing is like this.... How is this thing that I have showed?
2. All learners: (*chorus*) Ingqukuva (*It is round*)
3. Teacher: Injani? (*How is it*)?
4. All learners: Ingqukuva (*It is round*)
5. Teacher: Injani? (*How is it*)?
6. All learners: Ingqukuva (*It is round*)
7. Teacher: Injani? (*How is it*)?
8. All learners: Ingqukuva (*It is round*)
9. Teacher: Injani? (*How is it*)?
10. All learners: Ingqukuva (*It is round*)
11. Teacher: Yintoni umzekelo wento engqukuva? *What is an example of a round thing?*
12. Learners: Ngamehlo enkomo (*It's the eyes of a cow*)

While repetition is one of the learning strategies, its use in the above excerpt does not seem to be useful with regard to learners' science knowledge

construction. The teacher asked the same question five times (lines 1, 3, 5, 7 and 9) which did not seem to reinforce any new kind of knowledge as the whole class gave the same single word response five times (lines 2,4,6,8 and 10). In this case, it may be argued that the teachers' pedagogical strategy did not seem to facilitate learners' critical thinking and science literacy skills.

Linguistic Challenges

Most of the language related constraints were associated with inaccuracies in the translation of the science material from English to isiXhosa. The challenges had to do with the specialized language of science and the use of unfamiliar scientific terms in isiXhosa which tended to affect learners' understanding of science terminology.

The analysed data showed that it was difficult to translate some of the abstract scientific terms such as photosynthesis, positive and negative charges, etc. As a result, literal translations were made and, in most cases, these translations were irrelevant and distorted the scientific meaning of the terms. For example, the concept of '*positive/negative charge*' was literally translated as '*itshaji yemo eqinisekileyo/engaqinisekanga*' i.e. '*a charge of being sure/unsure*'. This translation was taken directly from the Xhosa/English dictionary (Fischer, Weiss, Tshabe & Mdala 1985), and it does not make sense at all in the science context. Although the translator employed the semasiological approach to translation (Jokweni 2005) in this case, the translation was meaningless and did not support learners' epistemological access to science knowledge.

As there are many science concepts with no direct or equivalent translations in isiXhosa, an onomasiological approach that entailed borrowing English terms (e.g. '*iklorofili*') was preferred. Borrowing from other languages is a normal strategy to build terminology. For example, English as a language has borrowed terms from other languages like Latin (Mazrui 2002). Another observation was that there were science terms that had equivalents in isiXhosa, but their meanings were unfamiliar and inaccessible to learners as they were not used for daily communication in isiXhosa, although they were relevant in terms of their scientific and functional meanings. Such concepts include '*matter*' which was translated as '*inkqunto*' in isiXhosa and '*Oxygen*' with an isiXhosa translation of '*umongo-moya*'.

Apparently, teachers experienced difficulties in using some of the translated terms in their teaching. As a means of mediation and support to learners, they resorted to borrowing or giving descriptions and examples as stated below:

T1: Ndisebenzisa isiXhosa ngaphandle kwelo gama kuthe kwanzima ukulibiza ngesiXhosa, mhlawumbi kuthi kube nzima ukulicacisa, ... umzekelo i'nkqunto' Ndibhenele esiNgesini but ndithethe isiXhosa.

I use isiXhosa except for that particular word that is difficult to pronounce in isiXhosa, perhaps it becomes difficult to explain it, ... for example 'inkqunto'(matter)... I resort to English but I speak isiXhosa.

T2: Ulwimi olusetyenzisiweyo luntsonkothile, luntsonkothile kakhulu... nalapha esiXhoseni akhona amagama endingawaziyo. Uthi mhlawumbi i'nuclear power'. Abazi kwaloo nto.... Ubone ke ngoku ukuba awuna 'language' yokuyicacisa le nto. Ndiqonde, okay, ndizokwenza umzekelo.

The language used is complicated, very complicated... there are words I don't know even in isiXhosa. Perhaps you say 'nuclear power'. They do not know that....And you see that you don't have any language to explain this. I just decide, okay, I will make an example.

Other linguistic challenges that were experienced had to do with the lack of equivalent scientific symbols in isiXhosa for elements such as oxygen (O₂), carbon dioxide (CO₂), Nitrogen (N), Potassium (K), Iron (Fe), etc., and scientific measurements (e.g. litres (l), millilitres (ml), centimetres (cm)). So, these symbols and measurements were left in English, although the texts were in isiXhosa. The use of English symbols seemed to be problematic as it was difficult for learners to conceptualise them as they are non-existent in isiXhosa everyday terminology. The teachers had to borrow and describe them according to their atomic structure in English.

Linguistic ambiguities were also noted in the science texts (Nomlomo & Mbekwa 2013). For instance, according to the English/Xhosa Dictionary (Fischer, Weiss, Tshabe & Mdala 1985) the two colours 'blue and green' have the same meaning in isiXhosa i.e. 'luhlaza'. Likewise, the colours

'purple' and 'violet' are both referred to as 'mfusa' in this dictionary. One has to differentiate between 'blue like the sky' (*luhlaza okwesibhaka-bhaka*) or 'green as grass' (*luhlaza okwengca*), otherwise the actual isiXhosa meanings of these different colours may be confusing to learners.

The above excerpts show that scientific translations may be problematic, particularly if the translator does not have good knowledge of the science discipline. The teachers' experience and subject content knowledge become crucial in mediating and scaffolding learning in such situations. The teacher has to explore a variety of strategies to illuminate the meaning of the concepts in the learners' home language. Therefore, having competence in the target language of translation is not sufficient as it does not necessarily lead to accurate translations, and this can impact negatively on learners' understanding of science concepts.

Implications for Learners' Epistemological Access to Science Knowledge

Learners should be engaged in a variety of learning activities such as observations, investigations, measurements, critical thinking, writing science reports, etc. to enable them to construct meaningful science knowledge (Beisenherz & Dantonio 1996). In this study, observation data indicated that the learners understood the teachers' explanations well in their own language, but there were limited opportunities for learners to critically engage with the lessons in order to make meaning of the new knowledge. This was due to the teachers' use of less interactive teaching strategies which were characterised by more teacher talk which does not adequately facilitate active learning (Freeman & Freeman 1994).

Science is an inquiry-based subject, so it requires learners to be actively involved in their learning. With learner-centred activities that challenge critical thinking and self-discovery, learners are enabled to make sense of what they are learning, (i.e. they can construct their own knowledge). But if the teaching strategies do not promote learners' critical thinking and active learning, learners' epistemological access to knowledge may be compromised even if teaching and learning occur through the medium of their home language. This calls for innovative pedagogy which should be prioritised as part of teacher development across the curriculum.

One of the interesting findings of this study is that isiXhosa (and other African languages) has the potential to be an intellectual language like English and Afrikaans. As languages develop through use (Desai 2003), this study was an attempt to develop the status of isiXhosa in education. The use of isiXhosa as a language of instruction in science confirmed the well known fact that learners learn better in their home language. Therefore, the use of a language in which learners have adequate competence is crucial in supporting learners' access to meaningful learning and in developing human capital. Given the disparity with regard to learners' epistemological access to education in South Africa due to the language barrier (Jansen 2008; Pendlebury 2008), the use of African languages in education must form part of the agenda for equal access to education and as a means of responding to the Education for All (EFA) global discourse.

Whilst there is dearth of materials in African languages as they are not used as languages of teaching and learning beyond Grade 3, this study has shown that it is feasible to develop materials in isiXhosa through translation. However, the translation process has its own challenges as illustrated above. The challenges indicate that translation is a complex process which requires special linguistic and academic skills, as well as good knowledge and understanding of the particular field or discipline on which the translations are based. However, the lack of equivalent scientific terminology in isiXhosa should not be used as an excuse to underestimate and eliminate the role of this language (and other African languages) in science knowledge construction. Ogunniyi (2014) emphasizes the richness of local languages in integrating the indigenous knowledge in the science curriculum, thus extending the learners' understanding of science concepts. Given the monolingual use of English in science teaching in many South African schools, such conceptual, linguistic and cultural richness is not fully explored. For effective implementation of home language instruction in African languages, the translated materials should be piloted and evaluated to ensure that they enhance learners' epistemological access to science knowledge.

Finally, it is crucial to provide enabling linguistic environments for learners' easy access to scientific and technological knowledge needed for socio-economic advancement. This can be achieved through a language which learners know and fully understand, i.e. the learners' home language. South Africa can learn from the developed countries which use their own

languages in science education. Linguistic and cultural diversity can be used as a rich capital in accessing science knowledge through local languages instead of perpetuating the colonial legacy (Nomlomo 2007).

Conclusion

Although the findings of the study are not generalizable due to the small samples that were used, they provide rich information with regard to the successes and constraints that surround the use of an African language (isiXhosa) in science instruction. They shed light on what needs to be taken into account if African languages are to be used for instruction across the curriculum in the future.

While challenges with regard to the use of isiXhosa in science teaching and learning have been noted, they do not overshadow the cognitive and affective benefits of the use of learners' home language as a medium of instruction. The main gap identified in this study is the need for teacher development in using African languages across the curriculum, as the benefits of home language instruction will be compromised if pedagogical strategies do not promote learners' epistemological access to knowledge. It will be misleading to assume that all African language speaking teachers are ready to implement home language instruction in these languages. The conclusion drawn from this study is that while there are pedagogical and linguistic constraints in using an African language in science teaching, African languages have a potential to develop as intellectual languages for better access to meaningful knowledge across the curriculum if there are sufficient resources and teacher professional development and support programmes.

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Teaching Literacy in Linguistically Diverse Foundation Phase Classrooms in the Mother Tongue: Implications for Teacher Education

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Abstract

South African classrooms have become diverse due to the shifting demographics in schools. Teachers are required to have the ability to deal with many forms of diversity. The article presents findings from a section of a larger study funded by the European Union and Department of Higher Education (DHET) about strengthening teacher education in the Foundation Phase (FP) and focusing on teaching Literacy in the mother tongue (MT) in the Foundation Phase. This case study of teaching IsiZulu MT in a Grade 1 linguistically diverse classroom comprising seSotho and IsiZulu Home Language (HL) learners reports the finding that although the isiZulu MT was the language of teaching and learning, it excluded certain learners from instruction in their MT. The learners' linguistic rights in the classroom were seriously compromised. The effect of this was that teaching was superficial and did not benefit this group of learners in acquiring literacy in their MT. Other challenges included the teacher's inadequacies of isiZulu language proficiency, content/disciplinary knowledge, knowledge of the educational context and pedagogical content knowledge. Implications for teacher preparation are then drawn indicating the need to prepare teachers adequately to deal with linguistically and culturally diverse classrooms.

Keywords: Literacy, Linguistic Diversity, Foundation phase, Mother tongue, Teacher Education

**Thabile Mbatha Ukufundisa Ukufunda Ngolimi Lwebele
Ekilasini Elinabafundi Abaliminingi Ezingeni Elakha Isisekelo
Semfundo: Umthelela Ekuqeqesheni Othisha**

Isifingqo

Amakilasi aseNingizimu Afrika agcwele abafundi abehlukene nabakhuluma izilimi ezahlukene ngenxa yezinguquko ezikoleni. Othisha kudingeka babe nolwazi olunzulu lokufundisa abafundi abanjalo. Leli phepha lethula ucwaningo olwenziwe esikoleni esisodwa oluyinxenye yocwaningo olukhulu oluxhaswe yinhlangano yamazwe aphesheya i-European Union kanye neZiko LezeMfundo Ephakeme (Department of Higher Education) eNingizizimu Afrika. Inhloso yocwaningo olukhulu ukuqinisa nokusimamisa ukuqeqeshwa kothisha bamabanga akha isisekelo semfundo (Foundation Phase) okugxile ekufundiseni ikhono lokufunda nokubhala (Literacy) ngesiZulu. Ucwaningo olukuleliphepha lumayelana nokufundisa ukufunda nokubhala ngolimi lwesiZulu eBangezi Lokuqala (Grade 1). Ucwaningo lwenziwe esikoleni esithize ekilasini elikhethekile elinabafundi abakhuluma isiSuthu emakhaya kodwa kusetshenziswa isiZulu kuphela njengolimi lokufundisa esikoleni. Okutholakele kulolu cwaningo kuveza ngokusobala ukuthi nakuba isiZulu sisetshenziswa njengolimi lokufunda nokufundisa esikoleni, iningi labafundi abakhuluma isiSuthu njengolimi lwebele likhishwa inyumbazana ngokungafundiswa ngolimi lwabo lwasekhaya abalwejwayele. Lokhu kukhombisa ukuthi amalungelo abo okusebenzisa ulimi lwabo lwebele esikoleni anyathelwe. Umthelela walokho wukuthi ukufunda nokufundiswa kwabo kuyanyanyalazwa, kukha phezulu, futhi akunamsoco. Futhi-ke akulithuthukisi ikhono labo lokufunda nokubhala ngolimi lwabo lwebele. Ezinye izinselelo ezibhekene nothisha ezivezwa yilolucwaningo yilezo zokusebenzisa ulimi olungesona isiZulu sangempela, indlala yolwazi lokufundisa ulimi, ukungayiqondisisi indawo, ulimi namasiko esiZulu, nendlala yolwazi lwamasu nezindlela zokufundisa abafundi abakhuluma izilimi ezahlukene ekilasini. Lolu cwaningo lukhuthaza labo abaqeqesha othisha ezikhungweni zemfundo ephakeme ukuthola izindlela zokuqeqesha othisha ukuze bakulungele ukufundisa abafundi abakhuluma izilimi ezahlukene abanamasiko ahlukile ngezilimi zabo.

Background

The current study investigates how teachers using isiZulu as a language of learning and teaching (LoLT) deal with linguistically diverse classrooms. Many language related concerns that exist in Foundation Phase classrooms in South Africa today are about the use of the appropriate LoLT at this early age of schooling. Early Childhood Development (ECD) practitioners argue that the best language in which meaningful learning can take place is through the language that learners command very well, which is usually their mother tongue.

In the South African context, linguistic diversity generally refers to learners who speak different indigenous South African languages in classrooms where the LoLT is English. Linguistic diversity in South Africa is not limited to South African indigenous languages and English, but also refers to where a dominant South African indigenous language is used as a LoLT in classrooms with other languages.

Problem Statement

Besides the linguistic diversity in South African classrooms resulting from the use of English as a LoLT in African language multilingual classrooms, there is another scenario that occurs in schools that use a dominant South African indigenous MT as a LoLT wherein other languages co-exist in one province. This situation is similar to the choice to use KiSwahili the dominant LoLT in schools in East Africa where other indigenous home languages are used. Brock-Utne, Desai & Qorro (2004:26) argue that ‘choosing a language of instruction would involve allocating educational functions to a language(s). This choice would involve a wide range of policy issues, from broad ideological and socio-economic concerns to purely educational considerations’. The current study focuses on how linguistic diversity is addressed in teaching in the MT Literacy in a primary classroom with Sotho speaking learners and how teachers respond to the challenge when teaching IsiZulu Home language literacy.

This study differs from other studies conducted in South Africa on linguistic diversity in that it tackles the problem of linguistic diversity in African indigenous languages used in the classroom as opposed to dealing with linguistic diversity in an English first additional language classroom. In South African classrooms, there are cases where the dominant mother tongue

of the province is used a LoLT and yet contravening the language rights of other children whose mother tongue is not the dominant mother tongue in the province. This situation does not only affect immigrant children but it also affects South African children who happen to speak a different African indigenous home language from the one that is used at school language. This in particular refers to the use of IsiZulu as a LoLT in a District in KwaZulu-Natal (KZN) where IsiZulu is not the only home language spoken by the children attending a school where IsiZulu is used at the medium of teaching and learning.

The Purpose and Rationale of the Study

The purpose of this study is to identify the teachers' knowledge base for teaching in linguistically diverse classrooms using the mother tongue. It also tries to ascertain what happens in classrooms where learners are assumed to be learning in a mother tongue, and are taught by teachers who do not accurately speak the mother tongue, that is, assumed as the learners' home language yet most learners are taught in a language that is not their MT by teachers who do not accurately speak the LoLT. In the context of the current study, some schools in a district in western KZN were taught IsiZulu Home language literacy in a linguistically diverse context wherein the class predominantly contained seSotho home language learners, disregarding it as the learners' home language or mother tongue. This situation provided motivation for the study since the learners' home language was not taught at school. This was not in accordance with the Language in Education Policy that stipulates that the learners' home language should be used as LOLT in the Foundation Phase (DoE 2011).

Essien (cited by the *Mail & Guardian* of 22 March 2013) concurs with other researchers such as (Cummins 2000; and Baker 2006) on the effects of bilingualism on children's capacity for learning in school and claims that 'bilingual students with proficiency in both mother tongue and English out-perform students who are proficient in only one of either mother tongue or English, even when the bilingual students come from less-resourced schools'. However, he warns that 'cognitively beneficial bilingualism can be achieved only if learners' first language is adequately developed' and that the ability to make effective use of languages in the

classroom has to be learned. Dampier (cited by the *Mail & Guardian* of 22 March 2013) argues that ‘the best way to ensure that a child learns two or more languages is through a radical immersion in more than one linguistic system’. He criticizes the current language policy and says that ‘... it reduces the potential and power of language to a mere tool of communication for the purposes of creating and sharing meaning’. According to the Foundation Phase Curriculum Assessment Policy Statement (CAPS) document (DoE 2011) the first additional language is used for certain communicative functions in a society, such as a medium through which learning and teaching takes place. The home language, on the other hand, is a tool of cultural preservation and articulation. The above broader linguistic scenario and LoLT in the Foundation Phase and the learners’ cultural and linguistic diversity pose an increased challenge for the teacher who does not have adequate knowledge of dealing with diversity in the classroom when confronted with different mother tongues whilst trying to implement the curriculum requirement of using the mother tongue as a LoLT in the Foundation Phase classroom. Evans (2011:69) recognizes that South African classrooms have also become increasingly diverse which includes children who are linguistically and culturally diverse. He notes that teachers who teach in linguistically and culturally diverse classrooms are presented with a challenge to appreciate linguistic and cultural diversity in the pedagogical context and hence they require teachers who understand diversity in order to be able to address the challenges associated with it.

Research Questions

The study is guided by three questions namely,

- What is the knowledge required by a teacher in order to deal with linguistic diversity in his/her classroom?
- What are some teaching strategies that may be used to address challenges of linguistic diversity in a Grade 1 classroom?
- Given how teachers deal with linguistically diverse classrooms, what are the implications for preparing teachers to teach in the mother tongue in linguistically diverse Foundation Phase classrooms?

Literature Review

Local and international research on linguistic diversity will be considered in the literature review. In many parts of the world, teachers' employment sometimes takes place in linguistically and culturally diverse classrooms. In South Africa, English is a de-facto language of instruction in spite of the National Language in Education Policy which promotes additive bilingualism. Evans (2011:70) observes that in South African urban schools, teachers often face the challenge of facilitating learning using a language not spoken by learners at home (often English or another language not used a school).

A longitudinal study conducted in South Africa by Evans and Cleghorn (2010) attempted to explore complex language encounters in Grade R-3 classrooms in pre-primary and primary schools in South Africa. Complex language encounters referred to teacher-learner exchanges that take place when neither teacher nor learners are first language speakers of the instructional language. Evans and Cleghorn (2010) say this was with reference to English as the de-facto language of instruction in two linguistically and culturally diverse urban classrooms and one semi-urban pre-school.

Findings point out the central role that language and culture play in a 'majority' language content when children first enrol at school. They refer to the complexity of classroom situations that increasing numbers of teachers must be prepared for (Evans & Cleghorn 2010:143). The findings highlight language inadequacies and opportunities lost to teach simple yet appropriate words. The teacher sometimes gave inaccurate information. They add that at the cognitive level information was beyond the grasp of the learners. They also observed that there were language barriers as a result of insufficient knowledge. Incidental learning did not take place due to poor expression and miscommunication. Evans and Cleghorn (2010:146) conclude that when teachers are compelled through a language that they do not command well, they tend to use teacher-centred methods, non-communicative, rote learning practices such as meaningless repetition, drilling and loud chanting.

Daniel and Friedman (2005:2) suggest that 'being culturally competent in an educational setting means teachers acknowledging and supporting children's home language and culture so that ties between the family and school are strengthened'. The concerns raised by the authors are a common

concern for teachers in South Africa. This is not only in the area of learning English but it also concerns all other South African languages used for teaching and learning. These arguments show that teachers need to be prepared to deal with similar challenges. Daniel and Friedman (2005:2) aptly say that:

it is important for teachers to have the skills and understanding to recognize that all children are cognitively, linguistically and emotionally connected the language and culture of their home; this understanding should be manifested in their training and practice.

Terry and Irving (2010:114) state that linguistically diverse learners are expected to learn and use a new language and new cultural dispositions effectively and yet they suffer from low teacher expectations. The authors indicate that, 'these students are called on in class less often, receive less positive feedback and instruction and receive less direct instruction and interaction with the teacher'. To manage well in a linguistically diverse classroom, a teacher needs to be culturally and linguistically responsive. Culturally responsive teachers are knowledgeable and skilled in implementing effective instructional practices.

Terry and Irvin (2010) further note that for many learners, often the language and culture used at school are different from what learners have learned at home. Sometimes linguistically and culturally diverse learners are not given fair treatment by their teachers. It is sometimes erroneously assumed that if a learner does not speak the mainstream language used in the classroom he/she is incompetent or if a learner fluent in a language he/she is competent in the language. This assumption compares with what Cummins (1984) calls BICS and CALP. This constitutes a wrong judgment caused by the fluency of a learner in BICS and opposed to CALP. Cummins states that while many children develop native speaker fluency (i.e. BICS) within two years of immersion in the target language, it takes between 5-7 years for a child to be working on a level with native speakers as far as academic language is concerned. CALP is Cognitive Academic Language Proficiency, and, as the name suggests, is the basis for a child's ability to cope with the academic demands placed upon her in the various subjects. Cummins (2000) warns that 'it must be assumed that non-native speakers who have attained a high degree of fluency and accuracy in everyday spoken English have the corresponding academic language proficiency'.

Conceptual Framework

This study partially draws on Shulman's 1987 model of teacher knowledge. Shulman proposes different kinds of teacher knowledge need to be distinguished such as disciplinary knowledge and pedagogic content knowledge. Disciplinary knowledge refers to a circumscribed body of knowledge that is considered to be essential to gaining membership of the language teaching profession. The study also draws from teacher knowledge for language teachers and New Literacy Studies (NLS). Richards (2011:3) writes that disciplinary knowledge of language teachers was largely drawn from the field of linguistics, but today it encompasses a much broader range of content. This includes knowledge about what is literacy, models of literacy, approaches to developing literacy and so on. Pedagogic content knowledge on the other hand refers to knowledge that provides a basis for language teaching.

In the field of NLS, Evans and Cleghorn (2010:142) contemplate that the NLS cluster conceptualizes literacy as a plural phenomenon and that 'language encounters in classrooms entail much more than the ability to read and write. Literacy is plural multimedia phenomena- oral, visual, and written'. Pahl & Rowsell (2012:21) propose that NLS is an ecological approach to literacy which helps researchers to theorize the relationship between home and school systems as interconnected. By an ecology the authors mean '... that literacy exists in places, as a set of actions by particular individuals, that is in a network of their actions around literacy'. They contend that previously through the autonomous model, literacy was associated with books and writing with a language schema. This later changed in the mid-1980s to literacy as being recognized as a social practice. Something that people do everyday in different contexts which include the school, home and at work.

Street (1995) challenged researchers not to think of literacy as a neutral skill. Instead, he encouraged researchers to think of literacy as a socially situated practice. The NLS signals the roles of context and practices within contexts and subjectivity of individuals involves in meaning making. Pahl and Rowsell (2012:17-24) argue that an approach that takes literacy as a social practice involves: 'acknowledging that school is only one setting where literacy takes place and recognizes that the resources used to teach in classrooms might be different from resources used by students in their homes'.

The preceding arguments presented on Literacy education acquired through the NLS approach require an astute understanding of learners' linguistic and cultural diversity which can then inform educators when teaching the literacy so that all learners in the literacy classroom are given the opportunity to learn through a variety of ways.

Research Methodology

A qualitative research methodology was chosen for the study to answer the research questions developed in the study. Cohen, Manion and Morrison (2011:219) maintain that,

Qualitative research is appropriate in research that it provides an in-depth, intricate and detailed understanding of meanings, actions, non-observable as well as observable phenomena, attitudes, intentions and behaviours and these are well-served by naturalistic inquiry.

This qualitative investigation took place in one school typically identified through purposive sampling consisting of linguistically diverse learners from a school in KZN where IsiZulu is the LoLT used in the school. The study sought to understand how teachers address linguistically diverse learners in mother tongue literacy classes and how they were prepared for this task in higher education. The teacher's pedagogic content knowledge (PCK) and disciplinary knowledge were considered during the investigation.

Profiling the Research Site and Negotiation of Access

The study was conducted in one grade 1 primary classroom in a Sotho speaking community at Nquthu near Rorkes Drift area in a school situated at the uMzinyathi district. The school is about 15 km away from Dundee town. According to the STATS SA, 2001 Main Languages Census, 93% of the population in Umzinyathi Speaks IsiZulu. English is spoken by 3%, seSotho is spoken by 3% whilst Afrikaans is spoken by only 1% of the population.

The researcher obtained permission to visit the schools from the District Manager to conduct the European Union research study who in turn delegated some subject advisors to accompany the researcher. During the school visits several schools were visited and it was very striking to find one school situated in a seSotho speaking community found to be using IsiZulu and the LoLT. The reason for this was that parents preferred the isiZulu school because it was in the Zulu schools that learners had access to ‘better’ learning facilities and opportunities to proceed to high schools in the vicinity. The informants of the study were two foundation phase subject advisors and one Foundation Phase teacher in a school that used IsiZulu mother tongue to teach literacy to learners that predominantly spoke seSotho as a home language. The teacher’s ethnic identity is Sotho and she is fluent in seSotho and isiZulu. She teaches learners in Grade 1 class. At the time of the study she was completing her Bachelor of Education at one of the Universities in South Africa. Two lessons taught by one teacher were observed and video-recorded during data collection in August 2013. A post observation interview with the teacher was also conducted based on lessons observed.

Data Collection

Initial interviews were held with subject advisers. This was followed with an interview with the Foundation Phase team in the school where the study was conducted. One teacher was observed teaching two lessons video-recorded lessons in the mother tongue literacy classroom. She taught an isiZulu oral and reading skills lesson and a phonics lesson on the sounds /-sw/ & /-tw-/. A post-observation interview was conducted with the teacher whose lessons were observed in order to identify how she dealt with the challenges of teaching in linguistically diverse classroom.

Data Analysis

Content analysis was conducted based on Richards’ (2011) view that ‘there appears to be a threshold language proficiency level a teacher needs to have reached in the target language in order to be able to teach effectively’. Shulman’s (1987) models of teacher knowledge informed the data analysis considering the teachers’ pedagogic content knowledge of teaching literacy

and her content knowledge of IsiZulu language and culture. The teachers' subject and grammatical knowledge of her learners' language was considered. Implications of teaching in a linguistically diverse Foundation Phase classroom were carefully considered and an astute understanding of learners' linguistic and cultural diversity.

Findings

An interview held earlier with the Foundation Phase teachers in the school established that IsiZulu was the only LoLT used in the school despite having 80% of the learners as seSotho speakers in the school. Teachers reported that it was because the parents wanted their children to continue learning at the Zulu school since Sotho schools were too far and seSotho was not taught much around the place where they lived. Therefore, their children were not going to succeed in school if they used seSotho at school. IsiZulu was the language mostly used even though seSotho was used by many families in the community. In the Foundation Phase the teachers confirmed that they only used isiZulu to teach. The children in grade 1 struggle a lot with isiZulu but get better as they get to grade 3. One teacher mentioned that *'We do not allow learners to use seSotho at school because our school is a Zulu school and the parents also know that'*. Therefore, every parent had to accept that the school only teaches in isiZulu.

Analysis of Observed Lessons

Lesson 1

An integrated phonics reading lesson was observed. The reading text was written on the chalkboard due to the shortage of books for reading. The sound that was taught was 'g^{cw}' and the title of the reading text was *'Umfana wakwaGcwabe'*.

Dealing with Cultural and Linguistic Diversity

As the learners read aloud the teacher stopped them and explained that Gcwabe is 'isithakazelo sakwaMkhize' or extended surname of Mkhize. This

led her to ask them their extended surnames. Most of the learners in the class were Sotho hence they were not quite familiar with izithakazelo.

The only observable attempt to deal with cultural diversity was when the teacher asked learners to tell her the izithakazelo (extended surname) for Gcwabe. Learners did not know and she told them that Gcwabe is Mkhize. Sotho learners did not know this cultural aspect of the Mkhize clan. She therefore tried to explain using some Sotho surnames. Five examples were used as shown below:

- Motlounng = Podisa
- Molefe = Tlokwa
- Motaung = Hlalele
- Moloi = Gulukwe
- Mahase – Mofokeng

It seemed that the teacher's knowledge to deal with linguistic and cultural diversity was very limited. This point supports (Ball 2010; Daniel & Friedman 2005; and Evans & Clerghorn 2011) who collectively assert that many teachers are underprepared and lack the knowledge to address the needs of linguistically and culturally diverse learners. Teachers mention that they need to learn more specific skills to address the challenges found in their teaching contexts such as the ones identified in the study.

The teacher proceeded to identify some aspects of Zulu and Sotho culture in the discussion of extended surnames. However, this was the only example she used during the reading lesson. It cannot be said that the teacher consciously dealt with linguistic and cultural diversity in her classroom. She moved forward with her lesson in which she taught some isiZulu phonemes but not successfully because her isiZulu phonemic knowledge was also full of errors as shown below:

Table of commonly confused isiZulu and seSotho phonemes

▶ IsiZulu	seSotho
▶ [q] iqanda (an egg)	[c] icanda
▶ [qh] qhina (to make braids)	[ch] china
▶ [nhl] inhl ^u loko (head)	[tl] tloho
▶ [dl] ukud ^l a (food)	[tl] ukut ^l a

▶ [ndl] <u>Indlovu</u> (elephant)	[ntl] nt <u>lou</u>
▶ [nk] <u>inkomo</u> (a cow)	[kg] <u>kgomu/inkomu</u>
▶ [o]	[u]
▶ um[<u>u</u>][<u>ntu</u>] (a person)	[o]mo <u>tho</u>

Following from the identification of commonly confused isiZulu and seSotho phonemes, it is clear that phonemic awareness and phonological awareness are key components of teaching in the Foundation Phase. Phonological awareness is the ability to detect, manipulate, or analyse components of spoken words (Taub & Szente 2012). Phonemic awareness is the awareness that words are made of individual sounds (Joubert, Bester & Meyer 2008). The teachers' knowledge of the pedagogy of teaching phonemic and phonological awareness is very essential for children's learning to read. Phonological awareness promotes early reading success and in turn, skills in reading enhance the development of phonological awareness (Cooper, Roth, Speece & Schatschneider 2002).

Lesson 2

A Zulu Phonics and Vocabulary Lesson based on the Sounds /-sw/ & /-tw-/

The second lesson was a Zulu phonics and vocabulary lesson based on sounds. Learners gave examples that the teacher accepted and wrote on the chalkboard. Words were listed as:

umswakama, uswidi, itswele, utswayi.

She corrected the learner and said **itshwele** (chick) and gave no further explanation. The teacher gave a strange Zulu word that does not exist in seSotho or in IsiZulu. The teacher did not engage learners in the meaning of the words that were given by learners. The teacher did not highlight what was wrong with the learners' response. Instead she gave a Zulu word with a [-tshw-] sound different from /-tw-/ or /-sw-/, the ones that the teacher had

asked for. The teacher should have been aware that learners could not give correct IsiZulu words because their knowledge of isiZulu was superficial.

Learners also gave an example of the word, ‘**utswayi**’ as having the sound /-sw-/. The teacher corrected the learners by saying ‘**iswayi not utswayi**’ (salt). According to the online dictionary the word ‘salt’ in Southern Sotho is ‘letswai’. That is most probably why the teacher corrected the learners’ sound /-ts-/ to /-s-/ and omitted the /-ts-/ sound as it does not exist in Zulu. Moreover, the concord that the teacher used is also incorrect. The correct Zulu word is [**uswayi**] or [**usawoti**] (salt). The concord [u-] corresponds with nouns in class 1(a) according to Doke’s classification in which nouns in class have no plural.

A further list of words was developed comprising words such as **utwayi** (skin rash), **utwetwe** (apprehension), **intwala** (flea), **itweba** (mouse). Suddenly, the teacher told learners that ‘*itweba is not Zulu word but it is a seSotho word for igundane (mouse)*’. She did not know isiZulu prefixes.

Another omission was in not correcting the learners’ mistake on the word ‘**utwetwe**’. The correct Zulu word is ‘**itwetwe**.’ It means (apprehension). She did not clearly know isiZulu words. The teacher correctly pointed itweba is not Zulu word but it is a seSotho word for igundane (mouse). Her knowledge of seSotho was better than her knowledge of the language she was teaching. This situation was precarious given the dangers likely to happen if learners are taught incorrect IsiZulu and are deprived of their mother tongue. If learners do not develop competence in either language they could be stilted and uncreative with language and become semilinguals. Baker (2006:11) refers to semilingualism as the quantitative and qualitative deficiencies in both languages of a speaker. (2006:11). The teachers’ seSotho grammatical knowledge versus knowledge of IsiZulu the teacher’s knowledge of seSotho superseded her knowledge of isiZulu. Her knowledge of Zulu grammar appeared very limited.

Discussion

Systemic Challenges for Dealing with Linguistic Diversity

The study highlights systemic challenges of dealing with linguistic diversity in the Foundation Phase classroom and a blind spot for the KwaZulu-Natal Department of Education (KZN-DoE) in not providing human and material

resources for seSotho. The study revealed that seSotho learners were not given their right to learn in the mother tongue. Parents and learners were ‘forced’ to choose options that are not pedagogically sound for their children because home languages have power over others. The South African Constitution (1996) and the Language-in-Education policy (1997) encourage the learning of learners’ home languages and promote their usage at school as LoLTs especially in Foundation Phase classes. The situation in the school heightens the current literacy crisis. Literacy was not well taught in the mother tongue and there were also possibilities that additional language learning would be negatively affected by the inadequate linguistic background acquired through first language instruction.

In addition to an inappropriate language of teaching and learning there seemed to be an inappropriate curriculum designed to teach linguistically diverse learners and the non-availability of seSotho books to give to the learners. All learners seemed to be put in the same ‘melting pot’ as isiZulu MT speakers using the same materials and curriculum as isiZulu home language learners. Further, seSotho teachers received no support from the District office.

Knowledge of the Educational Context

The teacher’s knowledge and understanding of the community, language and culture in which the school and the children existed was crucial. When teachers’ teach, they need to be supportive and responsive to learners’ needs through their knowledge of the context. This was not the case and yet the teacher was better placed to do so. Her knowledge of the educational context was compromised by the dominance of isiZulu. The power of isiZulu language had dominance over seSotho as it existed as a linguistic island. On the other hand isiZulu was accepted as culturally dominant in the schooling setting. The situation created disadvantage for the seSotho speaking children and negatively affected their learning of literacy in the legitimized school language and in their home language. Thus the teacher was also involved in legitimising and perpetuating the dominance of isiZulu over seSotho.

Teachers' Identity and Bilingual Proficiency

The teacher was upfront that her ethnic identity was Sotho and seSotho was her home language hence she was bilingual in isiZulu and seSotho. Baker (2006:8) indicates the dimensions of bilingualism as comprising maximal and minimal bilingualism. Baker indicates that it is rare to find bilinguals and multilinguals with equal ability or use of their two languages. One language is usually dominant. However, Baker also argues that there is a middle ground between maximal and minimal bilingualism. Incipient (minimal) bilingualism allows people with minimal competence to squeeze in as bilinguals. The teacher in the study was bilingual although not a balanced bilingual hence she used some inaccurate isiZulu words. In such situations the teacher should be highly competent in the language of instruction.

Although the teacher was bilingual in isiZulu and seSotho, her mother tongue was seSotho. She did not have adequate knowledge of isiZulu to teach it well. She knew some Zulu words enough to manage teaching a version of 'Zuthu' (half Zulu and half seSotho) as alleged by other teachers in the school. This situation was not ideal in that learners would not learn the correct isiZulu if teaching was conducted in this manner. The teacher said she 'discouraged' learners from using seSotho at school yet her class register was full of seSotho learners. Sometimes similarities between seSotho and isiZulu were identified e.g. Ndlovu which in seSotho is Motloung. The teacher occasionally encouraged learners to find extended family names to accommodate the seSotho speakers.

Teacher's Knowledge

In addition to pedagogical content knowledge (PCK), a teacher needs to have content or disciplinary knowledge. Content/disciplinary knowledge refers to a circumscribed body of knowledge that is considered to be essential to gaining membership of the language teaching profession. Grammatical, sociolinguistic and pragmatic knowledge of a language consists some of the aspects of disciplinary knowledge. Although the teacher tried her best, in the circumstances, her knowledge of teaching and knowledge of isiZulu was her weakest point. Despite being competent in isiZulu at the conversational level, her knowledge of isiZulu language structure (grammar) was limited. This was evident in the two lessons that she taught. Her phonological knowledge was

weaker in isiZulu. Her vocabulary of Sesotho was good as indicated in her correction of seSotho words misrepresented in isiZulu. Furthermore, her cultural knowledge of seSotho was good.

Compounding the teachers' competence was that she was not qualified to teach in the Foundation Phase which explains why she was not equipped to deal the challenges she encountered. Sometimes even teachers who have full qualifications are not in a position to adequately address the needs of linguistically and culturally diverse learners. Foundation Phase teacher knowledge is highly needed in many classrooms in South Africa. NEEDU (2012) shows that 'the majority of South African teachers know little more about the subjects they teach than the curriculum expects of their children and that some teachers know considerably less than this'.

Conclusion

The study has implications for teacher preparation in higher education, particularly in preparing teachers to teach in the mother tongue in linguistically diverse FP classrooms. FP teachers need to address a variety of learning barriers that face learners in linguistically diverse Foundation Phase classrooms. Linguistic diversity is a social justice and inclusivity issue in the Education system. Other forms of diversity have been addressed in White Paper 6, however, teachers feel incompetent to deal with linguistic diversity in the classroom. Daniel and Friedman (2005:2) observe that 'even though most early childhood teacher education programmes now require students to take some general course work related to the topic of diversity, recent research indicates that teachers believe that they have not been adequately prepared to teach children from cultural and linguistic backgrounds different from their own and they need to learn more specific skills to do so'. Even though Daniel and Friedman's observation was in the United States teachers in South Africa are in the same situation and lack of preparedness to support the learning of diverse children they find in their classroom. Evans (2011:73) suggests that the university module they offered in their Department was to enrich students' understanding of how linguistically diverse South African classrooms are, and how this language diversity came about. Student teachers need to grasp pedagogical issues related to teaching and learning in an additional language context. Evans (2011) highlights the need for teachers to

conduct an analysis of their learners' profiles in order to assess the needs and expectations of existing competencies, which help to shape the design of modules in higher education to cater for diversity. For example, the module designed by Evans took into account Afrikaans, English, Northern Sotho and SiSwati language demographics of their students.

All linguistic minority groups in linguistic islands should be given their right to mother tongue education that is enshrined in the Constitution and in the Bill of Rights. Teacher education should strengthen its capacity in ensuring that teachers who come out of their programmes can address these issues adequately. The paper concurs with Evans' (2011:80) comment that teachers need more than a qualification to successfully negotiate classroom space. Teachers need to have a better understanding of linguistic and cultural diversity. Therefore, a module that adequately address issues of linguistic and cultural diversity in Foundation Phase classrooms is more than needed it is a matter of must if learners' needs are to be addressed.

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Thabile Mbatha

APPENDIX SHORT STORY

UBafana umfana wakwa**Gcwabe** owayethanda izilwane zasendle. Wayesuka ekhaya **agcwalise** umphako ebhasikidini aye entabeni ayozi buka. Wayefika ehlathini ahlale phezulu egatsheni lesihlahla ukuze ezwe izinyoni zicula kamtoti. Wayebukela izimvu zitabuzela zibuyela emanzini zipholisa imizimba yazo. Esahlezi kulelo gatsha azwa ubukhwashakhwasha. Mamo! Indlovu izitika ngamaqabunga. UBafana uyazi ukuthi indlovu ayinachuku izidlela amaqabunga nje ayilwi nawe ung**agcwaneki**. Kuthe kusenjalo kwaqhamuka unogwaja. Wathi nhla wbana uBafana wabaleka. UBafana wayengezukwenza lutho. Uyazinakekela izilwane nemvelo futhi uyayivikela. UBafana wabuyela ekhaya ecula kancane. Izig**ewelegwele** ezizingela izilwane akazibonanga.

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Correlation between Student Performance and Medium of Instruction: A Self-reflexive Perspective

Nompumelelo Zondi

Abstract

Twenty years into democracy and commensurate with rectifying disparities of the past regime in South Africa, where African languages were marginalized, the buzz word, transformation, resonates in most discourses. Likewise, in an effort to conform to such adaptations most institutions of higher learning are re-aligning themselves with what the constitution of the country promulgates with regards promotion of indigenous languages. In this sense transformation implies, amongst other things, that the previously disregarded indigenous languages are afforded equal status with English and Afrikaans which were dominant languages during the Apartheid epoch. In essence, therefore, and informed by the country's constitution in which the Bill of Rights is entrenched, this means that students have a right to also receive education in the official language (s) of their choice; in the context of this paper, isiZulu. This is critical especially when conveying unfamiliar concepts which, because of their nature, are difficult to grasp for students to whom English is a second language; hence an emphasis on institutions of higher learning deliberating on issues of language policy and its implementation. Against this background, this article reflects and reports on my personal experience on the impact of applying different language modes of teaching a third year undergraduate and first semester module called Isintu Linguistics, Heritage and Introduction to Research¹ to three cohorts at the

¹ The module has three components each of which is taught by different lecturers. I am particularly interested in the last component, namely, Introduction to Research which I teach.

University of Zululand from 2012 to 2014. The transition from teaching the module purely in English to enhancing it with isiZulu and the results achieved confirmed that there is correlation between students' performance and the medium through which the teaching and learning take place.

Keywords: African languages, Apartheid epoch, institutions of higher learning, medium of instruction, transformation, unfamiliar concepts

Nompumelelo Zondi Ukuxhumana Phakathi Kokusebenza Kwabafundi kanye Nolimi Lokufundisa: Kubukwa ngeso Lombhali

Isifingqo

Sekuyisikhathi esingangeminyaka engamashumi amabili iNingizimu Afrika yathola inkululeko kwingcindezi ebikhona ngesikhathi sobandlululo. Lokho kuchaza ukuthi sekunobulungiswa endleleni okubhekelelwa ngayo zonke izinhlanga ezakhele uMzansi Afrika. Yingakho nje igama elithi 'izinguquko' sekuhlangatshezwana nalo yonke indawo. Ngokunjalo nasezikhungweni zemfundo ephakeme lezi zinguquko kubhekeke ukuba zingagcini nje ngokwaziwa ukuthi zikhona kodwa kuqinisekise ukuthi ziyalandelwa ngokuhambisana nalokho okushiwo kumthethosisisekelo wezwe. Phakathi-ke kwalezi zinguquko kukhona nalezo ezithinta ukusetshenziswa kwezilimi zomdabu ngendlela efanayo naleyo obekusetshenziswa ngayo ulimi lwesiNgisi nolwesiBhunu nobekuyizilimi ebezihlonishwa ngendlela ekhethekile ngesikhathi esingaphambili. Futhi ngokwengqikithi yokwakheka koMthetho ogunyaza amalungelo noshicilelwe abafundi sekuyilungelo labo ukuba bathole igunya lokusebenzisa izilimi zabo ezisemthethweni ngokwentando yabo. Kuleli phepha lolu limi engikhuluma ngalo yisiZulu. Lokhu kubaluleke ngendlela eyisimangaliso ikakhulu uma kubhekiswe ezifundweni ezisebenzisa amatemu angajwayelekile nokunzima ukuwaqonda uma abafundi befundiswa ngesiNgisi kuphela nokuwulimi okungelona olwabo. Phela ngokwemvelo kunobunzima ukuqwala nokuchwephesha imibonongqangi engelona eyolimi lwakho. Kungalesi sizathu ukuba izikhungo zemfundo ephakeme zinesibophezelo nemigomo yokuba zikumele ukuthuthukiswa kwezilimi zomdabu.

Introduction

In a book entitled *Can Schools Save Indigenous Languages* edited by Hornberger (2008), contributors touch on a rather precarious issue of the potential extinction of indigenous languages if they are not revived. They appeal to linguists and scholars to consider these languages and caution against their neglect as this could have catastrophic consequences. As an introduction to my article which reflects on the significance of including mother tongue in imparting knowledge to students especially when dealing with complex courses, I find the following words of a Grade 8 and 9 English and Geography teacher from Bwasana Basic School in Zambia appropriate:

As much as we need to teach in English, we have also to understand that these pupils have their first language, which is chiTonga. So most of the time when we are teaching, they would want to participate well. When you use their own language, that's why in most cases we have to integrate. The Minister will say, 'No, in the upper grades, you have to use English throughout', but we are also concerned with the pupils participating, they have to participate in their own way. And they learn well when they participate. So we are forced, actually we have to use their language at some point to explain the contents well. We find our own way, though our books are printed in English, meaning that we have to teach in English. But the people we are facilitating to, they don't understand English well. So where we feel that we have to use chiTonga we have to make them understand better (Clemensen 2010:35).

Whilst the quotation above refers to teachers involved in the Zambian high school education system, the medium of instruction which is a point of departure in the concerns raised in the extract, is in some way similar to the case I am making in this article, hence its contextual validity. The excerpt surmises that an implementation of selected Zambian languages in early education would be beneficial to students in later years. Teachers find themselves in an awkward position when Education authorities prescribe for them how to run their classes without understanding their actual day-to-day class experiences. In the context of my paper I argue that due to my students' struggling with comprehending contents of a complex nature in a second

language which my research module was presenting, I did a self-reflexive evaluation of my teaching approach and came up with counteractive strategies to address the problem. Like the teachers in the excerpt above, I also found it appropriate to use other methods which were deemed essential in accommodating student needs; a resolution that is a motivation behind the conception of this article.

Language policy studies are of universal concern especially in post-colonial countries; hence universities engaging in round tables which involve stakeholders exchanging ideas on this significant matter. At a global level, for example, the three day 2nd International Colloquium on ‘Multilingualism from Below’ held at the University of Antwerp, Netherlands, in September 2009, offered a new view on the construction of multilingualism from below as a reference point for contributors (Cuvelier 2010). Critiquing state organizations for imposing laws on language policies without involving users of the language, the premise upon which that particular symposium was founded, was that it was time that state organs moved away from regarding those who ‘live’ the language as passive recipients of promulgations that they design and then impose from above (Cuvelier 2010: xii).

South Africa is no exception in the context of the preceding argument where in the twentieth year of its democracy it is still struggling with issues of redressing irregularities of the past; one such anomaly being a question of which language to use as a medium of instruction especially where most students belong to previously disadvantaged language groups. The term ‘rainbow nation’ underscores the essence of diversity which is characteristic of South African society. It follows therefore, that South Africa’s policy of multilingualism which accommodates the linguistic needs of everyone who regards South Africa as their home, should be recognized. Furthermore, within the framework of multilingualism the Department of Higher Education Act of 1997 sheds light on policy for higher education. It requires that all institutions of higher education should deliberate on the language policy of their institution whose implementation will be monitored and evaluated by the organs tasked with this responsibility. In this regard, the documents, Language in Education Policy and the Language Policy for Higher Education shed light on the background for language policy development (Mesthrie 2002).

In celebration of the 20th anniversary of the democratic dispensation numerous events commemorating a stalwart, Nelson Mandela and those who

contributed to the democracy and freedom of South Africa are being held nationwide. In institutions of higher learning this opportunity is also being seized to hold colloquiums which push the academic agenda of transformation, amongst other things. An example at hand is that of the recent Colloquium that was organized by the College of Humanities of the University of KwaZulu-Natal which took place in November 2013 (Ndimande-Hlongwa *et. al.* 2014 Call for Papers Document). The symposium focused on African languages and cut across several sub-themes in as far as the role they (should) play in post-apartheid South Africa. Amongst the issues discussed were race and gender equality, the justice system, freedom of expression, access to information and the right to education (*ibid.*). Dialogues of this nature usually result in publications that disseminate informed individual contributions that have been brainstormed and discussed during the proceedings and which, after refinement may become available for public consumption in the form of publications; hence this current issue of *Alternation*.

The account above serves as a means of contextualizing the issue under examination in this article where, using a theory of self-reflexivity, I reflect on my teaching methods and how the exercise improved student performance. The growth in the pass rate in my research component of a module called, *Isintu Linguistics, Heritage and Introduction to Research* confirmed that students' performance is related to the language medium in which knowledge is imparted. Even though the discussion is confined to different student cohorts in three consecutive years (first semester), I firmly believe that the findings contribute to a broad discourse of promotion of Indigenous African languages.

Background Information

Twenty years into hard earned democracy South Africa's indigenous languages continue to be subservient to English and Afrikaans. This outrageous reality is attested to by, amongst other cases, an incident which took place a few years ago when the then Chief Executive Officer of the Pan South African Language Board (Pansalb), Ntombenhle Nkosi took one of the top schools in the country to the Equality Court (Turner 2010). Her main complaint was that the particular school's language policy was promoting

subjugation of indigenous languages as children were being taught what is derogatory known as ‘Kitchen Zulu’. This criticism emerged when Nkosi discovered that all Grades 10-12 pupils in this prestigious school (regardless of their ethnic backgrounds) were expected to study English as a first language and had an option of studying Afrikaans or isiZulu as a second language in a province where isiZulu is a mother tongue for most of the population (Mesthrie 2002).

South Africa’s new constitution of 1996 recognizes eleven languages which include Afrikaans and English; previously official languages in the apartheid era. Thus over and above these languages, the indigenous African languages of the Republic of South Africa, Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, isiNdebele, isiXhosa and isiZulu were declared official (ibid.). In each of the nine provinces constituting South Africa the dominant language reflects the majority of the ethnic group found in that province. It follows then that while there are different racial groups in the province of KwaZulu-Natal, more than 77.8% of the total population of KwaZulu-Natal speak isiZulu as their first language (The languages of South Africa, 6 November 2012). By extension, Zulu people are ‘the largest ethnic group in South Africa’ (Ethnologue 2009). Essentially, therefore, in the new dispensation it is appropriate for isiZulu that it be promoted in such a way that even speakers of other languages are encouraged to learn it, even if only its basics. The exercise might be worthwhile as it may result in understanding of the thought pattern of owners of the language while further improving social barriers that are likely to happen as a result of prejudices that take place when in-group members interact with out-group members (Stephan *et.al.* 2000).

Contextual Background of the University of Zululand

The following information is consciously offered as a way of contextualizing the present article. I joined the University of Zululand (Unizulu) in the beginning of 2012 bringing seventeen years of academic experience and expertise from one of the former traditional English universities in the country. Unizulu is a rural based comprehensive university catering for students mostly from formerly disadvantaged backgrounds. During apartheid era the language policy for the University of Zululand was Afrikaans, English

Correlation between Student Performance and Medium of Instruction

and isiZulu. However, as was the case in other universities nationwide where English (and sometimes Afrikaans) was a *lingua franca*, Unizulu used English as a medium of instruction. Prah (2006:15) expounds this problem when he extrapolates that:

Everywhere, African post-colonial regimes have on paper raised the status of the Indigenous African Languages, but nothing beyond this has invariably been achieved.

The above sentiment is shared by Mfum-Mensah (2005) who asserts that colonialism deprived the African child of his or her cultural heritage. Thus, in the context of Unizulu, isiZulu was only used for courses offered in the then Department of IsiZulu Namagugu, now called the Department of African Languages and Culture. The current Draft of the University of Zululand language policy advances English and isiZulu in line with the objectives of South Africa's multilingual policy. Coincidentally, the dialogue about reviving indigenous African languages ensues at a time when, Unizulu's first black Rector, Prof. A.C. Nkabinde, a man who fostered the culture of academic discourse in indigenous African languages and whose work fuelled a desire to preserve isiZulu as an indigenous language, has just been laid to rest (Mthiyane 2014:8).

It has been established that the issue of language policy in institutions of higher learning is not a matter of choice but it is a mandatory one in post-apartheid South Africa. Thus in order to derive optimum benefit from South Africa's multilingual society proficiency and awareness are encouraged. With the Unizulu situated in the heart of the province of KwaZulu-Natal where the majority of the population speaks isiZulu, it follows that a vast number of students comes from surrounding communities. These students have been schooled in English as a medium of instruction from very early ages, in line with the scenario presented in the introduction of this paper. Their mother tongue has not been fully integrated with English thus creating knowledge gaps. As part of my duties when I was employed at Unizulu, I was to teach an undergraduate component of a module which was aimed at introducing students to research. Furthermore, students taking this module do all other modules in the Department of African Languages and Culture in isiZulu.

Without any resources in place I set out to prepare a manual in which I simplified points that I deemed important in the introductory course of

research. Since there were no relevant resources available for the course I made use of works published in English to prepare a manual for my students. It follows that my simplified version of the course manual was also in English. In the section that follows I have not tried to be sophisticated in my methodology as I have allowed my experiences to talk for themselves without trying to force information into neat academic grids and conventional packages. In this article I am thus reporting on my first-hand experience which is, nonetheless, guided by the theory of self-reflexivity and scholarly literature.

Theoretical Framework

The notion of reflexivity has become progressively widespread in qualitative research as a way of supporting claims of reliability and trustworthiness (Rolfe 2006). It revolves around having an on-going dialogue with your total self about what you are facing as it happens (Nagala 2004). Its objective is to learn from ones' experiences with a purpose of cultivating the quality of ones' dealings with others in future encounters. Following this framework the researcher stops and reflects about his or her practice. In simple terms and as described by Mauthner and Doucet (1998) self-reflexivity, therefore, refers to reflecting upon and being considerate about our own personal, political and intellectual environments as researchers and making calculated adaptations in relation to our experiences. While Dowling (2006) makes a remarkable argument that there is no single established viewpoint on reflexivity as a theoretical basis in qualitative research, some facts as far as its trends are concerned are not disputed. In essence, therefore, reflexivity serves as a means of stimulating proficiency using reflection as a platform (Allyson 2007). In the context of my experiences in relation to lecturing language delivery modes with reference to the course in question, all these descriptions are befitting as my paper explains exactly what brought about change in my teaching style which is what this article reports about. The reflection draws on similar studies involving interactions between teachers and their students where reflexivity was employed (Kane *et. al.* 2002; 2006 and 2013) and Kane and Staiger (2008). However, I need to point out that the variables and settings in the cited studies were different from my current study since language was not a point of departure. Thus, this article reports on facts as I

experienced them and their impact on me as well as on my students. No matter how unsophisticated the report may seem it is a true reflection of my observations and as such deserves to be accepted as it is.

Methodology

My data collection methodology is, in the main, influenced by Kane who, in collaboration with a number of scholars, has and continues to effectively make use of students' performance records as a point of departure in studies which deal with accountability in the classroom environment, teacher-student effectiveness and measuring one's performance (Kane *et al.* 2002, 2006, and 2013). The same discourse is also taken up by Aaronson *et al.* (2007) and Tyler *et al.* (2010) indicating the need for teachers and university lecturers to constantly refer to students' records as a barometer of their own accountability to those entrusted to them. This is one of the commendable ways of evaluating one's performance. Even though the above measures were not language related *per se* as has already been pointed out, they are, nevertheless, relevant in this discussion as the end product is the same; quality assurance of our teaching methods and advancement of student success rate. It must be noted that while the article deals with three cohorts, it is my approach and the results yielded that are of essence in this discussion.

The scope of the data used in this article is in the form of students' grades from students' records in the said module and spanning a period of three years. Being a first semester course, *Introduction to Research* is a component of a module named *Heritage, isiNtu Linguistics and Introduction to Research* as has already been stated. It is taught between January and June. Therefore, the data used in this article comes from 2012 (January-June), 2013 (January-June) and 2014 (January to June). In each year, the data comprises an average of four continuous assessment activities during the semester, excluding final examinations. The four assessment tools were in the form of a test, individually written assignments, written group assignments and group presentation based on the course manual. The rationale for excluding final examination results is that they include students' grades from two other components taught by other colleagues that are not part of this paper. This article thus confines itself to students' scores attained in only my component of the module.

In 2012 the assessments were derived from the manual in which only **English resources** had been made use of and which I had taught **entirely in English**. Students' responses were also given solely in English. The total number of students who were registered during this year was 198. At the end of the semester the students obtained the following marks which follow the grading system of Unizulu:

TABLE 1: Students' grades when both the Introduction to Research Manual and the medium of instruction were only English

Year	Registered students	Grades % & Description	Frequency	Average in %
2012	198 (MY MEDIAN)	75 and above (Distinction)	0	0
		65-74 (Merit)	20	10
		50-64 (Pass)	99	50
		0-49 (Fail)	79	40

The above poor performance reflected in student grades suggested to me that there was something I was not doing quite right. Since I was the one who had designed the course from scratch I needed to evaluate it in order to improve the quality of my students' performance. I therefore took an initiative and did some introspection on the language delivery mode that I was using. It was against this background that in 2013 I resorted to using the **same manual** while introducing isiZulu in its teaching since it was the home language of all students. However, English was not done away with as assignments and tests could be written in any of the two languages. The results were better than in 2012. They were as follows.

TABLE 2: Students' grades when the Introduction to Research Manual was only available in English but the medium of instruction was English and IsiZulu

Year	Registered students	Grades % & Description	Frequency	Average in %
2013	(MY MEDIAN)	75 and above (Distinction)	5	2
		65-74 (Merit)	62	28
		50-64 (Pass)	108	49
		0-49 (Fail)	47	21

The gradual progress in student performance in 2013 in comparison to 2012 encouraged me to move a step further in improving student grades. Hence in 2014 I translated the English version of my manual from English into isiZulu. I believed that the strategy would further enhance results. My translation was guided by Descriptive Translation theories which maintain that translations can never be thorough equivalents of their originals since every translation encompasses a certain amount of manipulation for a particular purpose (Hermans 1985). Taking the argument forward, Lefevere (1992) and Bassnett-McGurie (2002) assert that the socio-cultural environment in which translations take place should be considered at all times when translating. These specialists claim that translations are never produced in a vacuum but that they are part of a larger system and should, therefore, be described in terms of the target system. In cognizance of the above and fully aware of my limitations since there was no research terminology that had been agreed upon, precautions were taken to ensure that students derived maximum benefit from the exercise. As a result students were given both English and isiZulu versions of the manual. I also made use of both versions when I taught the module. My classes turned into fully-fledged bilingual sessions with students continuing to do assignments in a language of their choice. The table below reflects accelerated students' achievement under reviewed dual media of instruction.

TABLE 3: Students’ grades when both the Introduction to Research Manual and the medium of instruction were English and IsiZulu

Year	Registered students	Grades % & Description	Frequency	Average in %
2014	(MY MEDIAN)	75 and above (Distinction)	49	19
		65-74 (Merit)	131	51
		50-64 (Pass)	53	20
		0-49 (Fail)	25	10

Data Analysis

The analysis must be read against the idea of *ceteris parabis*. This Latin phrase means that one may arrive at valid assumptions by controlling other variables that could affect one’s assumptions (Boutilier *et al.* 2004). Therefore in the case of this paper without bringing on complicated statistical analysis to the tables above, I am particularly examining student performance against the progressive integration of isiZulu and English. A quick look at the tables above shows that there is a steady improvement in student grades between 2012 and 2014. When teaching and learning were solely in English student performance was unequivocally very poor. For example there were no students in the category 75 and above (Distinction) with the failure rate standing at 40%. Students at the median level (50-64 and 65-74) comprised 60% (See Table 1).

When I introduced isiZulu in my teaching in 2013 and allowed students to use either English or isiZulu in their assessments there was a rise in the student pass rate. Even though the manual was still only available in English, there was a slight improvement in the 75% and above bracket with 5 students obtaining a Distinction as opposed to none in 2012. In the 50-64 and 65-74 there was 77% achievement rate and the drop to 21% in the failure rate indicates that the language freedom that students were given worked to their advantage (See Table 2).

Correlation between Student Performance and Medium of Instruction

After the manual was translated into isiZulu in 2014 while the English version also remained available, there was an even greater improvement in student performance. The percentage rise of 19% distinctions, a drop to 10% in the failure rate and a median drop to 71% from previous 77% average shows that language freedom has a positive impact on students. A massive drop in the failure rate and a move from median to a higher bracket attest to this reality (See Table 3).

Implications of Self-reflexivity

Self-reflexivity implies that one has to constantly review one's ways of doing things as this serves as a barometer to measure one's performance in a particular context. In line with (Allyson 2007) who argues that self-reflexivity can be used as a podium for enhancing proficiency I believe that this is exactly what it did as far as my component of the module was concerned. When I adopted a different style of teaching by gradually introducing isiZulu, students accomplished better results. Similarly, as attested to by Clemensen (2010) mother-tongue teaching tremendously empowers students. When isiZulu was introduced, not only did it alleviate my anxiety about student performance, but students also emerged stronger. The 2014 class who had a privilege of a dual language teaching and learning experience in every manner became a better manageable class than the 2012 and 2013 classes. When all material was readily available in English and isiZulu students found freedom in consulting both versions and to weigh which one was more accessible to them. The availability of material in both languages coupled with the freedom of choice in their usage cannot be overemphasized in our transforming society where indigenous African languages require promotion and development. Because students had both manuals even those who opted to do their assignments in English felt comfortable to do so because the isiZulu version gave them assurance that what they were writing in English was indeed what was explained in the isiZulu version. The situation inadvertently promoted dual medium of teaching and learning while supporting students in owning knowledge (Table 3).

Conclusion

One of the responsibilities of PANSALB is to ‘promote and create conditions for the development and use of all official languages’ (Mesthrie 2002:24). Because English, as one of the official languages, is already well developed, in support of South Africa’s multilingual policy, isiZulu, like other African languages that did not receive parity in the apartheid era, needs to be increasingly developed to an extent that it can find room in the South African classroom even where non isiZulu students are concerned. In this article I have pointed out how I had, in the beginning of my career at Unizulu, used English resources to compile my students’ manual which I also taught purely in English overlooking the fact that all students were Zulu speakers. With gradual introduction of isiZulu and integrating it with English an observable improvement in student performance was seen. When the manual was translated into isiZulu the improvement was even greater.

The article has also talked about the concept of self-reflexivity as a way of measuring one’s teaching methods. It was established that the reflexive approach is effective in assessing and improving one’s teaching methodologies while also enhancing students’ performance. The discussion has further demonstrated that in a multilingual society like South Africa and in keeping with the country’s multilingual policy, it would be fallacious to comply with models that entirely adopt substitution of ex-colonial foreign languages with indigenous languages as media of instruction. Instead the paper has advocated for a middle way which seeks to see indigenous languages being steadily developed to an extent that they can also be confidently used to reflect a transformed society. Thus for a bilingual lecturer, in particular, it would be to the great advantage of students to impart knowledge using dual media especially in those courses which use concepts which students are not acquainted with. It is also a contention in this paper that when isiZulu and English are integrated students perform better across the board.

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The Use of a Situational Approach in Teaching isiZulu Language to Non-mother Tongue Speakers

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Abstract

This paper reports on a study in which Krashen's second language acquisition theory was used in the teaching of isiZulu to non-mother tongue speakers in a university setting. Krashen posits that second language acquisition is very similar to the process that children use in acquiring first and second languages. He further argues that learners should have meaningful interactions in the target language for the acquisition process to occur. In the paper, we expand on Krashen's natural approach and argue that to accelerate the second language acquisition process, second language students should engage with native speakers meaningfully and authentically. We used qualitative methodologies to generate data on lecturers' and tutors' experiences of teaching isiZulu as a second language. Our findings confirm that approaches to teaching second language must indeed provide second language students with opportunities to engage with native speakers.

Keywords: situational approach, isiZulu, non-mother tongue, students, university, Krashen's theory

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noSibusiso Ntuli** *Ukusetshenziswa Kwendlela Yesimo
Ukufundisa IsiZulu Kubafundi Abangasincelanga Ebeleni*

Isifingqo

Leli phepha liqonde ukubika ngocwaningo lapho injulalwazi kaKrashen yokufunda ulimi lokwengeza isetshenziswe ukufundisa isiZulu kwabangaluncelanga ebeleni esikhungweni semfundo ephakeme. Kule njulalwazi, uKrashen ubalula ukuthi ukufunda ulimi lokwengeza kuyafana nendlela izingane eziyisebenzisayo ekufundeni ulimi lwasekhaya kanye nolokwengeza. Uyaqhubeka uKrashen aveze ukuthi abafundi kumele babe nokuxhumana okwanele nabanikazi balolo limi olufundwayo ukuze ukufunda kube yimpumelelo. Kuleli phepha senaba endleleni yokufunda ulimi yemvelo kaKrashen, bese siveza ukuthi ukukhuthaza indlela yokufunda ulimi lokwengeza, abafundi bolimi lokwengeza kumele baxhumane nabanikazi bolimi. Sisebenzise indlela yekhwalithethivu ukuqoqa ulwazi kubafundisi nabasizi babo abafundisa isiZulu njengolimi lokwengeza. Ucwaningo luveza ubufakazi obuqinisekisa ukuthi izindlela zokufundisa ulimi lokwengeza kufanele ngempela zinikeze abafundi bolimi lokwengeza amathuba okuxhumana nabalusebenzisa njengolimi lwasekhaya.

Introduction

In recent times, South Africa has adopted a move to promote and develop African languages that were previously neglected during the apartheid era. Consequently, a slight growing interest in learning African languages is noticeable among some non-mother tongue speakers of such languages. The availability of basic language courses for non-mother tongue speakers in private organisations and public institutions is also a stimulus for the growing interest. In addition, learner books and workbooks in various forms have also been published on basic language and literacy relating to African languages (see, for example, Nyembezi 1979; Muller & Mthethwa 1982). However, from our review of literature, it transpired that not much research and literature has been generated regarding the teaching, learning and acquisition of African languages in South Africa.

Nevertheless, some may argue that there has been a distinct interest and a growing body of knowledge in second language acquisition, learning and teaching relating particularly to English (for example, Krashen 1981; Brumfit 1984; Kilfoil & Van der Walt 1997; Gass & Selinker 2001; Gawie & Thobedi 2004; Van der Walt & Hattingh 2007 and others). Particularly, Krashen (1981; 1982; Tricomi 1986), has done much work in developing

theory for second language acquisition. Even though Krashen's theory relates to the English language, his viewpoint is also applicable to other languages that are acquired, learnt and taught as second languages. Krashen's second language acquisition theory posits that language acquisition is similar to the process that children use in acquiring both first and second languages. This means, second language acquisition can be viewed as a natural process. The postulation is that second language speakers should have meaningful interaction in the target language during the acquisition process. This requires communication at a discourse competence level, which means vigorous natural communication in which speakers are not concerned with the form of their utterances but with the messages they are conveying, decoding and understanding. Clearly, in such situations the focus is more on fluency in the target language rather than accuracy in grammar. Therefore, this natural approach in second language acquisition does not emphasize the explicit teaching of grammatical rules and constant error correction. There is also considerable evidence arguing for this viewpoint that error correction is not only unnecessary but also inadvisable and even harmful to second language learners (Brown, Cazden & Bellugi 1973; Botha 1987; Woods 1989).

This paper, therefore, reports on a study in which we used Krashen's (1981) second language acquisition theory in the teaching of isiZulu to non-mother tongue speakers. We expand on Krashen's natural approach and argue that to accelerate the second language acquisition process, the meaningful interactions that second language learners engage with should occur in authentic situations and with native speakers of the target language.

In this paper, we begin with a brief discussion on language policy issues in South Africa that highlight how the marginalization of indigenous African languages during the apartheid era hindered the development of their pedagogy. We then discuss the qualitative research methodology we used in the project. Furthermore, we draw from Krashen's (1981) second language acquisition theory to analyze lecturers' and tutors' experiences in isiZulu non-mother tongue teaching of first year students at a South African university in KwaZulu-Natal. Finally, we discuss the implications of the situational approach.

Language Policy Issues in South Africa

During the apartheid era, South Africa had only English and Afrikaans as

official languages. These two languages were used in educational, political and socio-economic domains. In essence they were used to reinforce the apartheid philosophy (Alexander 1989; Kamwangamalu 2003). African languages were marginalized and their speakers were obliged to learn both English and Afrikaans in order to access education. First language speakers of English and Afrikaans were not expected, and most did not see the need, to learn African Languages since African languages were relegated to the inferior status. In contrast, in the new democratic South Africa, the status of nine African languages has been elevated as they are now official languages together with English and Afrikaans (Constitution of the Republic of South Africa, 1996). It was for this reason that the education sector including higher education aligned their language policies; with the resultant new Language in Education Policy (LiEP) (DBE 1997) and the Language Policy for Higher Education (LPHE) (DHET 2002).

The Language Policy for Higher Education (2002), amongst other things, aims at developing indigenous languages as languages of learning and teaching and also, promoting multilingualism. Higher education institutions, as centres of knowledge production, are expected to take the lead in promoting multilingualism. Some universities such as the University of KwaZulu-Natal (UKZN 2006); Rhodes University, the University of Johannesburg, University of Cape Town, and others (Kaschula 2013; Madiba & Mabiletja 2008; UKZN Transformation Charter 2012), have led the implementation of the multilingualism policy. In this, they have developed and reviewed their own language policies to promote the teaching and learning of African languages and their use as languages of learning and research. In such universities, (some of them were former English and Afrikaans medium universities), first language speakers of English and Afrikaans are slowly beginning to learn African Languages. In 2006, the University of KwaZulu-Natal (UKZN) introduced multilingualism policy to promote and develop isiZulu; and the UKZN language policy states that, 'isiZulu would be developed to provide students access to the language for research, learning and teaching' (Language Policy of the University of KwaZulu-Natal 2006: 3). Most importantly, in 2013 the UKZN Senate approved the introduction of a compulsory isiZulu module for all undergraduate students who are isiZulu non-mother tongue speakers across the University. The offering of the module commenced in 2014. However, it is important to highlight here that the data used for this project were collected

in 2013, and that was before the isiZulu compulsory module had started. Nonetheless isiZulu compulsory module was already offered as a requirement to all students in Education and in Health Sciences. In the following subsection, we explain the module and the research strategy that we followed.

Research Strategy

As alluded to earlier, Krashen’s natural approach (1981) was employed and expanded on in this study. In the course, students were provided with opportunities to engage with native speakers of isiZulu in different authentic situations. Such opportunities were linked to lectures and tutorials to enable both language learning and language acquisition processes to occur. For this, we draw from Krashen’s argument that the teaching and learning environment for second language learners should enable the systems of language acquisition and language learning to occur simultaneously (Krashen 1981), a point we discuss further in the next subsection. As such, as we developed isiZulu course for non-mother tongue speakers, we incorporated an authentic situational approach element. To draw attention to the nature of isiZulu course from which we generated data, in the following sections we discuss the course structure, a profile of students who participated in the course, and the mode of delivery.

The Course Structure

The structure of isiZulu course was arranged into thematic units (for example, *umndeni* (family), *ikhaya* (home), *isikole* (school) *iNyuvesi* (the university), and so on), which followed a similar format. The themes provided a framework in which various interactions could be identified. To illustrate the format for each theme, in table 1 below, we provide an example of ‘the family’ thematic unit and its contents, to enable the readers to have insights into the courses structure.

Table 1: The exemplar unit of the course structure

1. Theme	The Family (<i>Umndeni</i>)
2. Outcomes	To engage in basic conversations about their families

3. Background knowledge	Cultural information pertaining to The family (<i>Umndeni</i>); for example, kinship relations Concept of family in Zulu culture Family dynamics
4. Content knowledge	Situations: social activities, family activities/ceremonies Language usage : terms of address and Vocabulary linked to the theme Pronunciation : use of short text
4.1. Reinforcement activities	Pair activities: listening and speaking in different situations Group activities: role play
4.2. Practical application	Reading text and writing assignment: family-tree
5. Mini project	Interview isiZulu mother tongue speaker about his/her family tree
6. Tutorials	Reflection on the family tree Discussion based on the isiZulu speaker's family tree Viewing–DVD: <i>umembeso umabo</i> (gift giving ceremonies occurring in particular times in Zulu culture)
7. Assessment	Self-assessment Peer assessment
8. Further reading	Selected texts
9. Reference notes	nouns, verbs, possessive pronouns, demonstrative pronouns, adjectives, adverbs

As shown in Table 1 above, the thematic unit provides opportunities for learning relevant cultural information of the target language, the grammatical structure, engaging with the language usage, and interacting with native speakers in natural settings. Since language is embedded in culture, it exposes learners to relevant cultural aspects that give them better understanding of the language usage context. Hence, each unit began with brief cultural information linked to the theme. For example, students were taught about the concept of the family in Zulu culture, where the meaning of family is not

limited to the idea of the nuclear family as in the English culture. In the content knowledge, students were taught grammatical structures relevant to the theme, which they further independently studied from reference notes obtained in class. Moreover, the grammatical structures were taught and contextualized in authentic texts. For example, the nouns, *ubaba* (father), *ubabekazi* (aunt), *udadewethu* (sister), *umfowethu* (brother), and *umalume* (uncle) were taught in the thematic unit and were contextualised within the family tree. The teaching of the nouns was also integrated with the cultural information that was taught at the beginning of the theme. This allowed students to manipulate the grammatical structures in authentic texts as they gained the language usage from the native speakers' perspectives.

In order to extend opportunities for language usage in real contexts, students had to do a mini project linked to the theme that required them to interact with first language speakers. For example, as shown in table one above, each student interviewed isiZulu speaker about his/her family tree. Students had to choose the native speaker they would interview either on campus or in the community. This allowed them to schedule the mini project during their own time. They filled a report and discussed their experiences of the mini project during tutorial sessions. The assessment further provided opportunities for language learning as it incorporated peer assessment.

Profile of Students Participating in the Course

One-hundred and sixty students enrolled in isiZulu course for non-mother tongue speakers. Although this is a compulsory module across the university, it is again mandatory for Bachelor of Education (B Ed.) students. This is in line with the Department of Higher Education policy as it emphasises that Bachelor of Education students are required to have a second language competence (*Department of Higher Education and Training 2011*). Furthermore, it is significant for the non-native speakers of isiZulu to take this module. It is an advantage to them as they gain conversational skills, which they would require when they teach learners in the schools, given that 80% of the people in KwaZulu-Natal speak isiZulu as a home language (*Statistics South Africa 2011*). The significance of this is that the Language Policy for Higher Education (2002) emphasizes the importance of teachers' competence in the language of learners they teach.

This module consists of a diverse group of first year students from different cultural, linguistic, racial, and geographical backgrounds. The students usually speak different home languages such as English, Sesotho, Sepedi, Venda, Turkish, Kinyarwanda, and siSwati. Since students came from diverse language backgrounds, it is obvious that they were also diverse in terms of racial representation. Some of these students were Whites, Indians, Coloureds, Africans (from different African countries like Burundi, and Turkey, as well as other provinces of South Africa (Limpopo, Mpumalanga, and KwaZulu-Natal). It was critical for us to note the profile of the students as it related to the time they spent interacting with isiZulu native speakers. For example, students who resided on campus (mainly, African) and had no transport of their own, had more opportunities to interact with native speakers either on campus or at the taxi ranks and bus ranks.

Mode of Delivery

The course itself is a semester module that was taught within 14 weeks. In each week, there were three contact sessions (three double periods). Of these, two contact sessions were allocated for lectures, and one contact session was allocated for tutorials. Students were divided into three lecture groups; about 50 students in each group. Content knowledge was taught during the lectures, where reinforcement activities were also given. Students were also given mini projects during both lectures and tutorials. Besides the content knowledge that related to the theme, students were also taught classroom expressions that were meant to help them with their everyday classroom communication. Some classroom expressions related to the teacher's usual commands and others related to students' responses and requests. Table 2 below shows examples of such classroom expressions with their English translations.

Table 2: Examples of daily classroom expressions

A. Classroom expressions	B. English translations
Ngiyaxolisa	I am sorry
Uxolo, ngicela ukubuza	Excuse me, may I ask
Sithini ngesiZulu...?	What do we say in isiZulu...?

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Ngcicela ukuphuma	May I go out
Ngcicela ungiphindele	May you please repeat for me
Siyabhala manje. Vulani izincwadi!	We are writing now. Open your books.
Niyezwa?	Do you understand?

During class periods each lecture group was divided into two tutorial groups, and tutors facilitated the tutorial activities during the tutorial sessions. In the tutorial sessions, students presented and discussed the mini project they had done, and engaged in language activities (for example, reciting folk songs and role-playing) in the target language. The interaction was meant to help students practise the spoken language. Tables 3 and 4 below show two examples of folk songs that were used during tutorials:

**Table 3: Folk song 1 –
Izinyon’ezinhlanu (Five birds)**

<p><u>Izinyoni ezinhlanu</u> <i>Izinyon’ ezinhlanu, zazihlez’ emthini, Yathi le, sibonani laphaya? Yathi le, yindoda nesibhamu. Yathi le, asibalekeni. Yathi le, asicasheni. Yathi le, asesabi thina, asesabi thina. Aqhu!Sash’ isibhamu! Aqhu!Sash’ isibhamu! Aqhu!Sash’ isibhamu! Aqhu!Sash’ isibhamu! Aqhu!Sash’ isibhamu! Aqhu!Sash’ isibhamu! Zaf’izinyon’ezinhlanu!</i></p>	<p><u>Five birds</u> Five birds were sitting on a tree, Bird one said, what do we see ov Bird two said, it’s a man and the Bird three said, let us fly away. Bird four said, let us hide. Bird five said, we are not scared, Bang! Goes the gun! Bang! Goes the gun! Bang! Goes the gun! Bang! Goes the gun! Bang! Goes the gun! They died; the five birds!</p>
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**Table 4: Folk song 2 – We
Nomathemba!
Nomathemba! (Hey!**

<p><u>We Nomathemba!</u> <i>We Nomathemba!</i></p>	<p><u>Hey! Nomathemba!</u> Hey! Nomathemba!</p>
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<p><i>Ushaywe ubani?</i> <i>Yiyo le ndoda.</i> <i>Ibize ize la!</i> <i>Hhayi! Ngiyesaba.</i> <i>Gibela nant' ihhashi!</i> <i>Hhayi! Ngiyesaba.</i> <i>Ehl' amathamb' ebhek' ezansi</i> <i>Ehl' amathamb' ebhek' ezansi</i> <i>Enyuk' amathamb' ebhek' ephezulu</i> <i>Enyuk' amathamb' ebhek' ephezulu</i></p>	<p>Who hit you? It is this very man. Call him to come here! No ways! I'm scared. Ride on this horse! No ways! I'm scared. Down go the bones, and down go the bones (I give up) Up go the bones, and up go the bones (I am irritated)</p>
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Activities such as those shown in tables 3 and 4 above, were accompanied by physical actions. Tutors who were native speakers of the language facilitated and directed the actions. Tutorial sessions were lively and carefree much to the enjoyment of tutors and students themselves.

Our research strategy draws from lecturers' and tutors' experiences of teaching and tutoring isiZulu second language course. Since we integrate our discussion with Krashen's theory, we briefly discuss the theory in the next sub-section.

Krashen's Second Language Acquisition Theory

Originally, Krashen's (1981) theory of second language acquisition had five main hypotheses of second language acquisition; namely, (1) the Acquisition-Learning hypothesis, (2) the Monitor hypothesis, (3) the Input hypothesis, (4) the Natural Order hypothesis, (5) and the Affective Filter hypothesis. However, as the theory developed and matured, it later became known as the Monitor Hypothesis. According to Krashen, (1981) two independent systems of second language performance exist; namely, the acquired system and the learned system. The acquired system is the product of a subconscious process very similar to the processes children undergo when they acquire their first language. Second language acquisition requires meaningful interaction in the target language where participants engage in natural communication situations. In this way, speakers focus more on the communicative act rather than on the form of their utterances (Brown, Cazden & Bellugi 1973). In other words, as non-mother tongue speakers communicate with native

speakers, they attend to relaying and / or decoding the messages communicated and not on the correctness of grammar of their utterances. Thus, in Krashen's view language acquisition neither requires broad use of conscious grammatical rules, nor tedious drill. He further argues that conversations with native speakers in the real world support the acquisition process. However, Krashen does not dismiss completely the teaching of grammar/rules to second language learners. He argues for the purpose and the approaches in teaching these. He explains that a relationship exists between acquisition and learning and that the latter influences the former.

In Krashen's (1981) viewpoint, the teaching of grammar should occur alongside the creation of natural settings for language learning that will facilitate acquisition. In this way, the target language grammatical structures learnt would assist the second language learner to monitor (by planning, editing, and correcting) the acquired interlanguage. However, the monitoring process occurs mostly when there is adequate time such as in written tasks rather than in spoken language. In this sense, that we concur with Krashen's (1981) argument and further argue that the theory has implications for second language teaching approaches in formal settings, as it suggests that second language learning situations should enable the processes of both the acquired and the learned systems to function simultaneously. Our argument therefore, is that second language teaching approaches should be structured in such a way that they certainly provide opportunities for second language learners to acquire the language. When teaching focuses only on the grammatical structures, it is possible that learners would know the rules of grammar but still lack the knowledge to use the target language (Krashen 1981). In the following discussion, we present the findings and implications of the project where we highlight how the situational approach facilitated the acquisition of the target language.

The Situational Approach in Second Language Acquisition

Our findings present the lecturers and tutors' experiences of teaching and tutoring in isiZulu course, respectively. We also integrate their observations of the impact of the course. We present the findings under the following three themes: students' interest and confidence, academic performance, and socio-cultural integration.

Interest and Confidence

As discussed earlier in the paper, Krashen (1981) postulates that for second language learning two independent systems of second language performance that exists (acquired and learned systems) should occur simultaneously. Furthermore, the acquisition system requires second language learners to have opportunities for meaningful interaction in natural environments, mainly with native speakers. Thus, providing meaningful activities that are based in real life situations in the classroom and in the project equips students with the language they can use to communicate messages in real life conversations. When students are communicating real messages that are linked to the activities they gain confidence for the target language practical situations. In the same breath, in isiZulu second language course, we found that students who participated in the study demonstrated interest and confidence when communicating with isiZulu first language speakers in their everyday situations. They could initiate conversations with lecturers and other students on campus. For example, when they needed assistance they would use the learnt expressions. In one instance when a student was looking for her lecturer, she asked,

Sawubona. Ngifuna uMiss Msomi. Ngingqongqoza ehhovisi lakhe angimtholi. Ukhona yini namhlanje? (Good day. I am looking for Miss Msomi. I am knocking at her office, I can't find her. Is she present today?)

Another dialogue between two students and a lecturer went like this:

Students: *Sanibona.* (Good morning)

Lecturer: *Yebo, nifuna bani?* (Good morning. Who are you looking for?)

Student 1: *Sifuna uMiss Msomi.* (We are looking for Miss Msomi)

Lecturer: *Akekho yini ehhovisi lakhe?* (Is she not in her office?)

Student 1: *Ukhona kodwa kukhona omunye umfundi phakathi.*

(She is there, but there is another student inside)

Lecturer: *Ubani ofuna uMiss Msomi? Uwena noma yilo?*

(Who is looking for Miss Msomi, is it you or this one?)

Student 1: *Hhayi, akumina, ngiphelezele uNatasha.*

(No, it is not me, I am accompanying Natasha).

The Use of a Situational Approach in Teaching isiZulu Language

The students' success in using the language meaningfully develops interest in using the target language all the time. This was evident in the course where second language learners on several occasions used the target language (isiZulu) even amongst themselves. Besides communicating with the home language speakers, students attempted to use the language amongst themselves outside the classroom. In one instance, one lecturer overheard two students talking:

Student 1: *Hhayi bo! Wenzani wena?* (Hey, you! What are you doing)?

Student 2: *Ngiyahamba.* (I am going)

Lecturer: *Hawu! Nihluluma isiZulu?* (Ha! Are you speaking isiZulu)?

Students 1 & 2: *Siyazama nje.* (We are just trying).

These examples show that the students' conversations with native speakers during the course activities supported the acquisition process. However, the opportunities for meaningful interactions that students had with the native speakers were alongside the teaching of grammar/ rules during lecture sessions. Nonetheless, the grammar teaching was also contextualized in authentic texts.

Improved Academic Performance

The students' achievements were not only confined to communication through the spoken word, but it was visible in their academic performance on written tasks. Although students started the course without any knowledge of the target language, they displayed an improved competence in verbal communication, and there was a remarkable progress in their reading comprehension abilities. The students' progress was evident in the quality of the answers during their formative and summative assessments. For example; though the comprehension text in the examination paper was three pages long, students could read and understand it. Examiner's comments on the examination paper pointed out that the students scored significantly higher in questions that required their comprehension rather than the questions that required the application of the grammatical rules. Below are some of the students' responses based on isiZulu comprehension text whereby they were

required to read the questions and respond in isiZulu:

Question: *Uthandani ubaba kaZola?* (What does Zola's father like)?

Answer: *Ubaba uthanda ukulalela umculo kanye nokudoba.*

(Father likes to listen to music and fishing) (Student 1).

Question: *Ufundaphi uZola?* (Which school does Zola attend)?

Answer: *UZola [u]funda eMlazi Junior Primary School.*

(Zola attends uMlazi Junior Primary School) (Student 2).

As indicated in the above examples of two students' responses, it was observed that students had a good understanding of the reading comprehension text set on the examination paper. Although student one left out the qualifier (*kaZola*) in the subject, she displayed understanding of the core message in the question. This proves that language acquisition (particularly for message communication) is not dependent on knowing language grammatical rules. This is supported by Krashen (1981) who posits that language acquisition neither requires extensive use of conscious grammatical rules, nor tiresome drill, as discussed in the theoretical framework section. As discussed earlier in the paper, Brown, Cazden, and Bellugi (1973) reiterate that error correction and explicit teaching of rules are not relevant to language acquisition.

Further, in comprehension questions of the examination paper where students had to translate isiZulu sentences into English the responses showed a reasonable level of students' understanding of the language; for example:

Question: *Ngiyalithanda ikhaya lami.*

Answer: I love or like my house very much.

Question: *Efrijini kukhona ubisi.*

Answer: There is milk in the fridge.

Furthermore, the students' academic results of the final examination showed an improved level of achievement, see Table 5 below:

Table 5: Analysis of students' academic performance in the module

		Number of Students	Percentage of students
95% - 100%	1 st class: 'Outstanding'	07	5%
85% - 94%	1 st class: 'Excellent'	26	19%
75% - 84%	1 st class: 'Very Good'	38	27%
70% - 74%	Upper 2 nd class: 'Good'	21	15%
60% - 69%	Lower 2 nd class: 'Fair'	36	26%
50% - 59%	3 rd class: 'Adequate'	11	8%
0% - 48%	Fail	0	0%
	TOTAL PASS	140	100%

Socio-cultural Integration

One of the problems in South Africa is social integration among diverse racial groups (Freemantle 2012; van der Merwe & Managa 2012; Misago 2009; Azindow 2007). In the course, as students began to communicate in lectures and tutorials, they gained confidence to initiate basic conversations with native speakers using the target language in authentic situations. For example, in their greeting and basic conversation project, they initiated conversations with native speakers on campus. Since the teaching approach did not focus on grammar, they took little regard of breaking the grammar rules as they were intent to communicate messages. They would gladly meet as groups in open spaces on campus and perform their activities openly even in full view of other students. We therefore argue that the module offered opportunities to promote multilingualism among different cultural and racial groups of students at the university. Research indicates that multilingualism facilitates social cohesion in most multicultural societies (Romaine 2013; Ouane & Glanz 2010). When people learn other languages they begin to understand and tolerate the speakers of the target language better and then embrace their cultures. The integration of cultural information in themes in the course made the second language learners to understand the cultural context of the target language and that facilitated their interactions with native speakers.

Conclusion

In this paper, we have argued that knowledge of language rules needs to be contextualized when teaching a target language. We discussed how isiZulu course for non-mother tongue speakers was designed and taught to accommodate an authentic situational approach. We demonstrated how students have acquired competence in the target language, isiZulu, as seen in both their spoken and written responses. Furthermore, we have shown how these students have gained confidence when speaking with mother tongue speakers of isiZulu. Not only have students demonstrated the acquisition of the target language, they have also achieved language learning competence, as evidenced in their use of grammatical language structures when answering the examination paper. In addition, we have highlighted how students have academically performed in the summative assessment, as shown in Table 5. By engaging with Krashen's (1981) theory of second language learning, we have demonstrated how the situational approach can be successfully used to facilitate learning of the target language. We therefore conclude that using a situational approach on teaching a target language is an effective tool.

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Le Mpi Akuyona Eyamagwala: IsiZulu Njengolimi Lokufundisa Nokucwaninga ENyuvesi YaKwaZulu-Natali

Zinhle Primrose Nkosi

Isifingqo

Njengesikhungo semfundo ephakeme, iNyuvesi YaKwaZulu-Natali izimisele ukuthuthukisa ulimi lwesiZulu njengolimi lokuxhumana, ukufunda nokufundisa, nolokucwaninga. Inhloso yokuqala yalolu cwaningo ukuthola ukuthi bakuzwa kunjani ukufundisa ngolimi lwesiZulu abafundisi bolimi lwesiZulu ezingeni leziqo ze-*Bachelor of Education Honours* kanye neze-*Bachelor of Arts Honours*. Inhloso yesibili ukuthola ukuthi qhaza lini abalibambile abafundisi bolimi lwesiZulu abafundisa iziqo ze-*Bachelor of Education Honours* kanye nabe-*Bachelor of Arts Honours* ekwelekeleleni imizamo yeNyuvesi ukuthuthukisa ulimi lwesiZulu njengolimi lokufunda nokucwaninga kule Nyuvesi, kanye nokwandisa isibalo sabafundi abenza iziqo zabo ngolimi lwesiZulu. Phakathi kokutholakele kuyavela ukuthi abafundisi bazimisele ngokulekelela iphupho leNyuvesi lokuthuthukisa lolu limi, futhi abazimisele ngokuhlehlela emumva, nakuba zikhona izinselelo ababhekana nazo zizingi. Izinselelo ababhekana nazo zihlanganisa lokho abakuchaza njengokungesekelwa ngokwanele yiNyuvesi. Abakwenzayo ekuthuthukiseni lolu limi bakwenza ngoba bayaqonda ngegalelo lokusebenzisa isiZulu njengolimi lwasekhaya lwabafundi abaningi ekilasini. Nakuba abafundisi beveza ukuthi ukukhula kolimi lwesiZulu ngesivini akugculisi okwamanje, kodwa kubukeka likhona ithemba lokuthi lungakhula lolu limi, ikakhulukazi lapho lusetshenziswa ngabasebenzisi balo ekufundiseni nasekucwaningeni. Lokhu kungenzeka ngempumelelo ikakhulukazi uma iNyuvesi ingasungula izinhlelo zokukhuthaza ukusetshenziswa kwalolu limi ngendlela ethe xaxa, njengokuklomelela labo bafundisi nabafundi abenza ucwaningo baphinde bethule amaphepha abo

ngolimi lwesiZulu. Okunye futhi ukuthi abafundisi abangabeluleki bocwaningo olwenziwa ngesiZulu kumele baklonyeliswe ngeqhaza labo ekuthuthukiseni lolu limi nangokulwenza luthandeke kubafundi.

Amagama Asemqoka: *isiZulu, iNyuvesi yaKwaZulu-Natali, Iziqu Eziphakeme, Ukufundisa, Ukucwaninga, Imfundo Ephakeme.*

Zinhle Primrose Nkosi *This Battle is Not for Cowards: IsiZulu as the Medium of Teaching and Research at the University of KwaZulu-Natal*

Abstract

The University of KwaZulu-Natal is keen to promote isiZulu for the purposes of communication, research, teaching and learning. The objectives of this research are two-fold: Firstly, the paper seeks to explore lecturers' experiences in using isiZulu as the medium of instruction in teaching degree students at the Bachelor of Education Honours (B Ed. Hons) and Bachelor of Arts Honours (BA Hons) levels. Secondly, the paper seeks to explore the role played by the B Ed. Hons and BA Hons lecturers in assisting the University to promote and develop isiZulu. Findings indicate that participating lecturers are committed to promoting the development of isiZulu in education; they persevere in spite of challenges such as inadequate university support. The reason for their commitment is that they appreciate the value of using isiZulu, the mother tongue of the majority of students in the classroom. Despite the fact that the participating lecturers feel that the acceleration to grow isiZulu in research and higher education teaching and learning is not currently sufficient, there are possibilities for growth if isiZulu is utilised in teaching and research. This is possible if the University is willing to create programmes encouraging the extensive use of isiZulu by, for example, rewarding lecturers and students who conduct their studies and present papers in isiZulu. In addition, there should be incentives for lecturers who supervise students who write their dissertations and theses in isiZulu.

Isingeniso Nesendlalelo

Ukufundisa nokufunda ngezilimi zoMdabu zase-Afrika yinto eseyenzeka

kodwa engakenzeki ngokugculisayo ezikhungweni eziningi zeMfundo ephakeme eNingizimu Afrika, kakhulukazi eziqwini eziphakeme zemfundo. Ngezikhathi zikahulumeni wobandlululo imfundo yayitholakala kuphela ngolimi lwesiNgisi noma lwesiBhunu ezikhungweni zemfundo ephakeme eNingizimu Afrika. Emva kokufika kukahulumeni wentando yeningi ngo-1994, kwaqala kwaba khona izinguquko eziningi njengakwezoMnotho, kwezeMpilo, kwezeMfundo, okuhlanganisa nokusetshenziswa kwezilimi kwezeMfundo. Izinguquko eziphathelene nokusetshenziswa kwezilimi kwezeMfundo zaba khona kuyo yomibili iminyango yemfundo, emfundweni eyisisekelo nasemfundweni ephakeme. Nokho-ke lezo zinguquko azisheshanga zabonakala ukwenzeka emfundweni ephakeme, kakhulukazi ezingeni leziqo eziphakeme, nakuba imithetho yayisiguquliwe. Izinguquko kulezi zilimi zazimayelana nokuthuthukiswa kwazo, okuhlanganisa ukufundisa, ukufunda, nokucwaninga ngazo. Izilimi okukhulunywa ngazo lapha yilezi: isiZulu, isiXhosa, isiNdebele, isiSwazi, isiSuthu, isiPedi, isiTsonga, isiTswana kanye nesiVenda.

Nokho-ke esikhathini samanje izikhungo zemfundo ephakeme ziyazama ukuba zisebenzise lezi zilimi zoMdabu zase-Afrika emfundweni, ukuzama ukuvala igebe elalivuleke ngezikhathi zobandlululo, lapho izilimi zoMdabu zase-Afrika zazingaphathwa ngendlela efanele futhi zingasetshenziswa ukuthola imfundo ephakeme. Nakuba sesiside isikhathi kwaba nezinguquko eziphathelene nokusetshenziswa kwezilimi ngokulinganayo emfundweni, kodwa akusiyo into esinesikhathi eside yenzeka ukuba imfundo ephakeme itholakale ngezilimi zoMdabu zase-Afrika ezikhungweni eziningi zemfundo ephakeme, kakhulukazi eziqwini eziphakeme (*postgraduate degrees*). Ngisho namanje kuseyizikhungo ezimbalwa esezibonakale ziyisukumela phezulu indaba yokufundisa ngalezi zilimi. Isibonelo, Esikoleni SeMfundo, eNyuvesi YaKwaZulu-Natali (UKZN) ukufundisa ngolimi lwesiZulu ezingeni leziqo ze-*Bachelor of Education Honours* kwaqala ngonyaka ka-2012, nakhona kulabo bafundi abagogoda eMnyangweni WezeZilimi, ikakhulukazi abafunda ngolimi lwesiZulu. Ezifundweni zoMnyango WezeZilimi ezingeni leziqo ze-*Honours* abafundi bayazikhethela ukufunda ngolimi lwesiZulu noma lwesiNgisi. Ngaphandle kokuba izilimi zesiNtu/zomdabu zibe yizilimi zokufundisa, esinye isinyathelo esibalulekile esithathwe yiNyuvesi yaKwaZulu-Natali ukuba isifundo sesiZulu sibe yimpoqo onyakeni wokuqala kulabo bafundi abangasikhulumi njengolimi lwasekhaya (De Vos 2013).

Eminyakeni edlule ngezikhathi zobandlululo, izilimi zoMdabu zase-Afrika zazifundwa ngolimi lwesiNgisi ezikhungweni zemfundo ephakeme. Isibonelo, izifundo zolimi lwesiZulu nje zazifundwa ngolimi lwesiNgisi emanyuvesi (njengase-*University of Natal*, e-*University of South Africa*, nase-*University of Zululand*). Lokhu kwakudala enkulu inkinga, uthisha oseqeqeshiwe sekufanele asebenzise amatemu esiZulu ukufundisa abafundi bolimi lwesiZulu, njengoba isiZulu sifundwa ngolimi lwesiZulu ezikoleni. Lokhu kwakwenzeka nakwezinye izilimi zoMdabu, kwakungacini kuphela olimini lwesiZulu.

Nakuba sesadlula obandlululweni, insila yobandlululo isasele kwabaningi. Le nsila ibonakala ngokuthi kuthi nalapho uhulumeni nezikhungo zemfundo ephakeme sekuvumela ukusetshenziswa kwezilimi zoMdabu zase-Afrika, kodwa iningi labafundi nabafundisi, libe lilokhu likhombisa ukungakuthakaseli kahle ukufunda kumbe ukufundiswa ngezilimi zesiNtu (zoMdabu). Kunalokho abantu abaningi, (okuhlanganisa nabafundisi bezilimi zase-Afrika abangama-Afrika basemanyuvesi ehlukene, abasezikoleni zemfundo eyisisekelo, abafundi abasaqeqeshwa) basabona isiNgisi kuyilona lulimi oluhloniphekile futhi olufanele imfundo ephakeme. Lokhu akugcini kubafundisi nabafundi kuphela, kepha ngisho nabazali abaningi bancamela ukuba izingane zabo zifunde futhi zifundiswe ngolimi lwesiNgisi (Eketsang 2013; Kamwangamalu 2003; Nkosi 2013; Somhlahlo 2009). Inkinga enkulu idalwa ukuthi isiNgisi kubukeka sithathwa njengolimi umuntu abonakala ngalo ukuthi ungunqeqe kangakanani. UMngadi (2013) no-wa Thiongo (1986) bathi isiNgisi kubukeka sengathi yilona lulimi okuhlolwa ngalo izinga lokuhlakanipha komuntu. Lokhu kwenzeka nakuba uMthethosisekelo weZwe laseNingizimu Afrika ukugcizelela ukuthi izilimi zonke ezisemthethweni eNingizimu Afrika ziyalingana, kumele zisetshenziswe futhi zihlonishwe ngokulinganayo (*Constitution of the Republic of South Africa* 1996). Ngakho-ke ukungabi nesasasa ngezilimi zesiNtu (zoMdabu zase-Afrika) kuyinkinga ngoba kunomthelela ekubeni abafundisi abaningi bangazimbandakanyi nalezo zifundo ezifundiswa ngalezi zilimi.

Ucwaningo oluningi luyakufakazela ukuthi izilimi zoMdabu zase-Afrika zibukeleka phansi, yingakho zingadlondlobali ngendlela efanele (Adegbija 2004; Kamwangamalu 2003; Kamwendo 2010). Lokhu kubukeleka phansi kwezilimi zoMdabu akusikho kuphela ukuthi zibukelwa phansi yilabo okungezona izilimi zabo, kodwa ngisho nabasebenzisi bazo

imbala, okuyibona abazincela ebeleni. Ukubukela phansi izilimi zoMdabu kuholela ekutheni zingahlonipheki futhi zingathuthuki. UWolff (2000) uthi enye yezinto ezenza izilimi zoMdabu zibe nyamanambana ngisho nakubasebenzisi bazo amanga ama-Afrika atshelwa wona ngezilimi zawo, futhi nawo akholwa yilawo manga, njengokuthi: izilimi zoMdabu zase-Afrika angeke zaphucuzeka; ukufundwa kwezilimi zase-Afrika ngeke kube namthelela entuthukweni kanye nasekukhuleni komnotho.

Umthelela wokungamukeleki kahle kwezilimi zoMdabu mubi kanti uhamba ibanga elide. Isibonelo, kuyaqapheleka ukuthi inani lezincwadi zokufunda, kakhulukazi ezifaneleke emfundweni ephakeme lincane kakhulu lapho liqhathaniswa nenani lezincwadi ezibhalwe ngesiNgisi (Liddicoat 2005). Ezinye zezinto ezenza ulimi lukhule wukuba kube khona izincwadi ezibhalwe ngalo, abantu bathole ulwazi ngazo lezo zilimi. Iqiniso ukuthi ulimi lwesiNgisi ludlondlobele kangaka nje, yingoba luwulimi olusetshenziswa cishe umhlaba wonke, imibhalo eminingi ibhalwe ngalo. Kanti-ke naso isiNgisi ukuze sikhule sifinyelele kuleli zinga esikulo, kwasetshenzwa, kwabhalwa phansi ngaso, namanje inani lemibhalo ebhalwe ngesiNgisi ingeqhathaniswe nebhale ngezinye izilimi (Gonzalez 2002). Ngamanye amazwi ukukhula kolimi kusekuzimiseleni kwalabo abafuna luthuthuke.

INqubomgomo Yolimi YeNyuvesi YaKwaZulu-Natali igqugquzela ukufundwa nokufundiswa kolimi lwesiZulu ukuze luthuthuke ngokusezingeni eliphezulu kwezemfundo, luphinde lusetshenziswe nasocwaningweni (*Language Policy for the University of KwaZulu-Natal* 2006). Ngamanye amazwi iNyuvesi yaKwaZulu-Natali iyahambisana neNqubomgomo Yolimi yaseNingizimu Afrika njengoba iyakugqugquzela ukuthuthukiswa kwezilimi zoMdabu zase-Afrika, kakhulukazi isiZulu, njengolimi olukhulunywa ngabantu abaningi esifundazweni saKwaZulu-Natali (Nkosi 2013). Lokhu kubonakala ezinhlelweni eziningi zale Nyuvesi esezinezinguquko. Lezo zinhlelo zihlanganisa iNqubomgomo Yolimi yeNyuvesi YaKwaZulu-Natali (*Language Policy for the University of KwaZulu-Natal* 2006), ne-*Transformation Charter* yeNyuvesi YaKwaZulu-Natali (*University of KwaZulu Natal Transformation Charter* 2012). Ngenxa yalezi zinguquko, kule Nyuvesi sekukhona ukufundisa ngolimi lwesiZulu ezingeni leziqo eziphakeme (*Honours, Masters*). Okunye okuwumphumela obonakalayo walezi zinguquko ukuthi abafundi abakhetha ukwenza ucwaningo ngolimi lwesiZulu, sebevumelekile ukwenza kanjalo. Ngale kwalokhu, kuyabonakala

ukuthi iNyuvesi iyakugunyaza ukwethulwa kwamaphepha ocwaningo ngolimi lwesiZulu, ukusetshenziswa kobulimi-mbili (isiZulu nesiNgisi) emibhalweni eshicilelwa yiNyuvesi (njengamafomu okubhalisa, imithetho yeNyuvesi, izikhangiso, iphephandaba leNyuvesi), nokunye.

Ngakho-ke lolu cwaningo luzoxhila kubafundisi baseNyuvesi yaKwaZulu Natali (UKZN) abafundisa isiZulu futhi abafundisa ngesiZulu ezingeni leziqu ze-*Bachelor of Education Honours* (B Ed. *Hons.*) neze-*Bachelor of Arts Honours* (B.A. *Hons.*). Inhloso ukuthola ukuthi bakuzwa kunjani ukufundisa ngesiZulu eNyuvesi nokuthi yikuphi abakwenzayo ekulekeleleni imizamo yeNyuvesi ukuthuthukisa ulimi lwesiZulu njengolimi lokufunda nokucwaninga kule Nyuvesi, kanye nokwandisa isibalo sabafundi abenza iziqu zabo ngolimi lwesiZulu. Lolu cwaningo luhlose ukuphendula le mibuzongqangi emibili elandelayo: 1. Abafundisi bakuzwa kunjani ukufundisa ngolimi lwesiZulu emazingeni emfundo ephakeme? 2. Abafundisi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi?

Ucwaningo Oselwenziwe

UWebb benoKembo-Sure (2000) noDesai (2012) no-Abidogun (2012) Kanye noStegen (2005) baphawula ngokuthi izinga eliphansi lokuphumelela kwabafundi kanye nezinga eliphezulu lokuyeka kwabo ukufunda kungezinye zezinkinga ezidalwa ukungafundi ngolimi lwasekhaya. Laba bacwaningi bagcizelela ukuthi ukufunda ngolimi lwebele kwenza abafundi baphumelele kahle ezifundweni zabo ngoba basuke befundiswa ngolimi abalwaziyo. Yingakho nje i-*Council on Higher Education* (CHE 2013) ihlongoza ukuba kwandiswe isikhathi sokufunda ngonyaka owodwa kubafundi abenza iziqu zokuqala emanyuvesi ngoba kuyabonakala ukuthi abafundi abaqedi ngesikhathi esifanele iziqu zabo. Lokhu kungenxa yokuthi iningi lezifundo lifundwa ngolimi lwesiNgisi ezingeni leziqu zokuqala emanyuvesi. Kusobala-ke ukuthi ulimi okungelona olwasekhaya lufaka ingcindezi kwabanye abafundi, kakhulukazi labo abafunde ezikoleni zasemakhaya. Isibonelo, kuye kwenzeke uthisha athi efundisa ngolimi lwesiNgisi, abuye ezwakale esefundisa ngolimi lwesiZulu. Lokhu kungenxa yokuthi uthisha usuke ebona ukuthi ukuxhumana phakathi kwakhe nabafundi bakhe akuhambi kahle. Yingakho nje uDeumert nabanye (2005: 312) bethi:

Even though English is used as medium of instruction in many South African schools, spoken interaction in the classroom (student-student as well as teacher-student) usually takes place in the native language since English competency is low among students as well as among teachers.

UPhiri, uKaguda kanye noMabhena (2013) bagcizelela ukuthi izingane zifundiswe ngolimi lwazo ngoba lokhu kunyusa izinga lempumelelo ezifundweni, kanti kunciphisa nezinga lezingane eziyeka ukufunda / ezingasiqedi isikole. Lokhu kufakazelwa nangu-Ngugi wa Thiongo (2009) othi: *'If you want to hide knowledge from an African child, put it in English or French'* (Wa Thiongo 2009: 1). Lokhu kuchaza khona ukuthi lapho abafundi befundiswa ngolimi lwesiNgisi, kuningi okubaphuthelayo ukufunda njengoba isiNgisi kusuke kungelona ulimi lwabo lwasekhaya. Ngamanye amazwi, olunye ulwazi alufinyeleli kubafundi kahle uma bengafundi ngolimi lwabo lwasekhaya. Lokhu kuyahambisana nocwaningo olwenziwa nguBender, noDutcher, noKlaus, noShore kanye noTesar (2005) abagcizelela ukuthi lapho abafundi befundiswa ngolimi okungolwabo bafunda kahle, imiphumela ibe mihle futhi kunciphe nesibalo sabafundi abayeka isikole.

Kanti uTsui benoTollefson (2004: 2) bathi: *'Medium of instruction is the most powerful means of maintaining and revitalizing a language and a culture'*. Lokhu kuchaza khona ukuthi lapho abafundi befundiswa ngolimi lwasekhaya, ulimi lungakhula ludlondlobale futhi lugcineke kahle. Ngakho uma amanyuvesi angafundisa nangezilimi zasekhaya, kungasiza ekukhuliseni izilimi zoMdabu zase-Afrika ezisemthethweni eNingizimu Afrika.

UDe Klerk benoBosch (1994) benza ucwaningo kubafundi abakhuluma isiZulu, lapho babehlose khona ukuthola izimvo zabo mayelana nokuthi yilona luphi ulimi ababeluqoka ekutheni bafundiswe ngalo esikoleni. Bathi ingxenye engamaphesenti angama-78 (78%) yaveza ukuthi ithanda ukufundiswa ngesiNgisi. Laba bacwaningi baphinde baphawule nangokuthi nothisha abafundisa izilimi zoMdabu zase-Afrika bayazifundisa nje kodwa abanawo umdlandla ngoba bakubona kunjengokuchitha isikhathi ngoba bethi lezi zilimi azinawo amandla alingana nawesiNgisi (De Klerk & Bosch 1994).

UNgcobo (2001) uveza ukuthi othisha abakhuluma isiZulu njengolimi lwabo lwebele ingxenye engamaphesenti angama-73 (73%) ithumela izingane zayo ezikoleni ezifunda isiNgisi njengolimi lwasekhaya.

Uthi lokhu kuveza ukuthi othisha uqobo lwabo basakholelwa ekutheni isiNgesi yisona esisemqoka ukuthi ingane yazi sona kakhulu kunesiZulu. Inkinga yokungathandeki kahle kwezilimi zoMdabu zase-Afrika ayigcini kuphela ezikoleni zemfundo eyisisekelo, kodwa nasemfundweni ephakeme kwenzeka okufanayo. Lokhu kufakazelwa nanguMashiya (2010) owenza ucwaningo eNyuvesi YaKwaZulu-Natali lapho ayecwaninga ngokufundisa ngolimi lwesiZulu esifundweni se-*Life Sciences*. Kulolu cwano kwavela ukuthi nakuba abafundi babenikezwe ithuba lokuzikhethela ulimi abafundiswa ngalo phakathi kwesiNgesi nesiZulu, kodwa iningi labo babengahambisani nokufundiswa ngolimi lwesiZulu, bencamela ukufundiswa ngesiNgesi. Lapho kuqhathaniswa imiphumela yabafundi, kwavela ukuthi abafundi ababefunda ngolimi lwesiNgesi bebe bengamaZulu babethola imiphumela ethe ukwehla kunaleyo yabafundi ababefundiswa ngolimi lwabo lwesiZulu. Lokhu kuyahambisana nokwatholwa nguMoodley (2010) oveza ukuthi abafundi kanye nabasebenzi abanengi baseNyuvesi YaKwaZulu-Natali abakuthakaseli ukuba kufundiswe ngolimi lwesiZulu kule Nyuvesi. Umbiko we*Statistics South Africa* (2011) uveza ukuthi bangamaphesenti angama-23 (23%) abantu abakhuluma isiZulu eNingizimu Afrika yonkana. Lokhu kubeka isiZulu njengolimi lokuqala olukhulunywa ngabantu abanengi eNingizimu Afrika (*Statistics South Africa* 2011). Kuyamangaza-ke lokhu ngoba uma lolu limi lungeyona intandokazi esizindeneni salo, kukuphi-ke lapho lungathola khona ukwesekwa, ukunakelelwa nokuthuthukiswa?

Kanti akusisona sodwa isiZulu esinesigcawgcwa kubasebenzisi baso, kodwa nolimi lwesiXhosa nalo sekwakhe kwatholakala okufanayo. Lokhu kwavezwa wucwaningo olwenziwa nguDalvit benoDe Klerk eNyuvesi yaseFort Hare ngo-2004. Lolo cwano lwaveza ukuthi nakuba bekhona abafundi abasibonayo isidingo sokufunda ngolimi lwasekhaya, isiXhosa, kodwa bayimbijana kakhulu njengoba iningi labo lalikhombisa ukuthi lihambisana nokusetshenziswa kolimi lwesiNgesi njengolimi lokufunda nokufundisa, bese isiXhosa sisetshenziswe njengolimi lokuxhumana nje kuphela, luphinde lusetshenziswe nakwezinye izifundo ezimbalwa (Dalvit & De Klerk 2004). Kuyacaca-ke kulolu cwano olubalwe ngenhla ukuthi ucwaningo oluningi olwenziwe ezilimini zoMdabu luvama ukugxila ekuvezeni izimvo zabafundi (nabafundisi kolunye) ngezilimi zoMdabu lapho befundiswa ngalo. Ngale ndlela kubukeka luyindlala ucwaningo olubheka uhlangothi lukathisha okunguyena ofundisa ngolimi loMdabu, ukuze kuqondakale ukuthi lapho efundisa ngalolu limi, uye akuzwe kunjani lokho.

Ngale kwalokhu, kubalulekile ukuba siqonde ukuthi abafundisi emanyuvesi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngezilimi zoMdabu, nokuthi nje yikuphi abakwenzayo ukuthuthukisa izilimi zesiNtu, njengoba nakulolu cwaningo kuzobhekwa lokhu, kepha kugxilwe olimini lwesiZulu.

Uhlaka Lwemicabango (*Conceptual Framework*)

Lolu cwaningo lusebenzisa amamodeli amabili njengohlaka lwemicabango (*conceptual framework*) ekuhlaziyeni okutholakele. Lawo mamodeli yilana: (i) Ukukhucululwa kwensila yobukoloni (*Decolonisation of the Mind*), (ii) Uguquko (*Transformation*). Ngezansi kuzochazwa la mamodeli, ukuveza isithombe somqondo asetshenziswe ngawo kulolu cwaningo.

Ukukhucululwa Kwensila Yobukoloni (Decolonisation of the Mind)

Ukuze siqonde kahle ngale modeli, kubalulekile ukuba siqonde kahle ngala makhonsepthe amabili: ‘ubukoloni’ (*colonisation*) kanye nelithi ‘ukukhucululwa kwensila yobukoloni’ (*decolonisation*). Igama elithi ubukoloni (*colonisation*) lichaza ingcindezelo egqugquzelwa ukuthi abantu abangaboMdabu baphucwe amandla, baphucwe konke okungokwabo yilabo ababacindezelayo, bese labo abangabacindezeli, baqhubeke nokuthatha izintambo kwezepolitiki, emnothweni nakunhlalakahle yomphakathi. Lokhu kuhlanganisa ukudliwa kwezwe, izinto ezingamagugu zalabo abacindezelwayo, ulimi, ukuzethemba ngisho impilo imbala. UWaziyatawin benoYellow Bird (2005:3) bachaza igama elithi ukukhucululwa kwensila yobukoloni (*decolonisation*) kanje:

Decolonisation is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands. Its ultimate purpose is to overturn the colonial structure and realise Indigenous liberation.

Ngakho-ke ukukhuculula insila yobukoloni kudinga ukuthi kuqale emiqondweni yethu. Lokhu kungenxa yokuthi kunzima ukukhuculula insila yobukoloni uma umqondo walowo okumele akhucululwe ubukoloni ungalungisiwe; akubi lula ukuthi akhucululwe ngempumelelo uma umqondo wakhe usabambelele kuleyo mfundiso esigxile isikhathi eside emqondweni wakhe. Isishoshowu se-*decolonisation* saseTunisia, uMemmi (1965:89) uthi:

In order for the coloniser to be the complete master, it is not enough for him to be so in actual fact, he must also believe in its legitimacy. In order for that legitimacy to be complete, it is not enough for the colonised to be a slave, he must also accept his role.

Ngakho-ke isinyathelo sokuqala sokuba kukhucululwe ubukoloni ukuba sizibuze ngobukhona noma ngezinga lobukoloni okumele silwisane nalo. Lapho sesithole isithombe esicacile ngalokhu, sesingaqala-ke sicabange ngezindlela esingazisebenzisa ukulwisana nezikhungo ezibhebhezela ubukoloni nemfundiso yabo esigxilise emiqondweni yabantu. Omunye wosopolitiki baseNingizimu Afrika uSteve Biko (1971) wake wathi: ‘*The most potent weapon in the hands of the oppressor is the mind of the oppressed*’. La amazwi afakazela khona ukuthi ukuze umcindezeli akucindezele ngempumelelo, usebenzisa isikhali esinamandla ukukwenza lokhu, ngokuba abambe ngqi umqondo walowo amcindezelayo, amenze isithingithingi. Yingakho nje uNgugi wa Thiong’o (1986) efanisa ubukoloni (*colonialism*) nebhomu elikhandelwe ukubhubhisa ubuzwe bomuntu, lokhu akubiza ngokuthi yi-*cultural bomb*. Encwadini yakhe ethi: *Decolonising the Mind*, uchaza leli bhomu lokubhubhisa ubuzwe bomuntu, ‘*cultural bomb*’, njengesikhali esinamandla esisetshenziswa ngamakoloni (*colonisers*). Uthi:

The effect of the cultural bomb is to annihilate a people’s belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves; for instance, with other peoples’ languages rather than their own. It makes them identify with that which is decadent and reactionary, all those forces that would stop

their own springs of life. It even plants serious doubts about the moral righteousness of struggle. Possibilities of triumph or victory are seen as remote, ridiculous dreams. The intended results are despair, despondency and a collective death-wish (wa Thiong'o 1986: 3).

Ngakho-ke sizolisebenzisa leli khonsephtsi elithi '*decolonization*' lapho sekuhlaziywa okutholakele, silisebenzise ngokuhlanganyela nekhonsephtsi elithi *transformation* okuzoxoxwa ngalo ngezansi, elisho uguquko/ inguquko noma ukuguquka.

Uguquko (Transformation)

Ngokwe-American Heritage Dictionary of the English Language (2000), igama elithi *transformation* (uguquko/ukuguquka/ inguquko) lichazwa kanje: '*Transformation is the act or an instance of transforming; the state of being transformed; a marked change, as in appearance or character, usually for the better*'. Lokhu kuyahambisana nokushiwo yi-Oxford Dictionary echaza igama '*transformation*' kanje: '*A marked change in form, nature, or appearance*'. Zombili lezi zincazelo zikhomba khona ukuthi lapho kukhulunywa ngokuguquka, lokhu kusho ukushintsha kwesimo kusukela kwesingengcono kuya kwesingcono. Ngakho-ke uguquko lapho luletha ubungcono luyaye lujatshulelwe, kubonakale kuba nenhlansi yethemba kulabo abesebephelelwe yithemba. Kanti lapho uguquko lusuka kokungcono luya kokungengcono, aluze lungathokozelwa ngabantu ngoba lokho kusuke kusho ukhulupheka kumbe ukuthwala kanzima. Isibonelo: Ngenkathi kungena uhulumeni wentando yabantu/yeningi eNingizimu-Afrika, izakhamizi ezingabantu abamnyama base-Afrika zazijabule ngenxa yokuthi zazinethemba lokuthi kuzoba khona izinguquko ezizoletha ubuhle nobungcono ezimpilweni zabantu, okwakuzoba yisimo esingcono lapho kuqhathaniswa nesikhathi sobandlululo. Ngesikhathi sobandlululo umbuso wawuphethwe abamhlophe bodwa, becindezela umuntu omnyama. Kuso lesi sibonelo, kuyacaca ukuthi kwabamhlophe ababekade beqhoqhobebe umbuso, bengabacindezeli babamnyama, lesi simo sokuguquka (kusukela kuhulumeni wobandlululo kuya kowentando yabantu) babengezokusithakasela ngenxa

yokuthi uguquko lwaluzoqeda ubandlululo okuyinto abamhlophe ababesimama ngayo, lubaphuce namandla ababekade benawo.

Izindlela Zocwaningo

Lolu cwaningo lusebenzisa izindlela zocwaningo oluyi-khwalithethivu. UDenzin benoLincoln (2011:3) babeka bathi:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible...qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them.

UMerriam (2009:13) uthi: ‘*Qualitative researchers are concerned in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world*’. OLeedy beno-Ormrod (2005) babeka ukuthi ucwaningo oluyikhwalithethivu lwenziwa ngumcwaningi, aye kubahlanganyeli bocwaningo besesimweni abahlale bekuso, hhayi benze ngendlela ehlukile ngenxa yokuthi kukhona yena njengomcwaningi. Ngamanye amazwi, ulwazi olwatholakala lwaluqhamuka ngqo kubahlanganyeli bocwaningo, lunjengoba lunjalo, lungesiyo inzwabethi. Izingxoxo nabahlanganyeli bocwaningo zakucacisa bha ukuthi abafundisi babekuzwa kanjani ukufundisa ngolimi lwesiZulu ezingeni leziqu ze*Honours*, nokuthi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi. Ngakho-ke ngenxa yokuthi ulwazi lwaluzotholakala kubahlanganyeli bocwaningo ngqo, kutholakale ngezingxoxo izimvo zabo bebeka ngawabo amazwi, lokhu kwalwenza lwafaneleka lolu cwaningo ukuba lube ngoluyi khwalithethivu. Lolu cwaningo lungaphansi kwepharadaymu i-*interpretivist*. UTaylor benoMedina (2013: 3) bathi:

This humanistic paradigm arrived in educational research during the late 1970s, influenced strongly by anthropology, which aims to understand other cultures, from the inside. That is, to understand the

culturally different 'other' by learning to 'stand in their shoes', 'look through their eyes' and 'feel their pleasure or pain'. Thus the epistemology of this paradigm is inter-subjective knowledge construction. Applied to educational research, this paradigm enables researchers to build rich local understandings of the life-world experiences of teachers and students and of the cultures of classrooms, schools and the communities they serve.

Ngale kwalokhu, lolu cwaningo luyi-*case study*. UCreswell (2009) uthi abacwaningi bocwaningo oluyi-*case study* baqoqa ulwazi locwaningo kubangabahlanganyeli bocwaningo, besendaweni ababa kuyo nsuku zonke (abasebenza noma abahlala kuyo) benza izinto abajwayele ukuzenza. Ubeka kanje:

Researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face-to-face interaction overtime (Cresswell 2009: 175).

Ucwaningo oluyi-*case study* luyahambisana nalolu cwaningo ngoba ukuze ngithole ulwazi olwaluzophendula imibuzongqangi kwadingeka ukuba ngixoxisane nabahlanganyeli bocwaningo besendaweni lapho abasebenzela khona, banginika isithombe ngabakwenzayo lapho befundisa. Lapho echaza ucwaningo oluyi-*case study* uNieuwenhuis (2008: 75) ubeka kanje:

The term case study has multiple meanings. It can be used to describe a unit of analysis (e.g. a case study of a particular organization) or to describe a research method. Depending upon the underlying philosophical assumptions of the researcher, case study research could be positivist, interpretivist or critical. A case study does not necessarily mean that one site only is studied.

Ngakho-ke lolu cwaningo luyahambisana nepharadaymu i-*interpretivist* okuyiyona eyaqokwa ekwenzeni lolu cwaningo ngoba

ucwaningo oluyi-*case study* luyahambisana nayo. Izindlela zokuqoqa ulwazi kwaba yinhlohlolwazi/yizingxoxo ezicishe ukuhleleka (*semi-structured interviews*), lapho ngangixoxisana ubuso nobuso nabahlanganyeli bocwaningo. Inhlololwazi esakuhleleka ibuye yaziwe ngokuthi yinhlohlolwazi eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zenhlohlolwazi (*interview guides*) ezinemibuzo azoyibuza (Flick 1998). Kulolu cwaningo ngenza uhlelo lwemibuzo noma isheduli yenhlohlolwazi esakuhleleka (*semi-structured interview schedule*) ngemibuzo okuyiyona engangizoyibuza kubahlanganyeli bocwaningo. UDe Vos nabanye (2002) bachaza isheduli yenhlohlolwazi njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhlohlolwazi. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulekile azoyibuza kulowo azothola kuye ulwazi, baphinde baxoxe ngayo (Holstein & Gubrium 1995). Lokhu ngakwenza ukuze ngiqinisekise ukuthi ngangizoyibuza yonke imibuzo eyayidinga ukuphendulwa kulolu cwaningo.

Ngale kwalokhu, kulabo bahlanganyeli bocwaningo ababengekho eduze ngesikhathi sokuqoqwa kolwazi locwaningo, ulwazi lwatholakala ngenkulumo yocingo kanye ne-*email*. Lokhu kwasonga kakhulu isikhathi njengoba kwakungasezukungeka ukuba ngiye lapho ababekhona. Lokhu akuzange kukhinyabeze ukuqoqwa kolwazi locwaningo ngoba izingxoxo ngocingo nange-*email* zakwazi ukuqoqa lonke ulwazi olwaludingeka. Abafundisi ababeyingxenywe yocwaningo baba yishumi. Abahlanganyeli bocwaningo kwakungabafundisi abasebenza khona eNyuvesi yaKwaZulu-Natali, esikoleni seMfundo (*School of Education*) nasesikoleni sezoBuciko (*School of Arts*). Indlela yokuqoka kwaba yileyo yokuhlosiwe (*purposive sampling*). OMustaffa, noYacob, noMustapha, noRinggit kanye no-Abdullah (2013: 14) bathi:

Purposive sampling is a type of non-probability sampling where the researcher consciously selects particular elements or subjects for addition in a study so as to make sure that the elements will have certain characteristics pertinent to the study. A purposive sample is a non-representative subset of some larger population, and is constructed to serve a very specific need or purpose. It normally targets a particular group of people.

Lokhu kwenziwa ngoba ukuqokwa kwabo kwakuyinhloso, kwakun-

geke kuthathwe abanye ababekweminye iminyango yeNyuvesi, njengoba kwakudingeka ngqo abahlanganyeli bocwaningo kube ngabantu abasebenza eMnyangweni wezeZilimi, kakhulukazi olimini lwesiZulu. Ngakho-ke abahlanganyeli bocwaningo kwakwazeka kahle kamhlophe ukuthi baseMnyangweni wezeZilimi kulezi zikole ezimbili, kanti kwakuhlosiwe ukuthi abahlanganyeli bocwaningo kube yilabo abafundisa isiZulu, nabafundisa ngesiZulu ezingeni le-*Bachelor of Education Honours* (B Ed. Hons.) kanye ne-*Bachelor of Arts Honours* (B.A. Hons.), okuyinto esanda kuqala ukwenzeka eNyuvesi yaKwaZulu-Natali. Kwasetshenziswa izindlela zokuhlaziya zocwaningo oluyikhwalithethivu. Lokhu kwenzeka ngokuthi kusetshenziswe indlela ye-*thematic analysis*, kwakhiwa izindikimba, ukuhlaziya ulwazi olutholakele. Lapho sekuhlaziyiwe, ngabuye nganikeza abahlanganyeli bocwaningo ukuze baqinisekise ukuthi ukuhlaziya kwami kwakuhambisana yini nesithombe solwazi ababelunikezile. Lokhu kwaqinisa ukwethembeka, ukukholakala, nobuqiniso balolu cwano. Ngale kwalokhu, yalandelwa inkambiso elungileyo yocwaningo. Lokhu kwakuhlanganisa ukuthola imvume kubahlanganyeli bocwaningo Kanye nabaphathi, incazelo ngamalungelo abahlanganyeli bocwaningo, kanye nokwakuzolindeleka ocwaningweni.

Okutholakele Nengxoxo

Okutholakele kuzohlelwa ngokwezindikimba ezatholakala ngokulandela imibuzongqangi yocwaningo. Lezo zindikimba yilezi: 1) indlela abafundisi abakuzwa ngayo ukufundisa ngolimi lwesiZulu emazingeni emfundo ephakeme, 2) iqhaza elibanjwa abafundisi ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi. Ngezansi yingxoxo ephendula umbuzongqangi wokuqala othi: Abafundisi bakuzwa kunjani ukufundisa ngolimi lwesiZulu emazingeni emfundo ephakeme?

Indlela Abafundisi Abakuzwa Ngayo Ukufundisa Ngolimi LwesiZulu Emazingeni Emfundo Ephakeme.

Eminyakeni edlule isiZulu ezingeni le-*Bachelor of Education Honours* (B Ed. Hons.) ne-*Bachelor of Arts Honours* (B.A. Hons.) kanye naku-*Masters* sabe sifundiswa ngesiNgisi. Lokhu kwakuyinsila yobandlululo eyayibukela phansi

izilimi zoMdabu zase-Afrika. Lokhu kwakungenxa yokuthi lezi zilimi zazingabonakali zingasebenza emazingeni emfundo ephakeme njengoba ngisho nabasebenzisi bazo babebukeleka phansi. Ngenxa yoguquko olwaba khona ngenxa yoMthethosisekelo omusha nezinguquko kwezeMfundo, isiZulu sesiyafundwa ngolimi lwesiZulu emanyuvesi, kakhulukazi eNyuvesi yaKwaZulu-Natali. Zinhlanu izindikimbana ezatholakala ngaphansi kwale ndikimba, okuyilezi ezilandelayo:

- Kubalulekile futhi kuyajabulisa.
- Isisindo somsebenzi.
- Ukuzethemba kwabafundi.
- Izingqinamba zokwentuleka kwemithombo ebhalwe ngolimi lwesiZulu namatemu/ amakhonsephtsi.
- Imiphumela emihle ekubhaleni nasekufundeni

Ngakho-ke engxoxweni engezansi, kuzoxoxwa kafushane ngaleyo naleyo ndikimba kulezi ezinhlanu esezibaliwe.

Kubalulekile futhi Kuyajabulisa

Okwatholakala mayelana nale ndikimba kuveza ukuthi abafundisi bayakuthakasela ukufundisa ngolimi lwesiZulu emfundweni yeziqhu eziphakeme (B.A. *Hons./B Ed.Hons.*) futhi kuyabacacela kahle ukubaluleka kokufundisa ngezilimi zesiNtu, okululimi lwasekhaya lwabafundi abaningi. Lokhu sikubona kulezi zibonelo zezimpendulo ezicashunwe ngezansi:

Kubalulekile futhi kuyajabulisa.

Kuhle. Empeleni sekwedlulelwe yisikhathi ngoba kwakhona ukuthi kungafundiswa ngaso kwakuyisinqumo sepolitiki, hhayi ngoba kuyinto eqondene nolimi ngempela.

Kuhle kakhulu ngiyakujabulela.

Kuhle impela ngiyakuthokozela. Inkinga yethu thina bantu abaNyama ukuthi sine-colonial mentality, esitshela ukuthi into ilungile ngoba yenzeka ngesiNgisi, sibone ukufunda ngezilimi zethu kuyinto engenamsebenzi. Uyabona nje, uma usebenzisa ulimi lwakho,

i-cognitive development yakho yolimi iphezulu kabi ngoba usuke usebenzisa ulimi lwakho, into uyizwa kahle hle ungayitolikelwa. Ulimi lwethu selusinikeze lelo thuluzi lokudiliza udonga obeluphakathi kwethu nemfundo ngoba thina sisafunda besizizwela ukuthi le Mfundo akusiyo eyethu ngoba ibitholakala ngolimi okungesilo olwethu. Kuyajabulisa nje ngempela osekwenzeka manje emfundweni.

Njengoba kuveziwe ezicaphunweni ezingenhla, kuyacaca ukuthi abafundisi laba abayingxenyane yocwaningo bayakuthakasela ukufundisa ngolimi lwesiZulu ngoba babona imiphumela yakho emihle. Okuyilona phuzu elisemqoka ukuthi abafundisi laba bangabantu abamiqondo yabo iguqukile, ababuki ulimi lwesiZulu njengento ephansi engenamsebenzi walutho, kodwa kunalokho basibona sinomsebenzi omkhulu esiwenzayo ezimpilweni zabo nasemsebenzini abawenzayo. Nangale kwalokhu abakwenzayo kuyakhombisa ukuthi emiqondweni yabo ikhucululekile insila yobukoloni, abalwenyanyi ulimi lwesiZulu, bayakujabulela ukufundisa ngalo ngoba luyigugu kubona. Lokhu kuyahambisana nohlaka lwenjulalwazi esetshenzisiwe, okungamakhonsepthe amabili ‘Ukukhucululwa kwensila yobukoloni’ kanye nekhonsepthe ‘Uguquko’.

Isisindo Somsebenzi

Bonke abafundisi ababebambe iqhaza ocwaningweni bakugcizelela ukuthi ukufundisa ngolimi lwesiZulu kwenza umsebenzi wabo ube lula. Kanti awugcini ngokuba lula kubo njengabafundisi kuphela, uba lula nakubafundi. Isizathu abasivezayo esokuthi kunomthelela omuhle ukufunda ngolimi lwakho lwasekhaya. Njengoba kuke kwachazwa phambilini, ucwaningo oluningi luyaveza ukuthi ukufunda ngolimi lwakho lwasekhaya kwenza ukufunda kube lula kunokuba ufunde ngolimi okungesilona olwakho (Mngadi 2013; Nkosi 2013). Ngezansi yizibonelo zamazwi acashunwa ezingxoxweni zabahlanganyeli bocwaningo:

Ngizizwa kahle kakhulu uma ngifundisa ngesiZulu ngoba ngikhuluma yonke into engifuna ukuyikhuluma, ngixoxe kahle nabafundi sizwane kungabi bikho ozizwa engeyona ingxenyane yesifundo ngenxa yolimi,

we engage at a very high level. Ama-discussions nje they are very vibrant. Ngokwami nje ngempela ukufunda kuba sezingeni eliphezulu ngoba mina nabo abafundi ulimi lungolwethu, akekho odinga ukutolikelwa.

Angisichithi isikhathi nezingane ziyangethemba ngoba ngikhuluma into ngolimi esilwaziyo sonke, futhi nazo izingane zizimisela kakhulu. Umsebenzi esisuke siwenza udinga ukumba ulwazi ngolimi lwethu, ngakho-ke akukho okuxaka abafundi. Nakimi nje kuba lula, angizwa mthwalo.

Kumnandi impela ngiyakuthanda, ngi-right nje ngakho anginankinga ngoba kwenza umsebenzi wami ube lula, angilokhu ngimba abafundi ngoba sizwana kahle, inkulumo phakathi kwami nabo ayibi nazihibe ngoba ulimi lungolwethu, angibi nawo nje umthwalo, ya.

Ukuzethemba Kwabafundi

Abafundisi abaningi baphawula ngokuthi abafundi lapho befunda ngesiZulu baba nokuzethemba. Lokhu kubonakala ngokuthi bonke abafundi babo bayalibamba iqhaza ekilasini, akubi bikho umfundi ohobayo acashe ngabanye. Abafundisi baveza ukuthi lokhu kudalwa ukuthi abafundi ababi nakho ukuzingabaza ngabakushoyo lapho bekhuluma ekilasini kumbe bebuza ngoba basuke bezizwa kahle, njengoba ulimi abalusebenzisayo lungolwabo. Lokhu abafundisi bakuqhathanisa nokuthi abanye abafundi babo abafunda ngolimi lwesiNgisi, kuze kuphele isifundo umfundi engakwazanga ukukhuluma nelilodwa igama kumbe abuze umbuzo ekilasini, okuba nomthelela ekufundeni kwakhe. Lokhu kungenxa yokuthi usuke esaba ukuthi uzohlekwa wontanga yakhe lapho engashongo kahle, okungamenza ehlelwe ukuzethemba. Ngakho-ke lapho befunda ngolimi lwesiZulu, akubi khona umfundi othulayo angasho lutho ngenxa yokuthi usaba ukuba yigidigidi lehlaya kozakwabo. Lokhu kwenza umsebenzi kathisha ube lula ngoba uma kukhona inkinga, isheshe ibonakale ngenxa yokuthi abafundi bakwazi ukuveza nemizwa yabo ngabakucabangayo, nabangahambisani nakho.

Ngaye ngibone izinga lokuzethemba kubafundi bami lenyuka lapho befunda ngolimi lwesiZulu.

Angibi nankinga ngoba isifundo siye sihambe kahle impela, abafundi

bayazethemba lapho bekhuluma noma bebuza ngolimi lwabo.

Njengoba nginaso isifundo engisifundisa ngesiNgisi, ngiye ngibone umehluko omkhulu kabi lapho befunda ngolimi lwesiZulu. Ekilasini lesiNgisi bayathula abafuni ngisho ukuphakamisa basho okuthile noma babuze ngoba besaba ukuhlelwa wozakwabo, kodwa uma befunda ngesiZulu, baba nokuzethemba okuyisimanga, bakhulume, babuze, ekilasini kube mnandi.

Kwaba kuhle ukuthi iNyuvesi ibukeze indaba yolimi lokufunda ngoba ngempela baningi abafundi abangaphumeleli ngenxa yolimi lwesiNgisi ezifundweni eziningi, kanti nxa befunda ngesiZulu izinga lokuzethemba (ukhuphula amahlombe, eqinisa nezibhakela) liyakhula nokufunda kwabo kube lula, kube lula nakimi njengomfundisi ngoba ngikhuluma kahle nabo, sizwane, uma kukhona la bengezwa khona, ngichaze nami kucace bha.

Kulezi zicaphuno ezingenhla, kuyacaca ukuthi akusibo kuphela abafundisi ababona isiZulu njengethuba eliyinqayizivele lokuxhumana okuyimpumelelo phakathi kukamfundisi nomfundi, kodwa ngisho nabo abafundi uqobo bangabantu ababukeka benemiqondo eguqukile, kakhulukazi esimeni sanamuhla lapho intsha eningi ingasasiboni isidingo sokusebenzisa izilimi zesiNtu (zoMdabu). Ngamanye amazwi, kusobala ukuthi abafundisi nabafundi bolimi lwesiZulu bangabantu asebeguqukile endleleni abacabanga ngayo ngolimi lwesiZulu. Lokhu kuveza isithombe sokuthi abantu abangasiboni isidingo sokufundisa ngolimi lwesiZulu emfundweni ephakeme, yilabo vele abangazihluphi ngaso nabangenandaba naso ngoba basuke bengawazi umsoco otholakala ngokusebenzisa ulimi owaluncela ebeleni emfundweni. Ngamanye amazwi, insila yobandlululo inamathela labo vele abangafuni ukuyixebula emiqondweni yabo, okwenziwa nawukuthi balimele emiqondweni, futhi akulula ukuthi bakuthathe lokhu njengokulimala.

Izingqinamba Zokwentuleka Zwemithombo Ebhalwe Ngolimi LwesiZulu Namatemu/Amakhonsephthi

Abaningi abafundisi ababeyingxenywe yocwaningo bakubeka njengento ebakhathazayo ukuthi iyindlala imithombo ebhalwe ngolimi lwesiZulu

elungele ukusetshenziswa emazingeni emfundo ephakeme njengeziqu ze-*Honours neMasters*. Baveza ukuthi lokhu kubakhinyabeza ngendlela yokuthi baze bantshontshe sona isiNgisi ukuchaza amatemu esiNgisi abangazazi izihumusho zawo zesiZulu, njengoba baye babe nenkinga yokuthola amatemu asho okufanayo ngolimi lwesiZulu. Nazi izibonelo zamazwi abafundisi ababeyingxenywe yocwaningo:

...khona kusithwalisa kanzima ukuthi amakhonsepthi ayentuleka olimini lwesiZulu, awekho nje kahle amatemu adingekayo lapho ufundisa. Ngiye ngize ngixube nesiNgisi-ke lapho nami ngixakeka ngoba uye uthi uyalicabanga itemu elishaya khona lesiZulu, ungalitholi, kube mnyama.

eish...angazi ngingathini...kodwa nje engingakusho ukuthi namanje ayikho kahle imithombo ebhalwe ngolimi lwesiZulu elungele ukusetshenziswa ku-higher education, njengakhona lapha nje kwa Honours nakwa Masters. Khona phela kuchaza khona ukuthi kusemahlombe ethu ukuthuthukisa isiZulu ngokuthi sibhale thina ngokwethu amaphepha nezincwadi ngesiZulu, yikhona isiZulu sizokhula. Akukho esingakwenza, zonke izilimi zikhula kanjalo.

Kuyahlupha khona ukuthi akukho kahle okubhalwe phansi olimini lwesiZulu, imithombo eminingi ibhalwe ngesiNgisi ngakho-ke siye size sihumushe yona, noma sisebenzise yona kodwa bese sichaza ngesiZulu. Kusafanele kusetshenzwe impela lapha esiZulwini, ya. Ngisho nama-theses imbala amaningi abhalwe ngesiNgisi. Lena yinselelo yawo wonke umuntu ofundisa isiZulu, ezikoleni nasemanyuvesi.

Kulezi zicaphuno ezingenhla, kuyacaca ukuthi abafundisi banengqinamba yokwentuleka kwemithombo ebhalwe ngolimi lwesiZulu. Ngenxa yokushoda kwayo, baze basebenzise ebhalwe ngolimi lwesiNgisi bese bechaza ngesiZulu. Lokhu kungaba nomthelela omubi ekutheni abafundi babone kuyinto enhle ukuxuba isiNgisi nesiZulu. Emazwini othisha, kuyacaca ukuthi othisha bathwala kanzima nangokushoda kwamatemu/amakhonsepthi esiZulu asho okufanayo nawesiNgisi, okwenza ukuthi baze bachaze ngaso isiNgisi. Kuyajabulisa ukuthi iningi labafundisi bayabona ukuthi kusemahlombe abo ukukhulisa ulimi lwesiZulu lube sezingeni eliphakeme kwezemfundo. Ngale kwalokhu, kuyacaca lapha ukuthi

laba bafundisi abazimisele ukuyeka ukuzabalazela impumelelo yokuthuthukisa isiZulu, kepha bazibona ‘bengabanikazi bolimi’, okuyothi ngenxa yabo, ulimi luthuthuke lube sezingeni eliphezulu. Konke lokhu kufakazela khona ukuthi abafundisi laba sebeyikhucululile insila yobukoloni emiqondweni, futhi bangabantu asebeguqukile ngisho ekucabangeni kwabo.

Imiphumela Emihle Ekubhaleni Nasekufundeni

Iningi labahlanganyeli bocwaningo laveza ukuthi ukufundisa ngolimi lwesiZulu abafundi abangamaZulu kunemiphumela emihle. Lokhu kuhlanganisa amakhono okubhala kwabafundi into enomqondo futhi ehlelekile (*academic writing skills*) kanye nokusetshenziswa kolimi olwamukelekile emfundweni (*academic language*). Ngale kwalokhu, abafundisi baveza ukuthi ukufunda ngolimi lwesiZulu kubeka abafundi emathubeni amahle empumelelo njengoba lapho kuqhathaniswa indlela abenza ngayo lapho befunda ngolimi lwesiNgisi, akufani nalapho befundiswa ngolimi lwesiZulu. Uma befundiswa ngolimi lwesiZulu imiphumela yokufunda iba mihle kakhulu njengoba isiZulu kululimi lwabo lwasekhaya. Nazi izibonelo zamazwi acashuniwe ngezansi:

Abafundi bafunda kahle kakhulu lapho befunda ngesiZulu, akufani noma befunda ngesiNgisi, yes, kunomphumela omuhle impela.

Indlela yokubhala kubafundi ingcono kakhulu kunalapho uma bebhala ngolimi lwesiZulu. Phela i-academic language is nobody's home language. Nakhona esiZulwini, njengasesiNgisini, abafundi badinga ukufundiswa indlela yokubhala i-academic writing.

Ama-academic writing skills abo angcono kakhulu kunalapho bebhala ngesiNgisi. Kukhona nje omunye umfundi wami obebhala ngesiNgisi, sengize ngameluleka ukuthi abhale ngesiZulu. Ungamangala ukuthi usebhala into enomqondo kanjani. Nendlela abhala ngayo sekuyabonakala ukuthi yinto ayibhala eyicabanga ngolimi lwakhe, useyashibilika nje impela. Uyabona nje, ngisho isivinini sakhe sokubhala, kuqala bengithi uma ngimnika umsebenzi, avele alethe amakhasi ama-4, kodwa manje useletha ayi-14. Kusho khona ukuthi usebhala ngolimi lwakhe.

Abafundi bazikhethele bona ulimi abafunda ngalo, abanye bafunda ngesiNgesi, abanye ngesiZulu, kukuye nje umfundi...uma bebhala ngesiZulu benza kangcono kakhulu.

Lezi zicaphuno ezingenhla ziyahambisana nosekuke kwatholwa ngabacwaningi abaningi abagcizelela ubumqoka bokufunda ngolimi lwasekhaya (UNESCO 2003; Orekan 2011; Le Cordeur 2014). Ngakho kuyacaca ukuthi lapho abafundi bezikhethele ukufunda ngolimi lwasekhaya, imiphumela yokwenza kwabo iba mihle. Kodwa-ke, lokhu kungeze kwaba yimpumelelo lapho belubukela phansi bona ngokwabo ulimi lwabo, nalapho abafundisi bengabakhuthazi ukuba bakwenze lokhu.

Iqhaza Elibanjwa Abafundisi Ekukhuliseni Inani Labafundi Abafunda NgesiZulu Nokuthuthukisa isiZulu kule Nyuvesi

Le ndikimba iphendula umbuzongqangi wesibili othi: Abafundisi babamba qhaza lini ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi? Ngaphansi kwale ndikimba kwatholakala izindikimbana ezine okuzoxoxwa ngazo ngayinye lapha ngezansi, okuyilezi ezilandelayo:

- Ukuheha abafundi ngamathuba omsebenzi.
- Ukugququzela abafundi ukucwaninga ngolimi lwesiZulu.
- Ukubhala nokwethula amaphepha ocwaningo ngesiZulu.
- Ukusebenzisa ulimi oluhle nolugelezayo ekilasini.

Ukuheha Abafundi Ngamathuba Omsebenzi

Iningi labafundisi ababengabahlanganyeli bocwaningo, lakubeka ukuthi enye yezindlela zokuheha abafundi ukuba bathande ulimi lwesiZulu, bathande ukufunda nokucwaninga ngalo, wukuba bahehwe ngamathuba omsebenzi. Ngezansi ngezinye zezimpendulo zabo:

Ngiye ngibahehe abafundi ukuba bakubone ukubaluleka kokufunda ngolimi lwesiZulu, ngikhulume nangamathuba omsebenzi adinga ulimi lwesiZulu. Kuhle phela ukuthi lapho sifundisa abafundi,

singabafundiseli nje ukuhlala emakhaya ngenxa yokweswela imisebenzi, kodwa abafundi bethu sibalungiselela ukuthi bakwazi ukuqasheka emisebenzini ehlukehlukehene.

Ngiye ngibabuze nje ukuthi: Ubani ongangemqashe umuntu ogegode ngolimi lwesiZulu lapho kufuneka uchwepheshe walolu limi, ophinde abe ngumuntu obhale ucwaningo ngolimi lwesiZulu?

Njengoba nalapha eNyuvesi singenabo kahle abafundisi bolimi lwesiZulu, nabo baye babone ukuthi siyimbijana, ngiye ngibagqugquzele ukuthi abafunde kakhulu bagogode ngolimi lwesiZulu, babuye babheke amadlelo aluhlaza khona kuyo le nyuvesi. Lapha-ke bavele bahlanye, bazibone sebengothisha basenyuvesi.

Kuyasiza nje impela ukubagqugquzela. Ngiye ngibatshela ukuthi eminyakeni ezayo kuyobe sekuyiphupho ukuthi bayindlala odokotela nosolwazi bolimi lwesiZulu, uma bona bengazibamba ziqine, baphokophelele ekufinyeleleni phambili ngalolu limi.

Kulezi zicaphuno ezingenhla, liyabonakala iqhaza elibanjwe abafundisi ekugqugquzeleni abafundi ukuba babe nothando lolimi lwesiZulu. Lokhu abakwenzayo abafundisi, kufakazela khona ukuthi bayazigqaja ngolimi lwabo abalufundisayo, ngoba abanayo insila yobukoloni, seyakhucululwa ezingqondweni zabo, nokuthi bangabantu abaguquliwe esimeni sabo somqondo mayelana nolimi lwesiZulu.

Ukugqugquzela Abafundi Ukucwaninga Ngolimi LwesiZulu

Abanye abafundisi baveza ukuthi baye bakubone kubalulekile ukuthi bagqugquzele abafundi ukuba bacwaninge ngolimi lwesiZulu.

Abafundi bami bonke nje, abe-Honours, Masters nabe-PhD ngiye ngibagqugquzele ukuthi bacwaninge ngolimi lwesiZulu, ukukhombisa umhlaba ukuthi isiZulu akumele sithathwe kancane ngoba kuyacwaningeka nje kahle ngaso.

Yikho ukuncenga abafundi ukuba benze ucwaningo lwabo ngesiZulu...ehhene...ingani lokhu kungasiza ekutheni kubonakale sekwanda nenani lama-theses abhalwe ngolimi lwesiZulu.

Angithi nje ene, njengoba ekhona ama-module afundwa ngesiZulu kwaHonours, ngisho nakwaMasters, sibafundisa ngolimi lwesiZulu kulawo ma-module. Kuye kuthi-ke uma sebenza ingxenye yocwaningo, sibagququzele ukuba balwenze ngolimi lwesiZulu. Kusemqoka kabi lokhu ngoba kungenye yezindlela zokukhulisa inani lemithombo ebhalwe ngolimi lwesiZulu, nokuthi-ke nje ulimi lukhule.

Ezimpdulweni ezicashunwe ngenhla, kuyavela ukuthi enye yezindlela zokukhulisa ulimi ukuba kucwaningwe ngalo, kwande ucwaningo nemithombo ebhalwe ngalolo limi olukhuliswayo. UGonzalez (2002) ugcizelela ukuthi kusemqoka ukuthi kugququzelwe abantu abangabanikazi bolimi ukuba babhale ngalo, benze nocwaningo besebenzisa lona lolo limi. Ubeka ukuthi lolo lwazi olubhaliwe lungasiza nasekwandiseni amagama amasha olimini, kusizakale nesizukulwane esizayo (Gonzalez 2002). Ngakho-ke ukugququzelwa kwabafundi wothisha ukuba bacwaninge ngolimi lwesiZulu, kungaba nomthelela omuhle ekuthuthukiseni lolu limi kule Nyuvesi.

Ukubhala Nokwethula Amaphepha Ocwaningo NgesiZulu

Abanye abafundisi baveza ukuthi ukuze bagququzele abafundi ukuba bathande futhi bakhule olimini lwesiZulu, baphinde babone nesidingo sokufunda ngalolu limi, baye bazame bona ngokwabo ukubhala amaphepha ocwaningo baphinde bawethule ezingungqutheleni ngolimi lwesiZulu. Lokhu bakwenza nakuba bebhekana nezinkinga zokwentuleka kwamajenali ashicilela amaphepha ngezilimi zesiNtu. Ngale kwalokhu, bayaveza nokuthi iningi lozakwabo liye likhethe ukwethula amaphepha ngolimi lwesiNgisi, kodwa lokhu akubatheni amandla ekubhaleni nasekwethuleni amaphepha abo ngolimi lwesiZulu. Bakwenza lokhu nje banokuzigqaja ngolimi lwabo lwesiZulu, kanti abafadabali nalapho bengesekwa yiningi lozakwabo, abaye baqoke ukwethula amaphepha abo ngolimi lwesiNgisi. Bakwenza lokhu ngoba banempokophelo yokuba bathuthukise ulimi lwesiZulu ukuze lukhule futhi lusebenze emfundweni yeziqo eziphakeme kanjalo nasekucwaningeni. Nazi ezinye zezibonelo zezimpdululo zabafundisi ababeyingxenye yocwaningo:

Iningi lemisebenzi yami ngiyibhala ngesiZulu. Ngikubona kuwumthwalo wami ukubamba iqhaza ekuthuthukiseni ulimi lwesiZulu ngayo yonke indlela engingase ngenze ngayo...ukuze ngifake ugqozi kubafundi bami nalabo engingabafundisi nje.

Yikho ukuthi sibophe izifociya silusebenzise ocwaningweni ulimi lwesiZulu ukuze luthuthuke...Sikhumbule ukuthi ayikho ingane ethi izalwa ibe isigijima. Nolimi lwesiZulu ... luseyingane, lusadinga ukukhuliswa.

Ngiyaluthanda ulimi lwami futhi ngifisa ukuba abafundi bami nabo baluthande ngendlela engiluthanda ngayo. Akuze kungangikhathaza ukubona singesekelwa wozakwethu ekutheni siyidudule le nqola, sethule amaphepha ngolimi lwesiZulu. Angipheli nhlobo amandla, nongasinakile uyoze asinake.

Kuyamangaza ukuthi simbalwa kabi esethula amaphepha ngesiZulu kule Nyuvesi, ekubeni iNyuvesi ivule izandla, ifisa ukuba isiZulu kube wulimi okufundwa kuphinde kucwaningwe nangalo...kodwa-ke ayikho inkinga sizolwa nje ekulukhuliseni lolu limi ngoba akekho oyosenzela ulimi lwethu lunakwe, konke kusemahlombe ethu.

Mina ngiwethula ngesiNgisi amaphepha ami amaningi, nakuba ngisazozama ukubhala nokuwa-presenter kuma-conference ngesiZulu. Khona kuyinkinga ngoba abantu abaningi abanawo umdlandla wokufunda amaphepha abhalwe ngesiZulu.

Uhhmm!!!! Inkinga ukuthi isiNgisi vele yilona lulimi oluthuthuke kangcono, okubhalile kuyakwazi ukufinyelela kubantu abaningi ngesivinini kunokubhala ngesiZulu, kodwa khona kumele umuntu aziphophe azame ukuze ulimi lukhule, siyoze sinakwe singanakiwe nje ... (ehleka).

Njengoba kukhonjisiwe ezimpendulweni ezingenhla, kuyabonakala ukuthi abahlanganyeli bocwaningo basempini kumbe emzabalazweni wokufukula ulimi lwesiZulu ukuze luthuthuke, lusetshenziswe emfundweni ephakeme, nasocwaningweni. Bakhona futhi nalabo abangakaqali kodwa abazimisele ngokukwenza lokhu ngenxa yokuthi bayasibona isidingo sokukhuliswa kolimi lwesiZulu. Abahlanganyeli bocwaningo bayakuveza nokuthi bambalwa abafundisi baseNyuvesi abazihlupha ukubhala nokwethula amaphepha ngolimi lwesiZulu, njengoba iningi labo, yize lingamaZulu, lincamela ukubhala nokwethula amaphepha ngolimi lwesiNgisi. Lokhu

kungenza nokuthi umuntu aze abehlulele ngokungelona iqiniso, njengokuthi ababuke njengabantu abaluchizelayo ulimi olwabo. Nokho-ke nakuba kungesibo bonke, bakhona abanawo umqondo wokubukela phansi izilimi zesiNtu. UNgugi wa Thiong’o (1986: 2) lapho egxeka ukuchizela ulimi lwakho uthi: ‘*Why should an African writer, or any writer, become so obsessed by taking from his mother tongue to enrich other tongues? Why should he see it as his particular mission?*’. Kuyacaca kulesi sicaphuno ukuthi, nakwamanye amazwe ase-Afrika, ama-Afrika azibukela phansi izilimi zawo, adume nesiNgisi. Nakhona lapha eNyuvesi yaKwaZulu-Natali, abahlanganyeli bocwaningo bayaveza ukuthi abafundisi abanengi bathathekile ngolimi lwesiNgisi, okwenza kube nzima nakubo (bona abalusebenzisayo ulimi lwesiZulu) ukuthola umndlandla wokwenza lokhu. Lokhu kungenxa yokuthi lolu wulimi oluhambisana ‘nobuqaba, ukuba semuva, nokuphoxeka’ (wa Thiong’o 1986: 3). Lokhu kufakazelwa nangu-Achebe (1975: 4) ogcizelela ukuthi:

Africa has had such a fate in the world that the very adjective African can call up hideous fears of rejection. Better then to cut all the links with this homeland, this liability, and become in one giant leap, the universal man.

UGramsci (1971) enjulalwazini yakhe ye-*linguistic hegemony* uchaza kabanzi ukuthi abantu noma umphakathi wemukela kanjani izinkolelo zeqeqebana elithile eliqhoqhobele amandla, liphinde libe namandla ekufafazeni izinkolelo ezizokwenza ukuthi labo abangenamandla bakholelwe kulo lelo qeqebana. Lokhu kwenzeka ngokusebenzisa imfundisoze kanjalo nezinkoleloze ukuze lelo qeqebana ngisho ulimi lwalo luginelwe lubonakala njengolubalulekile kunezinye izilimi futhi luthathwe yilabo abangenamandla njengento okumele ilandelwe, ngaleyo ndlela kube yilona oluqhakanjiswa. NgokukaGramsci (1971), labo abacindezelwayo bagcina bengaboni ukuthi bayacindezelwa ngoba kwabona baba yingxenywe kulokho kucindezelwa kwabo benganakile, ukuze kuphumelele izinhloso zalabo ababacindezelayo kugqame nolimi lwabo, bese kuthi ulimi lwalabo abacindezelwe lufadabale (*Language Education Policy* 2013). Yingakho-ke nje nasezikhungweni zemfundo ephakeme kugqama ukuthi iningi lezifundiswa libhala amaphepha ocwaningo liphinde lethule amaphepha ngolimi lwesiNgisi. Kuyacaca ukuthi

impi enkulu isemqondweni, okuyiyona okufanele kuliwe nayo ukuze izilimi zoMdabu zase-Afrika ziqhakanjiswe. Kusobala ukuthi le mpi yolimi yinto endala njengoba sibona enkulumeni kaChinua Achebe (1975:92) esihloko sithi: *'The African writer and the English Language'*, lapho ethi:

Is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it.

Kule nkulumo, uChinua Achebe ukhuza umkhuba wokuthi abantu abangama-Afrika babonakala bezihlupha ngesiNgisi, esikhundleni sokuba ngabe beqhakambisa ezabo izilimi abazincele ebeleni emibhalweni yabo. Ngamanye amazwi bacabangela abanye (abangazazi izilimi zabo) bazikhohlwe bona. Lokhu kwenza ukuthi isiNgisi kube yiso esithuthukayo, bese izilimi zaboMdabu zifadabale zingakhuli, ngenxa yokuthi abanikazi bazo babonakala bezichizela, bengaziqhayisi ngazo.

Ngakolunye uhlangothi, omunye umuntu angabuye abuke ukuthi akusikhona ukuthi abafundisi basemanyuvesi abangama-Afrika babukela phansi izilimi zabo. Ngingasho nje ukuthi isizathu sokuthi bangazimbandakanyi nezilimi zoMdabu emisebenzini yabo yocwaningo (njengokwethula amaphepha ezingqungqutheleni nokubhala amaphepha amajenali) kungaba ukuthi izilimi zoMdabu azinikwa isithunzi futhi azivunyelwa kahle ekwenzeni imisebenzi enjengalena. Amajenali amaningi aye akubeke kucace ukuthi adinga amaphepha abhalwe ngolimi lwesiNgisi. Ambalwa kakhulu amajenali amukela amaphepha abhalwe ngezilimi zesiNtu. Kanjalo nasezingqungqutheleni, iningi lazo kuye kucaciswe ukuthi amaphepha mawethulwe ngolimi lwesiNgisi. Inzukazikeyi-ke ukuthi: Ubani ongathi esesebenze ngokuzikhandla ebhala iphepha ngethemba lokuba lishicilelwe, bese entunta engasayitholi ijenali ezolishicilela? Yingqinamba lena abafundisi basemanyuvesi ababhekana nayo, okumele kube khona okwenzekayo ukuze bakhululeke ngokusebenzisa izilimi zabo ngendlela abafisa ngayo emisebenzini yocwaningo.

Ukusebenzisa Ulimi Oluhle Nolugelezayo Ekilasini

Okunye okwavezwa ngabahlanganyeli bocwaningo mayelana neqhaza

abalimbayo ekukhuliseni inani labafundi abafunda ngesiZulu nokuthuthukisa isiZulu kule Nyuvesi ezingeni leziqo eziphakeme, kwaba ukuthi baye basebenzise ulimi lwesiZulu phaqa ekilasini lapho befundisa. Bakwenza lokhu ngoba begququzela abafundi ukuba basebenzise ulimi lwesiZulu njengabo, baphinde baluthande. Nokho-ke baveza nokuthi kulawo magama esiNgisi abangenalo ulwazi lwamagama afanayo esiZulu, baye basebenzise wona lawo esiNgisi, kodwa bese bewachaza ngesiZulu, njengoba sekuke kwachazwa phambilini.

Akukho okwedlula ukuthi kube yithi njengabafundisi izibonelo kubafundi bethu, sisebenzise nje ulimi olushelelayo lwesiZulu, singalokhu sisheba ngoba lokho kudala ukuba abafundi bacabange ukuthi awuhlakaniphile kahle uma usebenzisa isiZulu, esingaxutshwe nasiNgisi.

Engikwenzayo mina ukuthi ngiyashelela ngempela ngolimi lapho ngifundisa ngesiZulu, isiZulu phela angisifuniseli. Ngisuke ngenzela ukuthi nabo benze okufanayo lapho befundisa njengoba iningi labo lingothisha vele ezikoleni.

Angizihluphi ngokuxuba isiNgisi nesiZulu, ngisebenzisa isiZulu esihle nje uma ngifundisa. Kuba yilezo zindawana nje ezimbalwa lapho uthola khona ukuthi anginalo kahle igama lesiZulu engingalisebenzisa, bese ngisebenzisa lona lelo lesiNgisi, kodwa ngilichaze ngesiZulu, akuhluphi lokho, kakade phela vele inyoni yakhela ngamaqubu enye.

Izincomo Nesiphetho

Engxoxweni engenhla, abafundisi ababeyingxenywe yocwaningo bangabantu abaguqukile ngokucabanga, abangabuki isiZulu sinjengolimi olungenamsebenzi walutho, kodwa kunalokho bazimisele ngokusithuthukisa. Kuyacaca futhi ukuthi iNyuvesi yaKwaZulu-Natali isemgqeni wokwenza ulimi lwesiZulu luthuthuke, imizamo iyabonakala. Kuyavela ukuthi iNyuvesi iyawaveza amathuba okuba ulimi lwesiZulu luthuthuke futhi lusetshenziswe emfundweni. Okuqaphelekayo ukuthi nakuba ikhona imbijana yabafundisi abawasebenzisayo amathuba avelayo okusebenzisa ulimi lwesiZulu emfundweni nasocwaningweni, lokhu akukenzeki kahle njengoba abafundisi

abaningi abawasebenzisi amathuba kodwa iNyuvesi ibe iwavula. Lokhu kuphonsa inselelo kakhulukazi emiNyangweni yezeZilimi ekule Nyuvesi, ukuthi ibonakale inyusa amatomu, ibambe iqhaza elibonakalayo ekuthuthukiseni lolu limi, ukuze luthandekwe nakwabanye abafundisi, luphinde luthandekwe nakubafundi. Nokho-ke, njengoba ngichazile ngenhla, ziningi izingqinamba abafundisi ababhekana nazo, okwenza baze babukeke njengabangazithandi izilimi zabo, kube kungenjalo kwabaningi.

Okuyiyona nto esemqoka ukuthi abafundisi nabafundi kumele baguqule indlela abacabanga ngayo, kusuke insila yobukoloni eyayenza izilimi zabamnyama zibukeleke phansi zingathuthuki. Lokhu kungenzeka uma iNyuvesi ingagququzela uthando lokukwenza, kakhulukazi kube khona imiklomelo ethile kubafundisi nabafundi abenze imisebenzi enjengokucwaninga ngezilimi zoMdabu zase-Afrika (ikakhulukazi isiZulu). Lokhu kungabe kusho ukuthi iNyuvesi yaKwaZulu-Natali kumele isungule izinhlelo eziwukugququzela ukusetshenziswa kolimi lwesiZulu ngokuthi, isibonelo, umfundi kumbe umfundisi owenze ucwaningo ngesiZulu, athole umklomelo. Okunye kungaba ukuthi umfundisi oweluleke ngempumelelo umfundi wocwaningo lwe*Honours*, i-*Masters* noma lwe-*Doctorate* ngesiZulu, athole umklomelo omuhle kumbe anikwe ithuba lokuyofunda kwamanye amazwe, okuyinto abafundisi nabafundi abanengi abangayithakasela.

Enye yezingqinamba ezibhekana nabafundisi bolimi lwesiZulu ukuthi nakuba abanye beba nalo uthando lukucwaninga ngesiZulu, kodwa babhekana nezinkinga lapho sekumele amaphepha abo ashicilelwe, njengoba abashicileli bemibhalo abavami ukwamukela amaphepha abhalwe ngezilimi zesiNtu. Lokhu kudinga ukuba kubhekisiswe, nabo abashicileli bemibhalo bakhuthazwe ukuba bashicilele ngezilimi zesiNtu. Ngamanye amazwi kumele kube nokuxhumana phakathi kweNyuvesi nabashicileli bezincwadi/bamajenali ukuba bavule amathuba okwamukela amaphepha abhalwe ngezilimi zesiNtu, ikakhulukazi isiZulu njengolimi obekucwaningwa ngalo kuleli phepha.

Okunye okungasiza ukuba kube khona ukuxhumana phakathi kwale Nyuvesi, amanyuvesi amanye, uMnyango wezeMfundo kanye nezinhlangano ezahlukene eziye zibe ngabagququzeli bezingqungquthela lapho kwethulwa khona amaphepha ocwaningo ukuba kuvulwe amathuba okuba izilimi zoMdabu zivunyelwe ezingqungqutheleni futhi ziqhakanjise ngendlela egculisayo, kuncengwe nabethuli bamaphepha ukuba bazisebenzise izilimi zoMdabu.

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African Languages as a Gateway to Sustainable Development, Democracy and Freedom: The Example of Swahili

Aldin Mutembei

Abstract

The African Academy of Languages conceptualizes African integration and development through African languages. It is through African languages that the continent will restore its dignity and respect. In East Africa, Swahili resisted the waves of imperial culture to claim its rightful position. The language is growing and spreading, embracing on its way the elements of Ubuntu and 'Africanness' which makes it accepted from one country to another. Following the example of Kiswahili's linguistic and literary affluence, the paper argues that African languages demonstrate the potential not only for Africa's integration, but indeed the ability to maintain peace and mutual understanding and respect. Combining with economic prospects, African languages such as Kiswahili are likely to stand for, and boost African development. Using the Ubuntu theory as developed by Horace Campbell (2010), the paper looks into the possible reasons for the spread of Kiswahili in different nations in modern times, and the rationale for its acceptance in a multilingual African environment. The paper calls for the policy makers in Africa to give priority to African languages, paving the way to a realistic education system, freedom of expression, stimulation of innovative ideas and creativity, and the ultimate development of the African people

Keywords: Sustainable development, Democracy, Freedom, African languages, Swahili, ubuntu

Aldin Mutembei *Izilimi Zomdabu Zase-Afrika Njengesango Lentuthuko Enesisekelo, Intando Yeningi kanye Nenkululeko: Isibonelo seKiswahili*

Isifingqo

I-African Academy of Languages (ACALAN) ithola umqondo ngobumbano nentuthuko ezwenikazi lase-Afrika ezilimini zesintu. Ukusetshenziswa kwezilimi zesintu ezwenikazi lase-Afrika kuzosiza ukubuyisa isithunzi nenhlonipho yalo. Empumalanga yezwekazi le-Afrika, ulimi lwesi-Swahili lwamelana namagagasi amasiko ombuso wezizwe eziningi ukuze luthathe indawo yalo efanele. Ulimi lolu luyakhula futhi luyasabalala, lwamukela imikhuba yobuntu nesintu okusiza ukuthi lwamukelwe emazweni ahlukene. Kulandela isibonelo ngempumelelo ye-siSwahili ekukhulumeni nasemkhakheni wezokubhala, lolu cwaningo luphakamisa umbono othi izilimi zesintu azivezi amathuba obumbano kuphela kodwa kuliqiniso ukuthi ziveza amathuba okwazi ukugcina ukuthula nokuzwana emphakathini kanye nenhlonipho. Uma sibuka amathuba ezomnotho, izilimi zesintu ezifana nesi-Swahili zinakho ukuma kanye nokwengeza amazinga entuthuko. Kusetshenziswe injulalwazi yobuntu njengoba yakhiwa nguHorace Campbell (2010) ukubheka izizathu ezingadala ukuthi isi-Swahili sisabalale emazweni ahlukene esikhathini samanje kanye nezizathu zokwamukelwa kwaso izindaweni zase-Afrika ezinobuliminingi. Ucwaningo lolu luhlose ukukhuthaza abakhi benqubomgomo ezwenikazi lase-Afrika ukuthi bakhuthaze kakhulu ukuthuthukiswa kwezilimi zomdabu zase-Afrika okuzovula amathuba ohlelo lwezemfundo olwethembekile, nokukhuluma ngokukhululeka, ukukhuthazwa kwemibono emisha nemibono eyakhayo kanye nokuthuthukiswa okuphelele kwabantu bezwekazi lase-Afrika.

Introduction

Swahili is a fast growing and spreading African language with a lot of potential for bringing sustainable development in Africa. This article discusses how Swahili language has managed to promote freedom and empower its users to have a democratic voice. We follow the line of argument raised by Sunder Ramaswamy and Jeffrey W. Cason (2003); and

that of Uk Heo and Alexander C. Tan, (2001) in understanding the inter-relationship between freedom, democracy and economic growth. The experience of Swahili language is thus given as a humble example of the power of an African language in promoting democracy and freedom, while paving the way for economic growth. The article therefore, aims at inspiring all Africans to look beyond Western languages and invest in the development of African languages.

Swahili spread in East and Central Africa, despite the region having other several strong languages. Its linguistic and literary aspects with long history have developed in an environment where other languages have existed and are well established. To this end, two arguments are raised: First, that ideal and sustainable freedom and democracy could be conceptualized and realized in Africa if an African language takes the active role in public domain. Secondly, that a realistic linguistic position has to be taken by dynamic African societies, within the framework of African Unity and development. In other words, the basic argument in this paper is that besides democracy and freedom, an indigenous language is another important aspect in the development of any society.

Contextualizing the Power of Swahili as an African Language

.... We exhort all writers to apply every strategy, individually and collectively, on both national and continental levels to promote the use and enrichment of Swahili for the present and the future needs of the continent ... (Wole Soyinka Quoted in Chacha 2006:29).

The call made by the Nobel winner, Wole Soyinka, about Swahili cannot be overemphasized. Indeed ACALAN¹, supports Swahili which has been accepted by the African Union as one of its official languages. It is through African languages that the continent will restore its dignity and respect, and,

¹ African Academy of Languages is an African Union Commission whose vision is to advance Africa's integration and development through the development and promotion of the use of African languages in all domains of life in Africa.

inversely claim its rightful world economic and social position. A special attention is given to South Africa due to its economic position which remains vital in ensuring this restoration of Africa's dignity. South Africa can do so by having a stable linguistic unity.

In looking for linguistic unity, the paper argues that a Bantu language has more chance to attain this vision in Africa than the rest of other linguistic groups². As a leading economic power in Africa, South Africa should equally develop an African unitary linguistic culture that will elevate its image, and especially promote her social and economic potentialities. This culture is important to South Africa as it is to the whole of African development. It is a culture that will unfold the civilization of an African mind. Let us borrow the argument raised by Frantz Fanon concerning the power of language in relation to self-esteem: *'to speak means ... above all to assume a culture, to support the weight of a civilization'* (1986: 8). On one hand, it is important to realize the kind of civilization and culture that Africans would want to demonstrate. On the other hand, however, it is imperative to understand the implication of clinging to the use of Western languages. Fanon cautions us by noting that it is *'implicit that to speak is to exist absolutely for the other'* (Fanon *ibid*). What is this other part, which an African would speak to exist? For Africa to realize its aspirations, Africans need to respect African values and promote those languages through which an African being exists.

There is indisputable evidence that former colonial tyrants were, and continue to be, in constant struggle against the development of African languages (Roy-Campbell 1992; Rajabu & Ngonyani 1994; Brock Utne 2013, Qorro 2013). Martha Qorro, herself a professor of English, writes in affirmative of this stance:

... The former colonial powers, in this case Britain, are likely to be behind the choice of English as LOI (language of Instruction). Many Tanzanians still remember that the Overseas Development Assistance (ODA) funded the English Language Teaching Support Project (ELTSP) from 1986 to 1996 on condition that English remained LOI in post primary education (2013:40).

² Batibo Herman M (Ed). Language decline and death in Africa: Causes, consequences and challenges. Clevedon: Multilingual Matters, 2005.

The suppression of African languages by westerners started with the advent of colonialism and has continued to this day. Each colonialist favoured his own language and suppressed all other languages. Concerning the development of African languages in the Congo for example, Fabian (1986:71) writes: ‘... *There was, however, one area of agreement: English, and African languages associated with British interests (especially in Katanga), were to be kept under control.*’ By so doing, Belgians, like other colonialists were consolidating their powers while at the same time attempting to erase the African culture (Kezilahabi 2012) and obliterate Africa’s history (Brock-Utne 2005). While this is the case with the larger part of the linguistic landscape of Africa, Swahili was slightly different (Choge2012). Its resistance against the waves of imperial culture and the encroachment of manipulative Western attitudes in opposition to eventual Africa’s self-reliance and development, saw Swahili Language and Literature growing, spreading, and embracing on its way elements of Ubuntu (Obuntu) and ‘Africanness’ – a fact that makes it acceptable from one country to another. According to Campbell (2010) Ubuntu is a core value of the unification of Africa. He continues that [anybody] who understands languages as a source of wealth will cease to delink language from society and the impossible task of entrenching European languages as the language of African society. Thus, Swahili embracing the philosophy of Ubuntu, slowly spread to become the largest spoken language in the eleven countries that make the Great Lakes Region (Mwansoko, 2002), where, as Reuben says (2005), it is considered as constituting a cultural foundation.

It follows then, that Swahili demonstrates the potential not only for Africa’s integration, but indeed the ability to maintain social development and mutual understanding and respect. Chacha explains the prospects of Kiswahili in Africa through Nyerere’s vision saying:

Mwalimu’s linguistic nationalism traversed national boundaries, and its ultimate objective was to secure continental unity, linguistic unity and solidarity for all Africans, for greater growth, development and security. It has been amply demonstrated that Kiswahili has been successfully used in social integration and national unity in Tanzania, and can therefore, do the same for Africa (Chacha 2006: 23).

In the Great Lakes Region for example, Swahili has played a major role in

nation building and conflict resolution (Mpangala 2004). Swahili has demonstrated its potential for unifying eleven countries and attempt to resolve their differences.

The Spread of Swahili

Swahili's movement from the East African coast to the interior of Africa has been sturdy and unique. While spreading, Swahili adjusted to the circumstances of the time and space. Sometimes, the recipient societies adopted it or modified it to suit their respective local needs. Thus the language has had three major transformations. The first was its change from oral to written mode. It was at this stage where Arabs, eager to communicate with the indigenous people, wrote Swahili using Arabic script. The second, was a change from Arabic 'scripts' to Roman 'letters.' The third transformation – and still occurring, is that Swahili has been – and continues to be, a recipient of several lexicons from other African and non-African languages. To the-would be colonizers, the change from Arabic to Roman letters was strategically aimed at Europeanization of the African language. Concerning this, Fabian quotes Jerome Becker, a Belgian 'explorer' – and a self-appointed Swahili teacher saying:

I teach Sef bin Raschid to read and write Ki-Souahili in European characters' (1887: II 199). By September 1882 he notes that his Swahili associate 'now perfectly reads and writes Ki-Souahili in our characters' (1887: n350-1). He is convinced that literacy in Swahili is a step on the way to Europeanization. Because this development was expected to go in the direction of French, Becker, like his predecessor Dutrieux and others, decided on an 'orthography' that would make it easier for French-speakers to pronounce Swahili (Fabian 1986: 25 – 26).

As seen from the above quotation, the second Swahili transformation aimed at more than just Europeanization. Swahili encountered several agents of change in its physical and mental travel. On its way, Swahili 'fought' against 'Arabicalization' only to face two competing European powers: the French and the Belgians. The deliberate change in its orthography was a conscious reflection of this competition. The two external agents of change

from Europe were competing between each other to have more control and influence over the language. What these Europeans did not realize, or chose to ignore, was the power of ‘Africinity’ inherent in Swahili.

Despite its ‘Romanization’, Swahili never succumbed to Europeanization. The stages from oral to written, and later from written Arabic to written Roman do not justify its being Europeanized. During what we call the third stage of transformation, we find that Swahili accommodated new words from different linguistic backgrounds including Hindi, Persian, Indo-Germanic and several other African languages. The external agents of change over Swahili, mainly Arabs, Germans, Belgians and French did contribute to the growth and internationalization of the language but not Europeanization.

Besides the external agents’ linguistic tussle to have control over the language, the internal agents too had their own perspective on whose version of Swahili should be taken as the right one. Thus we see the two evolving camps of the ‘pure’ Swahili of ‘ours’, as opposed to ‘diluted’ Swahili of ‘theirs’. In other words this was the perspective that set boundaries of what is, and is not Swahili. To capture this argument, let us give one example concerning the experience of Swahili as it continued to travel away from the coast.

During the times of the debate concerning ‘traditional’ Swahili poetry – that followed meters and rhymes, versus ‘modern’ Swahili poetry of free verse, one ‘traditionalist’ represented this perspective saying:

Theirs is not pure Kiswahili. The language has travelled from the coast, to Morogoro, and by the time it reached Dodoma, it had acquired enough dust to the extent that one could not recognize it as being Kiswahili; and as it travelled further interior, the language lost its (coastal) identity (In Mbinu za Kiswahili. RTD Swahili Programme, 1989).

Such aspects on the travel experience of Swahili reflect not only the central meaning of this language across different societies in the African interior, but mainly its characteristics as a true cross border, intercultural and inter ethnic African language. Its travel to the interior of Congo gives it even more weight as a language for African continent.

In the Democratic Republic of Congo Swahili soon became the largest ‘national’ language among the major four languages. Fabian gives the following narrative on the travel of Swahili in the Congo:

Swahili - or, to be precise, several varieties of Swahili - grew from a small basis of perhaps only a few hundred speakers to acquire several million, virtually the entire urban and a great portion of the rural population of southeastern Zaire. Phonological, syntactic and lexical developments occurred as Swahili turned from a lingua franca into the principal, and sometimes the only, African medium of verbal communication (Fabian *ibid*: 3)

The growth and eventual ‘branching’ of Swahili in Congo was a manifestation of the colonial policies. It was both social and, especially, political policies, which ultimately saw Swahili growing, notwithstanding the fact that the colonial intention had been to suppress African languages. Swahili in the Congo was too hard to quash, the success of which would have been ‘suicidal’ to colonialists. Thus they found themselves left with no option but to support it in order to maintain their power. Fabian gives the following argument concerning this:

Maintaining such power was the foremost concern in policies regarding Swahili in Katanga. ... we found Swahili being used as a symbol of political 'reorientation'... From the point of view of the colonial administration and of industrial-commercial interests in Katanga, Swahili was above all, a means to implement certain labor policies. As methods of procurement changed from short-term recruitment to stabilization, it became expedient to stress the symbolic value of Swahili as a vehicle of a Katangese regional and social identity (1986: 137).

To stress the role of Swahili in influencing unity and maintaining harmony, Fabian adds:

Besides demonstrating unity where there was little or none, Swahili served multiple purposes that were indeed practical, albeit in different ways to different speakers. Only some of these were directly controlled by the colonial powers (*Ibid*).

The above travel experience of Swahili serves as a background to the role Swahili played in socio-political development and stability of African societies during colonial times. It is an important background upon which the current wave of the spread of Swahili should be understood.

Spread of Swahili in Connection to Sustainable African Development, Democracy and Freedom

Today, Swahili studies are being introduced in different Universities in Africa. What could be the reason(s)? The paper then calls for the policy makers in Africa to give priority to African languages, paving the way to a realistic education system, freedom of expression, stimulation of innovative ideas and creativity, and the ultimate development of the African people. Our languages are repositories of our culture, values and beliefs, and it is only through such languages that we can ensure our being and survival as Africans. There is a connection between African culture, values and beliefs on one hand; and African freedom and democracy on the other. Swahili has proved to be in the forefront in realizing this connection as we will argue shortly.

The concept of African sustainable development has to be put into a wider context. It should be linked to the access to education and information; and be seen as fostering democracy. Let us elaborate more on **freedom** and **democracy** two concepts which are central to social development. To deny people of their language, their voice, is to erase their creativity and innovative ability. Indeed it is to mute their mental growth and, thereby, dispossessing them of their being. Fanon looks at this phenomenon from a different angle worth our attention: '*A man who has a language consequently possesses the world expressed and implied by that language*' (Fanon op.cit:9). What then is the relationship between language and democracy?

Democracy combines two Greek concepts: *demos* (δῆμος) meaning people and *kratos* (κράτος) meaning power. By *demos*, the Greek referred to the enlightened people. These were people with knowledge, who knew what was happening, and why it was happening. Due to that knowledge, people developed the power to decide. Thus 'kratos', emanates from their being knowledgeable. On the other hand, by *kratos*, the Greek had three senses signifying the power. One sense of the power was the ability to know, which

is accrued from being exposed to education. It is the power that one acquires after getting knowledge. Another sense of the word *kratos*, is information. Access to information gives one the power that is needed to decide democratically. The saying: ‘information is power’, comes from that sense of what the Greek meant for power. The last sense of the word *kratos* is ‘the power to make things happen’. We will come back to this argument in due course.

It is obvious, therefore, that the two concepts, i.e. ‘information’ and ‘knowledge,’ are related, and, in a way intertwined, and could be looked upon as being the end results of education in a scientific sense. It is for this reason, that the concept of democracy cannot be detached from the process of education. To be fully incorporated into the democratic activities of their society, individuals ought to get access to education. Education is not a privilege, but a fundamental human right in any democratic society.

In a democratic society, *kratos* is the power to make things happen. To acquire this power, one needs knowledge, not miracles. It is known, that due to their limited knowledge, early Western explorers and anthropologists, thought that Africans did not have knowledge, they had miracles. Both historical and archaeological facts inform us today, that the renowned Greek philosophers for example, received their education from Africa. They came to Africa to get knowledge and be educated. Numerous scholarly works authored by world celebrated academicians notably Ben Jochannan (1974); Cheikh Anta Diop, (1974 and 1991); to mention but a few; have researched and documented these facts. Westerners came to Africa to be taught, and indeed they received African education in one of the languages of Africa. There is no education without language.

African Sustainable Development and Renaissance in Modern Times

African sustainable development in connection to freedom and democracy need to be contextualized within the contemporary globalization processes; the central link in these processes being African languages. When the Western powers were planning for the globalisation of the world, they did not loose track of the importance of language. As Manuel Castells implies, the dimensions of globalisation include information and knowledge in the

measurement of economic productivity and competitiveness (2001:2-20). As we have demonstrated, information and knowledge are rudiments of democracy that are realized and controlled through language and education. Although this is logically the case, Jean-Michel Severino and Olivier Ray (*Africa's Moment*, 2011) have not considered any contribution of language in the process of both democratization, and the giving voice to freedom. In Africa, the classical imperial powers, have made Africans believe that democracy can only be realized through Western languages. It is only in those 'boxes', Africans are told, that they can get access to information. Africans are told that, education can only be processed within the parameters of those boxes; and that, knowledge is only acquired from those boxes called French, English or Portuguese. Consequently, to most westerners, it is emphasized that we only have Francophone, Anglophone or Lusophone Africa!

Although a name matters to an African, those labels do not make sense to Africans. For more than fifty years those languages have failed to make any significant contribution toward making Africans understand the linguistic connection to democracy, freedom and development. Recognizing and emphasizing the link between language, freedom, democracy and development, Mwalimu Nyerere said, it was important for independent Tanzania to develop Swahili, maintain unity and support the cause to development. The realization of the role and importance of an African language in bringing about development was a very credible idea.

To discuss the contribution of African languages towards African development at this material time, we need to reconsider what is happening at the global level. The globalization process has taken a surprise turn so much so that, the 'classical imperial powers' and the new 'economic tricksters' are finding it hard to ignore Africa. Let us quickly remind ourselves of what Africa was considered to be, before the eyes of the classical imperial powers.

During and immediately after the second imperial wars, otherwise known as WW2, the USA was busy planning for global hegemony. The move to globalize the world or rather to 'Americanise' it, was thought to be a well planned idea. To a greater extent, they succeeded, but fell short of realizing the ultimate importance of Africa's space in the global economy. In fact, they did not only ignore Africa, but intentionally and systematically omitted Africa as an equal partner. The State Department planner in the US, assuming supremacy, assigned parts of the world their 'functions'. Noam Chomsky,

one of the great American thinkers of this century, writes in his book: *Hegemony of Survival: America's Quest for Global Dominance*:

Thus South East Asia was to provide raw materials to the former imperial masters, crucially Britain but also Japan, which was to be granted 'some sort of empire towards the South ... Some areas were of little interest to the planners, notably Africa, which Kennan (then Head of State Department's Policy Planning Staff) advised should be handed to Europeans' to 'exploit' for their reconstruction (2003: 150).

So Africa was 'given' to Europeans. (In fact, Tanganyika, now Tanzania, was under the British protectorate). And so the Europeans, following the master's call, used language to continue erasing Africa's culture, values and beliefs. They used language to dismantle Africa's dignity. Of all the sins the colonialists committed, the gravest one was to systematically deconstruct the African mind to the extent of despising its own linguistic make up, and denying its being African. It is like constructing the shadow of one self, and continuing to support it as being real. Aimé Césaire explains this humiliation as he so aptly says:

I am talking of millions of men who have been skilfully injected with fear, inferiority complexes, trepidation, servility, despair, and abasement (From *Black Skin White Masks*. 1998:1).

What, and how they did it, are historical cadence, and it does not constitute the main arguments in this paper. It avails to say here that, such degradation was not going to last among progressive Africans. The language issue was one of the strategic aspects that independent African states gave it a serious thought. So, immediately after its establishment in 1963, the then Organization of African Unity, recognized the importance and role of African languages in rebuilding independent Africa. The efforts culminated in the launching of the language academy as a mark of the linguistic renaissance.

The choice to add Swahili in the official languages of the AU was to recognize the power of this language in bringing Africans together. Examining this power, Lioba Moshi (2006) wrote: 'There is no doubt that Kiswahili has gained ground as a language of choice by millions of people in

East Africa and its neighbors.’ (2006:167). The ‘inclusiveness’ nature of Swahili has given the language the status of humanity. It is this humanity nature inherent in the language that saw it moving from one society to another without being rejected. Supporting this argument, John Habwe (2009: 3) writes:

Kiswahili is a symbol of identity and heritage to most East Africans. To a large extent, it symbolizes cultural liberation from the Western World (Ngugi 1993) and a means through which they can engage themselves in the processes of globalization with the outside world.

Swahili has managed to do so because it carries alongside with it the qualities of unity and harmony. Chacha adds more potentials saying:

It has a rich literary tradition, it is wide spread with more than one hundred million speakers, it is non-tribal with no political overtones, and it has an overwhelming capacity for modernity, science, technical and complex philosophical concepts... Kiswahili is therefore the social force that can build the Africa of the future (Chacha 2006: 34-35).

Of these Swahili qualities the important one is Ubuntu, the African philosophy of humanity.

Swahili and the Ubuntu Philosophy

Elaborating his theory on Ubuntu and its space in contemporary Africa, Horace Campbell (2012: 2) writes:

...the challenges of the 21st century necessitate a retreat from many of the philosophical tenets of the European Enlightenment and an embrace of Ubuntu. The African philosophy of Ubuntu emphasizes linked humanity and our intrinsic connection with a complex universe. Ubuntu opens a space for us to understand how different parts of the universe fit together, with an understanding that ‘everything is connected to everything else’. As temporary

inhabitants of the physical space on earth, we begin to appreciate the reality that the biosphere is the global ecological system integrating all living beings and their relationships, including their interaction with the elements of the cooperating systems. A philosophical re-orientation anchored on Ubuntu is required to humanize the universe, away from the destruction and dehumanization caused by centuries of the hegemonic Enlightenment thoughts.

As a Bantu word, Ubuntu, - suggests that through their language, people ought to live in harmony and respect of one another. In other words, people are connected to one another through a language that avails this connectivity. As a Bantu language Swahili has succeeded to connect people from the coast to the hinterland. In Southern Africa, Swahili would very much be understood by majority who are Bantu themselves.

The relationship and connection that Ubuntu eventually establishes cannot exist outside a language. African people have existed in this philosophy through their languages. Bishop Desmond Tutu (Quoted in Campbell 2010: 9) explains the principles of Ubuntu in the following words:

the principle of caring for each other's well-being and a spirit of mutual support. Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual's humanity. Ubuntu means that people are people through other people.

In Swahili, two idioms exist to support this Ubuntu philosophy. One says: **Mtu ni Utu** (lit. A person is the personhood). The second says: **Mtu ni Watu** (Lit. A person is the People). These two idioms simply confirm that there is no an individual without the other. We speak to show that we are connected. So, again: to whom do we speak to exist?

The Swahili saying **Mtu ni Watu**, underscores the importance of using a language in making an individual become part of the other. It suggests that a person becomes a meaningful being when he or she communicates and connects to the other through speaking. As quoted above, Campbell's theory of Ubuntu, weaves neatly this article on the African languages as a gateway to sustainable development. The problem however is that, some Africans do not live within the African languages' framework of

Mtu ni Watu. They live individual lives, and deny their Africanness, and systematically are ceasing to exist. The following example of this trend proves the case in point.

As argued earlier, in any democratic society, education is not a privilege, but a right to every individual members of that society. By continuing to provide education in foreign languages, Africa is not only denying its people their right to grow as Africans, but more importantly, such education systems ruin creativity and ability to innovate. What the Western system of education has done to Africans is to uproot them from their base. Ultimately, these will neither be Africans nor anything else. We are afraid; the creation of academic zombies are in the making. While this is the fate of education in Africa, the image of the continent and its economic potentiality is in the change.

The Current Image of Africa in the World

About three years ago, a study published in the *Harvard Business Review* suggested that Africa was growing as an important market that drew a serious consideration. The study by Mutsa Chironga, Acha Leke, Arend van Wamelen, and Susan Lund (May 2011), is worth taking into consideration as we debate and deliberate on the importance of African languages in this era. In December of the same year (2011), *The Economist*, published an article titled: ‘Africa’s hopeful economies: The sun shines bright: The continent’s impressive growth looks likely to continue’. The article says: ‘Since *The Economist* regrettably labelled Africa ‘the hopeless continent’ a decade ago, a profound change has taken hold. Labour productivity has been rising. It is now growing by, on average, 2.7% a year. Trade between Africa and the rest of the world has increased by 200% since 2000. Inflation dropped from 22% in the 1990s to 8% in the past decade. Foreign debts declined by a quarter, budget deficits by two-thirds. Moreover, Horace Campbell quotes an analysis by Howard French writing: ‘The Next Asia Is Africa: Inside the Continent’s Rapid Economic Growth’ (2012:8). The report by Charles Roxburgh et al., ‘*Lions on the move: The progress and potential of African economies*’ also makes a similar testimony on Africa’s growing potential (McKinsey Global Institute Report, June 2010).

We can continue proving that the image of Africa in the world, in the

21st. century has changed. Both the classical imperialists, using their multinational corporations and the new ‘world economic tricksters’ mushrooming all over the world, are engaging in the second scramble and partition of Africa. We would be safe to say that the unpopular ‘Berlin conference’, aimed at cultural erasure through the imposition and obligatory use of their languages. Now after the Lusophone, Anglophone and Francophone confusion, the focus of the second scramble and partition is on economy. The history of such plans and movements have been researched and written by several scholars and from different perspectives. What we want to put as a challenge is to reconsider, at least through languages, the meaning of our African being.

The Rector and Vice-Chancellor of Rhodes University in one of his speeches (2013) suggested that without transforming education, and indeed democratising access to knowledge, Universities remain with no meaningful contribution to the wellbeing of the people. Although we agree with his conclusion, he falls short of making a bold suggestion that, it is only through African languages that African Universities will be able to make a momentous and lasting impact to the people, and to the sustainable development of Africa.

Now having said that, and going along with the Ubuntu philosophy, in the following section I examine the position of Swahili as a potential language to claim Africa’s rightful place in the socio-economic, and scientific world order.

Can Swahili be the African Language in the Globalized World?

Swahili’s struggle against western linguistic attitude towards African languages saw it growing and spreading. It became the language of diplomacy and unity as Yoka Liye (Kambale 2004) in Kinshasa would have it. Swahili soon was to become a favoured language for Africans in Africa and in the diaspora. Discussing Swahili as a globalized language, Lioba Moshi (2006: 166) says:

There is a difference between developing a language for global use and developing a language as an ideological tool. Global usage of a

language enhances global understanding... A shared language should be a bridge between cultures, a bridge that connects speakers and allows people to share cultural values, diverse views and knowledge, and promotes a global understanding and a polycentric society.

Swahili moved steadily from one society to the other without threatening the survival of other ethnic languages. It was never used as an ideology against other societal cultural values. It was therefore well received, and as said earlier, adopted to suit the local use. At a national and international level, Swahili proved to be above other African languages in discussing socio-political issues.

In Tanzania, for example, Swahili broke the myth attached to African languages' incapacity to engage in meaningful philosophical, social, economic and political discussions. In early 1962, Mwalimu Nyerere strategically decided to use Swahili in the then Tanganyika's parliament, where initially English was the language of the House. This was the first time for an African language to be used in such a high profile legal platform. Mwalimu Nyerere's conviction over the capabilities of Swahili grew out of its successful usage in the campaign and struggle for African independence. Looking at Swahili from a Pan-African point of view, Chacha (2003: 5) writes:

In fact Mwalimu was cognizant of the Euro-centric cultural tyranny that was imposed on Africa during the colonial era and the need to provide a framework which indigenous cultural practices could be safeguarded. It is no wonder that he personally spearheaded pursuits aimed at authentic African cultural expression and liberation. This he did by adopting a language policy, which recognised African culture. Right from the time of TANU's inauguration in 1954, the constitution of the party gave Kiswahili, an indigenous African language, a special place and role. Deliberate steps and measures were taken to develop, promote and popularise Kiswahili.

In the Swahili language, Nyerere saw its unifying force in a situation where Africans were fragmented. Given its wide spread, linguistic maturity and ability to tackle issues, it was logical to adopt Swahili language for a

wider communication, commerce and political awareness across the country (Whiteley 1969; Chacha 2003). Having a kick start in the parliament, Swahili was to expand to the education sector starting at primary school level and later to Adult education, where the language was to be used as a medium of instruction. This was a significant attitude change in the history of this African language and an ideal contribution to African education.

Several scholars have written on the plan and efforts to use Swahili as the language of instruction in Tanzania. Although the debate towards realizing this plan had some hiccups, (Qorro 1997; Roy-Campbell & Qorro 1997; Brock-Utne 2005); research shows that it has taken a new momentum in the recent past (Brock-Utne, Desai & Qorro 2006; Desai, Qorro & Brock-Utne 2010; Brock-Utne 2013; & Qorro 2013). The current drive towards Swahili though not similar, echoes the positive attitude which was in the country at the time for independence in 1960s up to 1970s. Two recent incidents need to be mentioned here as examples of this positive outlook towards the language. In the on-going debate towards having a new Constitution in Tanzania, people rejected the English version of the Bill and demanded that all be translated into Swahili to enable all the citizens contribute their opinions toward a new Constitution.. This demand made Swahili language succeed in giving the majority a democratic voice.

The second incident happened in the parliament session in October 2012. For the first time since 1962, a submission to the House was rejected simply because it was in English. Progressive members of parliament demanded that the submission ought to be done in Swahili to go in harmony with the expectations of the majority of the people. Once again, this was a testimony of the relationship between Swahili language, freedom and democracy.

Another equally significant change is reflected in the First draft of the new that has just been submitted by the Commission for Constitution Change. Swahili has officially been recognised in this Draft. The legal back up of Swahili in Tanzania has intensified probably after the New Kenyan Constitution has done the same (Kenya Law Report 2010).

In Chapter two, Section 7, sub section 1, The Kenyan Constitution states that ‘The national language of the Republic is Kiswahili’. In the New Constitution, both Swahili and English are recognised as official languages. This gives Swahili language a chance to be legally used in different circumstances including discussion in the Kenyan parliament (Part 3 section

120). A similar positive change towards the attitude over the language is echoed in Uganda and Rwanda.

In both countries, Uganda and Rwanda, Swahili has been made a compulsory subject in all primary schools. In Rwanda, the Director of Curriculum Production Materials Department in Ministry of Education and Culture urged all Rwandan people to seriously learn the language saying: ‘Nobody can underestimate the role of Swahili in Rwanda as well as in the EAC’. (Jean d'Amour Mbonyinshut 2013). Indeed the East African Cultural Festival in Kigali (JAMAFEST, February 2013) stands as an impressive testimony of the commitment of the Rwandese Government to embrace Swahili and encourage its use by all the people. During the festival, Radio Rwanda continuously broadcasted in Swahili with a live coverage of events at the festival.

In Uganda, Idd Amin had declared Swahili to be the National language of Uganda (Mukuthuria 2006), ironically the decree did not take its roots as such. Strong opposition from the Baganda, among other reasons could be said to damage the dictator’s intention to promote Swahili. However, John Nsookwa’s study (2008) examined the development of the language in Uganda and concludes that recently Swahili has acquired the status of a national language. In his study, Nsookwa traces the history of Swahili in Uganda over the last 100 years. He shows that there have been ups and downs in favouring the usage of Swahili in Uganda. Nevertheless he points out that Uganda would very much benefit by embracing Swahili as a national language. The same conclusion is echoed in Christine Mungai’s Online article (2011), where she writes concerning the future of Swahili in East Africa. In Uganda such a linguistic change towards a rather ‘neutral’ language, would mean a true national unity among Ugandans.

At another level, and following the wave of change towards accepting Swahili in East Africa, the East Africans Swahili teachers association saw it wise to create a platform from where they would pull their strength together towards the development and spread of Kiswahili in schools and universities across the region. To this end, the establishment of CHAKAMA in 2003 was well received and members keep on increasing in numbers each year. With this in place, students in East African colleges were inspired to start their association (CHAWAKAMA) to join hands in making sure that Swahili is the language of their communication, academic cooperation and friendship. CHAKAMA has been campaigning for Swahili

to be accepted as a language of instruction in secondary schools. Brock Utne's recent publication (2013) confirms CHAKAMA's appeal. In her study, she looks into the success behind Sri Lanka, Malaysia and Tunisia in science and technological advancement. She says: '*Examples from Sri Lanka, Malaysia and Tunisia show that it is especially important that the teaching of science is done in a familiar language, the language children normally speak.*' The reality of meaningful education through the familiar language cannot be overemphasized. Although Swahili has not reached the level most people would want it to be, its spread and development give it more credibility.

The development of Swahili and its spread beyond the region of East Africa was recognised by the ACALAN as a cross-border vehicular language. As shown earlier, the positive attitude towards Swahili saw, Universities in South Africa, Zimbabwe, Namibia, Cameroon and Senegal requesting to establish a bachelor's degree in Swahili to give students a chance to better understand this language and be able to use it for a wider communication.

In the Democratic Republic of Congo, Swahili is spreading with a new zeal. Today the debate in the DRC is not about which language should be chosen to represent the Congo people (Bakongo), but rather which variety of Swahili should be adopted to give the Bakongo an African voice. It may not be a similar argument with Swahili language in Madagascar or Comoro, but certainly it will not take long before we have a testimony of the spread and acceptability of the language in these areas of Africa. The Swahili dialects of Madagascar and Comoro would make the people become part of the African linguistic unity. What then is in Swahili language to qualify as an African lingua franca?

As argued earlier in this article, Swahili is a Bantu language and, therefore, most Bantu in Africa would find Swahili understandable. As a Bantu language, a similar attitude towards Swahili's 'Africinity' would be seen in South Africa, Namibia, Botswana, Lesotho, Angola and Swaziland. The same is also the case in Zambia, Malawi, Mozambique and in the Congo. In east Africa, it has taken roots in Burundi, Rwanda, Uganda, Southern Sudan, Kenya and Tanzania. Secondly, Swahili would be accepted and taken as the language that speaks for Africa because it does not belong to a geographical 'ownership'. In Lubumbashi for example, the citizens consider Swahili as the language of their ancestors. The great lakes region comprising of eleven countries find Swahili a language that would present their cultural

values collectively. Swahili is indeed a leading cross-border vehicular African language.

Swahili has a significant number of Arabic words. It goes without saying that the Arab Africa will accommodate it as representing their 'Africanness'. In the Arab world, Swahili is the most taught African languages besides Arabic. It is a popular language program in Universities in Algeria, Libya, Sudan and Egypt. Its closeness to Arabic makes the language popular to most Muslims. What the Hausa in Nigeria has in common with Swahili is that both languages share the Arabic influence in their languages. A linguistic research done by Professor Baldi from University L'Orientale, Naples testifies that the two languages have more in common. The teaching of Swahili in West African Universities especially in Nigeria, Ghana and Cameroon takes advantage of this fact.

Moreover, Swahili has an inclination of borrowing and accommodating words from other languages. This is not unique to Swahili. All world languages have this tendency. To borrow a word from non Bantu African language makes Swahili less a threat to the donor language. The ability to borrow and 'Swahilize' words has worked as an advantage to the spread and development of Swahili. The existence of several Swahili dialects all over Africa is another credit that makes the language accommodated in many African societies.

In contemporary Africa, the youth has realized the importance of a common lingua franca that cuts across borders; hence Swahili becoming a music hub. The Kwaito dance from South Africa for example, has become a very popular music genre in East Africa. Youths use Swahili language to dance the melody and create Swahili lyrics of the Kwaito. In other words, Youths are dancing into their bright future where they envisage Africa as having music in one language. Kwaito is one of the examples where Swahili has succeeded to penetrate. Besides Kwaito, Tanzanian and Kenyan church choirs are singing the songs that were originally sang in isiZulu, IsiXhosa, Shona and Ndebele just to mention a few South African languages. Such songs have been changed into Swahili and are sang as if they are originally from East Africa. In other words, one finds Southern African melodies in East Africa through Swahili language. Some freedom fighters' songs and tunes for campaigns against apartheid have been translated or adopted in the Swahili speaking world. The melodies have been retained but the lyrics are in Swahili.

Swahili has entered in the performing arts. What this means is that Southern African music culture has been accommodated in East African region through Swahili. This fact could be looked at from a different perspective. Youths in Southern African region are spreading Swahili through music. In other words, while Swahili brings Southern African music to East Africa, in turn the music brings Swahili language to countries like South Africa, Botswana, Zimbabwe and Namibia. In both directions, Swahili becomes a hub connecting people and their culture.

Conclusion

To Africans, Swahili language would make more sense as an African voice than German, French, English or Portuguese. Writing from a Pan African perspective in relation to Swahili Chacha rightly says:

The full realization of our being lies in our collective as Africans. Our freedom, strength, dignity, survival and prosperity as a people depend on our unity as Africans, for only in unity can strength be found. Having already proved itself as a resilient tool for integration, Kiswahili is the ideal instrument to bridge the linguistic barriers which retard pan-Africanism (2006: 29).

Swahili has more African roots than the Western languages would have it. It does not make any sense, for example, to write African stories in any of western languages and expect to retain the African humanism. Humanity in Africa through the Ubuntu philosophy will only be realized through African languages. While the article has not discussed the science and technology as they relate to African languages, we are aware that there are efforts to deconstruct the myth that African languages cannot be used to develop scientific thoughts and arguments. Absurd, as it may sound, and it really is, such thinking ought to know the reality about Africa. Africa is not only the cradle of modern human species but also of human science. The library information science has its origin in the ancient Egypt known as Kemet.

The earliest human civilization has been recorded in Africa and African languages were in the middle of such civilization. In fact, the use of

western languages retarded African progress. In his article, Ademowo (2010) argues that using indigenous languages lay a sound basis for scientific and reflective thinking early in a child's learning process. He rightfully elucidates that the introduction of the sciences and technology to a child is best done in a language of immersion. The truth in Ademowo's approach was observed earlier by Paulo Freire. Commenting on Freire, Birgit Brock Utne (2013) says: '*Paulo Freire defined the practice of imposing a foreign language upon the learner for studying another subject as a violation of the structure of thinking.*' A child's own language enables one to form ideas which stay with him or her through life. With these ideas, a child is introduced to empirical ways of thinking. Most importantly, a child's language makes science available to all without considering their economic or social backgrounds. All these evidences are emphasizing the importance of indigenous languages; they stress the use of African languages in Africa.

With the use of Swahili as an African language, Africans would retain their freedom to think and speak as independent creative minds. Be it in classrooms or in the court rooms, Africans would be free to express their thinking. Such a step would give them opportunity to have a democratic voice and contribute ideas towards shaping their future. There would be more freedom of the press and a fair representation of African societies. Chacha (2006:29) summarises our arguments saying: 'With Africa looking into itself to seek solutions to the myriad of problems beleaguering the continent, Kiswahili is the language of re-awakening, renewal, unity and solidarity'. It is only when Africa starts using her own languages that a true development in its broadest sense would be attained.

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Inkululeko Yokukhuluma Kwabamaphephandaba: Ukuhlaziywa Kwezingosi Zomgosi Ephephandabeni *Isolezwe LangeSonto* Nasephephandabeni *Ilanga LangeSonto*

Nakanjani Sibiya

Isifingqo

Amaphephandaba avamisile ukuba nezingosi zomgosi lapho izintatheli ziphawula khona ngezindaba ezisematheni ezithinta osaziwayo, osopolitiki nabantu abavamile nje. UMthethosisekelo waseNingizimu Afrika uyazinika izintatheli ilungelo lokubhala ngenkululeko ezingosini zamaphephandaba. Kuvamile nokho ukuthi kulezi zingosi izintatheli ziweqe umngcele wenkululeko yokukhuluma bese zingcofa abantu ezibhala ngabo, zisho amagama aziswana, anohlalwana noma ehliisa isithunzi. Leli phepha lizosebenzisa injulalwazi yeDiyontoloji (Deontology) neyeRiyalizimu (Realism) ukuhlaziya ingosi yomgosi ethi: ‘UQekethwayo’ etholakala ephephandabeni *Isolezwe LangeSonto* nethi ‘Woza Nazo Mzala’ ephuma ephephandabeni *Ilanga LangeSonto*. Injulalwazi yeDiyontoloji igcizelela ukuthi umuntu nomuntu unesibopho sokwenza okulungile, njengokuhlonipha amalungelo abanye abantu; kanti iRiyalizimu yona iveza ukuthi imibhalo enjengezingosi zomgosi kumele iveze isithombe sempilo eyenzeka ngqo emphakathini ngaphandle kokunyanyalata nokwenza ihaba. Kuleli phepha kuzobhekwa ukuthi kulezi zingosi ziyahlonishwa yini izibopho ezihambisana nenkululeko yokukhuluma, nokuthi okushiwo kulezi zingosi kuyisithombe esiyiso yini sezinto ezenzeka emphakathini. Kuzogxilwa olimini olusetshenziswa kulezi zingosi nomthelela walo ekuhlonipheni isithunzi somuntu okugcizelelwa umthethosisekelo wezwe laseNingizimu Afrika. Kukhethwe izingosi ebeziphuma ngezikhathi ezithile eziyizinyanga eziyisithupha ukuveza isampula nje lendlela okuvame ukuba kubhalwe ngayo kulezi zingosi.

Amagama asemqoka: amalungelo, isithunzi, inkululeko yokukhuluma, umgosi, umthethosisekelo

Nakanjani Sibiya *Freedom of Speech in the Print Media: An Analysis of Gossip Columns in Isolezwe LangeSonto and Ilanga LangeSonto Newspapers*

Abstract

Newspapers usually feature gossip columns in which columnists comment on latest tidbits about celebrities, politicians, ‘social butterflies’ and ordinary citizens. The South African Constitution allows columnists freedom to write without shackles in newspapers. There are cases, however, where columnists tend to cross the line between exercising freedom of expression and making derogatory remarks about their subjects. This paper will use the Deontology and Realism theories to analyze two gossip columns: ‘UQekethwayo’ and ‘Woza Nazo Mzala’ that feature in Isolezwe LangeSonto and Ilanga LangeSonto newspapers respectively. Focus will be on the language that columnists use in the two gossip columns and the ethical implications thereof on freedom of expression, moral obligations and respect for inherent human dignity as enshrined in the constitution of South Africa. Selected gossip columns that appeared for six months were used as a sample of the writing style in these columns.

Isingeniso

Ilungelo lokukhuluma ngokukhululekile lingelinye lamalungelo ayisisekelo agcizelelwa kakhulu emiqulwini engokomthetho ebusa noma elawula izakhamizi zamazwe omhlaba wonke jikelele (Togni 1994). Ukuthi izwe libuswa ngentando yabantu noma idemokhrasi kubonakala ngokuhlonishwa kwamalungelo ezakhamuzi nokuvunyelwa kwabezindaba njengomsakazo, ithelevishini namaphephandaba njalo njalo, ukukhuluma nokuphawula ngenkululeko (Kieran 1998). Ngokwesibonelo isigatshana se-19 se-*Universal Declaration of Human Rights* siqhakambisa ukubaluleka kokukhuluma ngokukhuleleka. Kanti isigatshana se-10 se-*European Convention on Human Rights* sithi wonke umuntu unelungelo lokukhuluma ngokukhululekile.

UMthethosisekelo wezwe lethu laseNingizimu Afrika nawo unika zonke izakhamuzi ilungelo lokukhuluma nokubeka imibono ngenkululeko. Isahluko sesibili salo Mthethosisekelo sigxile eMqulwini wamalungelo ogcizelela ukuhlonishwa kwesithunzi nenkululeko yesakhamuzi ngasinye saseNingizimu Afrika. UMngadi kuNuttall noMichael (2000:109) uthi umthethosisekelo waseNingizimu Afrika uyisibonelo sendlela uhulumeni okufanele aphahe ngayo izakhamuzi zezwe. Kanti uGiffard, de Beer noSteyn ku-Eribo noJong-Ebot (1997:75) bathi iNingizimu Afrika ihamba phambili ngokuba noMthethosisekelo obhekelela ukuhlonishwa kwamalungelo ngemuva kweminyaka eminingi yokubuswa ngengcindezelo.

Ukuhlonishwa kwamalungelo okugcizelelwa uMthethosisekelo waseNingizimu Afrika kwenza kube lula ukuba kwande amaphephandaba ezweni lethu abhala ngokukhululeka (Eribo noJong-Ebot 1997). Yikho nje kunezingosi zomgosi ezinjengo-‘UQekethwayo’ no-‘Woza Nazo Mzala’ esizithola emaphephandeni asezweni lakithi. Kodwa-ke amalungelo ahambisana nezibopho nemingcele ethile. Ngokwesibonelo, i-*International Covenant on Civil and Political Rights* ibeka umngcele elungelweni lokukhuluma ngokukhululekile. Lo mngcele noma umbandela uthi ukukhuluma ngokukhululekile kufanele kuhlomphe amalungelo abanye futhi kungathunazi isithunzi nedumela labanye abantu. Kanti uMthethosisekelo waseNingizimu Afrika uyakucacisa esigatshaneni se-10 ukuthi wonke umuntu uzalwa nesithunzi, futhi unelungelo lokuba isithunzi sakhe sihlonishwe futhi sivikelwe. Umbuzo-ke ngokuthi izingosi zomgosi ziyawahlonipha yini amalungelo abanye abantu futhi ziyaqikelela yini ukungathunazi isithunzi nedumela labanye abantu nanxa izintatheli ezibhala lezo zingosi zisuke zisebenzisa ilungelo lokukhuluma nokuphawula ngenkululeko.

Indlela Yokwenza Ucwaningo

Kulolu cwano kubhekwa izingosi zomgosi ezisephephandabeni *Isolezwe LangeSonto* nephephandaba *Ilanga LangeSonto*. Ingosi esephephandabeni-*Isolezwe LangeSonto* ibizwa ngokuthi ‘UQekethwayo’ kanti esephephandabeni *Ilanga LangeSonto* isihloko sayo sithi ‘Woza Nazo Mzala’. La maphephandaba akhula ngesivinini esikhulu futhi izibalo zakamuva zikhomba ukuthi bangaphezu kwesigidi abafundi abafunda la

maphephandaba (www.news24.com). Kakungatshazwa ukuthi imibono evela kulezi zingosi inethonya elikhulu kubafundi bala maphephandaba.

Engosini ethi 'UQekethwayo' kuzobhekwa okushicilelwe kusuka ekuqaleni kukaMasingana wezi-2013 kuya ekupheleni kukaNhlangulana wezi-2013 kanti engosini ethi 'Woza Nazo Mzala' kugxilwe kulezo eziphume kusukela ngoMasingana wezi-2012 kuya kuNhlangulana wezi-2012. Ukukhethwa kwesikhathi okushicilelwe ngaso izingosi okuzoxoxwa ngazo bekulawulwa ngukuthi yikuphi obekutholakala kalula emitapweni yala maphephandaba. Ngale kwalesi sizathu sokutholakala kwezingozi kule mitapo yamaphephandaba, bekungakhethwa noma yisiphi isikhathi futhi cishe imiphumela yocwaningo ibizocishe ifane. Ngamanye amazwi akubalulekile kangako ukuthi kuthathwe izingosi ezishicilelwe ngasiphi isikhathi. Lezi esizikhethile ziyisampula nje elikhomba ukuthi kuvame ukuphawulwa kuthiweni. UBergies (1989:67) uthi ukukhetha isampula umcwaningi azolisebenzisa kuyindlela engathenjwa ekunikezeni isibonelo sokhondolo lwezinto okuthathwe kuzo isampula noma ezimelele umqokuthu wezinto umcwaningi abengeke azithatha zonke.

Ekucwaningeni ngalezi zingosi inhloso ukubuka nje ukuthi ulimi olusetshenziswayo luyayiqaphela yini indaba yokuqikelela ukuhlonipha amalungelo abanye nokuhlonipha isithunzi somuntu ngamunye esivikelwe nguMthethosisekelo wezwe waseNingizimu Afrika nomhlaba jikelele.

Injulalwazi yeDiyontoloji (Deontology)

Igama elithi diyontoloji umsuka walo usemagameni esiGriki athi *deo* okusho umsebenzi noma isibopho nelithi *logos* elisho isifundo noma ifilosofi noma indlela-kucabanga. Le njulalazwi yavela no-Immanuel Kant ngasekupheleni kwekhulunyaka le-18. Imibono yakhe wayicacisa emibhalweni yakhe ethi *Groundwork of the Metaphysics of Morals* (1785), *A Critique of Practical Reason* (1788) nethi *Metaphysics of Morals* (1797). Le njulalwazi uKant uyisekela ngenkolelo yakhe yokuthi umuntu njengesakhamuzi noma ilungu lomphakathi kumele enze ngendlela ekhomba ukuthi angafisa ukuba izenzo zakhe zibe umthetho womhlaba jikelele osebenza kumuntu wonke uma ebhekene nesimo esifanayo (Kant 1964). NgokukaKant umuntu kumele enze izinto ngendlela ekhombisa ukuthi uphatha isintu noma abanye ngenhlonipho, isizotha nokubacabangela (Sullivan 1989).

IDiyontoloji yinjulalazwi egxile ebuhleni nasebubini bezenzo zabantu. Igcizelela kakhulu izibopho noma izibophezelo umuntu ngamunye anazo njengelungu lomphakathi owakha isizwe esibuswa yimithetho ethile okuba yiphutha noma icala ukuyephula. NgokukaCline (2010) iDiyontoloji iphathelele nokuthatha izinqumo ezifanele, ezemukelekile nokwenza izenzo ezikhombisa ukuhlonipha amalungelo abanye. Lokhu kukhomba ukuthi ngokusebenzisa le njulalwazi singakwazi ukucubungula ukuthi ziyawahlonipha yini amalungelo abantu izintatheli ezibhala izingosi zomgosi. UNel (1998) uthi kunokuhlobana okukhulu phakathi kweDiyontoloji nokuziphatha kwezintatheli uma zibhala. Ucacisa ngokuthi intatheli umsebenzi wayo ukubika noma ukubhala ngodaba noma isihloko esithile futhi inesibopho sokubhala iqiniso njengoba linjalo, ngisho ukwenza lokho kungaholela ekufeni kwayo noma kwezinkulungwane zabafundi. Ngokuka-Oosthuizen (2002) intatheli kumele ikugweme njalo nje ukuphawula ngendlela enonya uma ibhala ngemizwa nezimo ezibhekene nabantu ebhala ngabo. Izintatheli zineqhaza elibalulekile ekucijeni izimilo zomphakathi, yingakho nje uTester (1994:83) ethi umphakathi uhlonyiswa ngabezindaba ukuthi siyini isibopho somuntu ngamunye mayelana nokuthi abanye abantu kufanele baphathwe kanjani, ahlonishwe kanjani amalungelo abo.

Izinto ezibhalwa yizintatheli zinamandla nethonya (Silverstone 2007), ngakho indlela okubhalwa ngayo izingosi zomgosi ingaba nomthelela omkhulu ekwenzeni abantu bawahloniphe noma bangawashayi mkhuba amalungelo abanye kanye nesithunzi umuntu ngamunye azalwa naso. Kubalulekile-ke ukubheka okubhalwa ezingosini zomgosi ngokusebenzisa injulalwazi yeDiyontoloji egcizelela ukuhlobana kwesenzo nesibopho. UGillespies noToynbee (2006:2) bathi ukucubungula imibhalo yabezindaba kusenza siwaqonde kahle amandla emibhalo, ikakhulukazi ngoba imibhalo yabezindaba iyisithombe solwazi, izinto ezingamagugu kanye nezinkolelo kwesizwe ngasinye. Kanti uMerrill kuBaird, Loges noRosenbaum (1999: 21) uthi abezindaba banesibopho sokufundisa nokucacisela abantu indlela yokuziphatha eyisibonelo sokulingiswa okumele umphakathi wonkana ulwele ukufinyelela kuyo.

Injulalwazi yeRiyalizimu (Riyalizimu)

Le njulalwazi iqhakambisa ukuvezwa kwesithombe esinembile nesiwumfuzi-

selo wempilo yansuku zonke uma kubhalwa. Abanye abahluzi, njengoNtuli (2006) le njulalwazi bayibiza ngokuthi ‘isenzeko-ngqo’. UNtuli (2006: 26) uthi umbhalo obhekwa ngokwale njulalazwi kufanele ‘wethule izigameko zempilo ngendlela ezelela noma ezenzeka ngayo’. Kanti uBaldick (1990) yena ugcizelela ukuthi umbhalo uma ubhekwa ngokweRiyalizimu ukholakala, ube ngokoqobo kakhudlwana uma ubeka noma uveza izimo zempilo njengoba zinjalo, unganyanyalati, futhi ungabi nehaba. UWalder (1995) uthi uma kukhulunywa ngemibhalo akunakugwenywa ngokuphelele, ukuba iveze isithombe sempilo njengoba injalo. Lokhu kufakazelwa nawuCuodon (2012:184) naye ogcizelela ukuthi iRiyalizimu ibheka ukuvezwa kwempilo ngendlela ethembekile noma eyiqiniso.

Nanxa iRiyalizimu isetshenziswa kakhulu uma kuhluzwa imibhalo ewubucikomagama, sikholwa ngokuthi isengasetshenziswa futhi uma kucwaningwa ngezingsi zomgosi ezitholakala emaphephandabeni. Phela inhloso yalezi zingosi kusuke kungukutshela abafundi ngezinto ezenzeka ngokoqobo emphakathi obazungezile. U-Abrams (2000) yena uthi ngokwale njulalwazi kubhekwa izinto ezivamile nje, kokunye ezingathi shu kodwa abantu abazejwayele futhi eziveza impilo njengoba injalo. Ngakho-ke silindele ukuba izingosi zomgosi zingabhali ngezinto ezingase zihumusheke sangane kwane nje engakholakali, engasona isithombe sempilo eyenzeka emphakathini ngokuvamile.

Kunokuhlobana okukhulu phakathi kweDiyintoloji neRiyalizimu ngoba zombili lezi zinjulalazwi ziphathelele nendlela yokuziphatha kwabantu uma bebhekene nezimo ezithile nokuthi uma kubikwa noma kubhalwa ngabantu kuvezwe amaqiniso ayisithombe esinembile sobunjalo bempilo. Kulolu cwaningo zombili lezi zinjulalwazi zikhethwe ngenxa yalokhu kuhlobana ngenhloso yokuveza ukuthi izingosi zomgosi ziyisebenzisa ngendlela enobuntu yini inkululeko yokukhuluma; nokuthi esikuthola kuzo kuyiso yini isithombe sempilo esizungezile.

Yini Izingosi Zomgosi?

Kafushane nje izingosi zomgosi ziyizingosi lapho izintatheli zethulela abafundi bephephandaba izindaba ezisematheni eziphathelele nabantu abadumile. Kusuke kufanele kube yizindaba ezintsha ngempela esizethuka khona lapha engosini. Uma kuyizindaba ezindala kufanele zivele nokusha

ebesingakwazi. Igama elithi umgosi lisuselwa kwelesiNgisi elithi *gossip*, nalo elisuselwa esiNgisini esidala (*Old English*) elithi *godsibb*, ngaleso sikhathi elalisho ‘ubunkulunkulu’ obutholakala kubantu abazalwa ndawonye (*siblings*). Ngokuhamba kwesikhathi kwashintsha, alabe lisasho abantu abazalanayo noma abangani abakhulu, lasho ukuhleba ngomunye umuntu. Leli gama linomsuka wangezikhathi zasendulo, kusabelethelwa emakhaya futhi kungabesifazane, njengomakhelwane nezihlobo eziseduze kuphela okufanele babekhona ngenkathi kubelethwa. Kusobala-ke ukuthi uma kuhlangele isibhuda kanje kwakuba kuningi ukuthamunda izindaba ngabanye abantu, lase liqambeka-ke leli gama elisho ukukhuluma ngabanye abantu, ikakhulukazi ngamahlazo nezimfihlo.

Ulimi lwesiZulu lunamagama amaningi ayimifakela asetshenziswa nsuku zonke nanxa ekhona amagama esiZulu. UKoopman (2000:70) uthi igama lenziwa umfakela esiZulwini ngokuguqulwa kwendlela elakheke ngayo nangendlela eliphuyiswa ngalo ukuze kuhambelane nolimi lwesiZulu. Nalo-ke igama elithi umgosi selivamile nanxa likhona elesiZulu elithi ‘ukuhleba’, uMbatha (2006: 480) athi lisho ukukhuluma kabi ngomunye umuntu noma ukunyunda. Kulolu cwaningo sikhethe ukusebenzisa igama elithi umgosi esikhundleni sokuthi ukuhleba ngoba sikholwa ngukuthi elithi umgosi lisetshenziswa ngokusabalele ngokwanele. Nazo nje izingosi esicwaninga ngazo zisebenzisa leli gama esikhundleni selesiZulu ngqo. Singakuphawula nje ukuthi ingosi yomgosi yephephandaba iCity Press ibizwa ngokuthi ‘Siyahleba’ okusho khona ukuthi yilokho kanye okusuke kwenziwa engosini yomgosi ngokwesiZulu esiphusile.

Ubuningi bamaphephandaba anezingosi zomgosi kubangwa ngukuthi abantu bayawathanda amahlazo nezimfihlo ezithinta abanye abantu. Yingakho nje amaphephandaba amaningi enezingosi zomgosi. NgokukaWilkes (2000) ukubhala ngabanye abantu kunomlando omude, osuka le emuva cishe nge-1500 BC lapho kwatholakala isibhebhe sobumba sikhuluma ngeMeya yaseMesophothamiya eyayithandana isinyelela nonkosikazi womuntu. UWilkes uphinde aveze nokuthi abesifazane yibo ababambe elikhulu iqhaza ekubhaleni lezi zingosi njengoba nje ingqalabutho kwabesifazane ukubhala ingosi yomgosi kwaba nguLouelle Parsons owayebhalela iphephandaba I- ‘Chicago Record Herald’ ngonyaka we-1914. Baningi-ke abalandela emuva kwakhe ngenxa yokwanda kwamaphephandaba nesasasa lalezi zingosi.

Ingosi yomgosi ingase ikhulume ngehlazo noma imfihlo kasaziwayo

othile. Kungase kokunye kuphawulwe nangendlela abukeka ngayo, agqoka ngayo njalo njalo. Kodwa okusuke kufanele kugqame yindaba noma umgosi oxoxwayo, kungaxilwa ekuphawuleni nasekubekeni imibono ngosaziwayo lowo. Imvamisa izingozi ziveza amahlazo abanga amahloni kosuke kubhalwe ngaye. Kakumangalisi uma uMulcahy (1988) ethi intatheli ebhala le ngosi isuke isebenzisa ‘ipeni elinoshevu’ ngenxa yomonakalo esithunzini sokubhalwe ngaye uma sekuvela amahlazo abeyimfihlo. Kanti uSolove (2007:33) uthi ukuthunazeka komuntu ngenxa yenhlebo kuba yichashazi elingasenakucisheka ngenxa yokuthi okubhaliwe noma okushicilelwe akusacisheki ngoba manje sekusetshenziswa ubuxakalala bobuchwepheshe obunjenge-*internet* esabalalisa ulwazi ngomzuzwana nje lufinyelele ezigidini zabantu emagumbini omane omhlaba.

Nanxa imvamisa kubhalwa ngezimfihlo namahlazo kodwa ingosi yomgosi akufanele isetshenziswe kabi ngendlela engqubuzana nomthethosisekelo noma imithetho elawula ukuziphatha kwezintatheli. Okubaluleke kakhulu ngukuba ingosi ingabi yinkundla yokusetshenziswa yizintatheli ukulwa nezitha zentatheli.

Ngeshwa izingosi esikhuluma ngazo kulolu cwaningo kubonakala sengathi ziyinkundla ‘yokuqondisa izigwegwe’. Ngokwesibonelo ku-‘Woza Nazo Mzala’ kuthiwa:

Thina boMzala kasikwesabi ukutshela umuntu kwezikabhoqo uma simbona ukuthi useyaphuma esipolweni.

Ngamanye amazwi le ngosi izibona inegunya lokutshela ‘umuntu emehlweni’ ukuthi kufanele aziphathe kanjani. Kanti sibuye simthole futhi uMzala ethi:

UMzala kade agcina ukukhipha i-red card kulegenge esuke seyiphapha ngokweqile.

Kokunye izingosi ziveza isithombe sokuthi umphakathi ‘ukweleta’ izintatheli okuthile. Nakho phela kukhonondwa engosini ethi ‘Woza Nazo Mzala’:

Abanye bese bengasangimemi nasemicimbini yabo ephuphile.

Ngamanye amazwi kusetshenziswe le ngosi njengenkundla yokukhala ngokungamenywa nokunika intatheli ilungelo lokubiza imicimbi yabantu

Nakanjani Sibiya

ngokuthi iphuphile. Kuyamangaza ukuthi noma imenywa intatheli iyakhononda:

Kulezi zinsuku useyaphoqeleka umuntu ukuhambela imicimbi ephuphile esezingeni eliphansi.

Kokunye lezi zingosi zinika izintatheli ithuba lokusongela abanye abantu nokubambelana amagqubu:

Lalela la wena Selby, bengisazithulele nje ngikuzwa uhlekisa ngesiteleka sezintatheli zeLanga kulolu hlelo lwakho, ngathi linye elakho noMzala.

Incazelo Yamagama Alezi Zingosi

UTurner (2007: 130) uthi ukuqanjwa kwegama kusengenzeka kungalethi mqondo noma incazelo etheni ngaphandle nje kokuthi lokhu okuqanjwe kubizwe ngegama. UNeethling (2005: 24) yena uthi invamisa kusuke kunenhloso ethile ekuqambeni igama lomuntu noma okuthile. Nakulezi zingosi kuyacaca ukuthi amagama azo aqanjwe ngenhloso yokugqamisa lokho ezizobe zikwenza kanye nokuheha abafundi ukuba bazifunde lezi zingosi.

Ingosi ethi ‘UQekethwayo’ iqanjwe ngoQekethwayo okunguyena obhala ngabantu kule ngosi. NgokukaNyembezi (1992:430) ukuqeketha kusho ukukhuluma ungabe usayeka noma ukucevuzwa. Lokhu kusinika umqondo wokuthi kule ngosi kukhulunyelwa futhi noma kucevuzwe ngabanye abantu. UMBatha (2006: 136) uthi ukucevuzwa ukuhleba ngabanye abantu. Lokhu kukhomba ukuthi liyanemba igama lale ngosi. Kalinembi ngokwanele nokho ngoba indlela elakhiwe ngayo kayihambisani nendlela yokuqanjwa kwamagama ngesiZulu esiqondile. Ukusebenzisa impambosi yokwenziwa kuchaza ukuthi uQekethwayo kuqekethwa ngaye, akuyena oqeketha ezabanye. NgesiZulu esiqondile igama lale ngosi kufanele ngabe ‘UQekethile’ noma ‘UMqekethi’. Nanxa iqanjwe ngesiZulu esingashayi emhloeni, iyawuveza umqondo wokuthi iphathelene nani.

Ingosi ethi ‘Woza nazo Mzala’ yona ichaza ukuthi abafundi bayazithanda izindaba, bamema ukuba obhala le ngosi abathamundele.

UMzala yigama lombhali wale ngosi. Kungenzeka ukuba yigama nje lokuzipha noma eliyisidlaliso sale ntatheli. UKhuboni (2005:125) uthi igama eliyisidlaliso njengelithi ‘Mzala’ kuyenzeka livele ngenxa yokuthi umuntu okusetshenzwa naye eyisihlobo abizana naso kanjalo emsebenzini, bese wonke umuntu egcina esembiza kanjalo, kube sengathi yigama lakhe lokuzalwa. Kakulula nokho ukuqagela ukuthi elikaMzala kule ngosi linamuphi umsuka.

Kuzo zombili lezi zingosi kuba sengathi kubhala umuntu oyedwa nanxa kubuye kusolise ukuthi yiqembu lezintatheli nje elibambisana ekubhaleni le ngosi bese ibizwa ngomuntu oyedwa. Kakuyona-ke inhloso yalolu cwaningo ukucusumbula indlela yokubhala eveza izimpawu zokuthi kubhala abantu abehlukahlukene.

Okubhalwa Ngabo Kulezi Zingosi

Ezingosini zomgosi kubhalwa ngawo wonke umuntu. Imvamisa kuba ngabaculi abadumile nabangasadumile, abaholi bezombusazwe, osomabhizinisi nabantu abavamile nje. Ababhali balezi zingosi abazisho amagama abo, okwenza sisole ukuthi lokhu kubanika ilungelo lokusho noma yini, noma ngobani. Singaphawula ukuthi kwezinye izingosi zalolu hlobo ezitholakala emaphembandabeni anjengoCity Press neSunday Times, izintatheli ezibhala izingosi zomgosi kaziwafihli amagama azo. Ngandlela thile lokhu kwenza ukuba ziwacwecwe amagama eziwabhalayo, zicwaninge kahle ngezihloko ezibhala ngazo futhi kokunye zingasebenzisi ingosi yomgosi ukulwa izimpi zangasese.

Ezingosini zomgosi invamisa kukhulunywa ngabantu abasuke bebonwe emicimbini ethile noma ‘ebumnandini’. Kokunye kuba ngabantu okuhlenganwe noma ababonwe edolobheni nje, bengazelele ukuthi sekungaze kubhalwe ngabo. Kuzo zombili izingosi ezibhekiwe kulolu cwaningo akukho lapha okuthiwa khona bake bafakwe imibuzo laba okubhalwa ngabo ukuze baziphendulele. Kodwa-ke phela lokho bese kungenza okubhalwe ngaye azi ukuthi kubhale bani ngaye. Kanti sengathi lezi zingosi zisebenza ngokuthi kungaziwa ukuthi yiziphi izintatheli ezibhala ngabantu.

Okusobala ngokuthi kufanele kubhalwe ngabantu abaziwayo ukuze zihehe zibe nesasa. Ocwaningweni lwethu kuvelile ukuthi abantu okubhalwa kakhulu ngabo ngabantu abavelele kwezikaqedisizungu njengabaculi,

osomahlaya, abalingisi bethelevishini, njalo njalo. Ngokwesibonelo, engosini ‘UQekethwayo’ kubhalwe izikhathi ezingama-41 ngabaculi nje kuphela, okuyinani eliphakeme kakhulu uma kuqhathaniswa neminye imikhakha enjengezemidlalo, ezombusazwe njalo njalo. Kanti engosini ethi ‘Woza nazo Mzala’ abaculi kubhalwe ngabo izikhathi ezingama-35. Abanye abaculi kulezi zingosi kubhalwa kaningana ngabo, kuye ngokuthi badume kangakanani noma ‘baphuphe’ kangakani ngesikhathi okubhalwe ngaso ingosi.

Izindikimba Okubhalwa Ngazo

Izingosi zomgosi ziwuhlobo lombhalo obhalwa ngoba kunendikimba ethile okumele idingidwe. Izindikimba ezitholakala ezingosini zinokufana okukhulu nezindikimba esizithola emibhalweni eyiphrozi, idrama, njalo njalo. UBrinker kuSollors (1993: 26) uthi ukudingidwa kwendikimba ethile yikhona okwenza imibhalo engase ibukeke ingahlobene nhlobo igcine isinokufana okuthile ngenxa yokufana kwendikimba. Kanti uJakobson kuDlamini (1995: 23) uthi ukudluliswa ngempumelelo komyalezo kuncike kakhulu endikimbeni edingidwayo.

Kuyacaca kulezi zingosi ukuthi lokho okukhulunywa ngakho, okuyindikimba kusuke kuhloswe ukuheha abafundi nokudlulisa umyalezo othile. Isikhathi esiningi akukho daba olunohlonze olutheni okungathiwa luumgosi olusuke luputshozelwa abafundi bephephandaba. Kusuke kuphawulwa nje kuphela ngalowo saziwayo noma umuntu thizeni obonwe emcimbini noma okuhlenganwe naye ndawo thizeni. Kulolu cwaningo-ke bekubhekwa amagama ambalwa nje kwamaningi asetshenziswa kulezi zingosi uma kubhalwa ngosaziwayo nabantu abavamile nje. Ake sibheke okumbalwa nje.

Indlela Umuntu Abukekayo Ngayo

Kulezi zingosi kuvame ukuba kuphawulwe ngokuthi umuntu ubukeka kanjani. Engosini ethi ‘Woza Nazo Mzala’ sithola lokhu:

UFikile Mlomo kangazi noma yi-make up noma ubuso bakhe obungezwani nayo...

Inkululeko Yokukhuluma Kwabamaphephandaba

Lokhu kuchaza ukuthi uMlomo akamuhle ngisho esethi uyazama ukuzilungisa. Akukhulunywa ngomculo wakhe lapha, kukhulunywa ngokubukeka kwakhe. Noma kukhulunywa ngomculo wakhe kwezinye izindawo, ezingosini zangezinye izinsuku kodwa kugxilwa ekutheni ubukeka kanjani:

Le ntokazi yaseLindelani enezwi elimnandi ungaze uthatheke uma uyizwa icula ungakayiboni.

Kwenye indawo kuthiwa ngaye:

... enezwi elimnandi elingafani nayo.

U-Oskido yena uQekethwayo uthi ngaye:

U-DJ Oskido muhle kabi uma umbuka edwetshiwe kunokumbuka bukhoma noma ezithombeni.

Ngisho nonobuhle sengathi ababonakali bebahle. Nango phela uQekethwayo ethi:

Le ntokazi eke yaba nguMiss Durban...ike yathi iyamamatheka kwasengathi iyakhala.

Ngale kokubukeka ebusweni kubuye kuphawulwe nangendlela yokuzilungisa, njengokwenza izinwele nje. UMzala uphawula kanje ngoXolani Majazi:

Sengathi ekhanda ulengise izihlahla.

Nendlela yokugqoka kuyaphawulwa ngayo:

La masudu akhe acwebezelayo amakhulu kunaye nezicathulo ezenziwe ngesikhumba sikaxamu (Justice Kubheka).

Kanti uMsizi Shembe uQekethwayo uthi ngaye:

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Leli bhulukwe aligqokile ungafunga ukuthi lithungwe ngenaliti yokuthunga izicathulo.

Nokuthi zingaki izimpahla onazo kuyaqashelwa. Mayelana nalokhu uMzala uthi:

Le nyanga mbumbulu...edume ngesudu eyodwa ecwebezelayo ... (Hlathi)

Kokunye kuphawulwa ngokukhuluphala komuntu, kodwa achazwe ngendlela enganambitheki. UMzala uthi:

Ngizithole ngisemcimbini obuhlelwe yile nkuxa engusomahlaya futhi engusomabhizinisi.

Kanti uKhulubuse Zuma yena kuthiwa ngaye:

Sisababaza ukutsaka kwale nkuxa yakwaZuma, uKhulubuse Zuma.

Nanxa kulezi zibonelo indikimba kuwukubukeka kwabantu okukhulunywa ngabo, okugcizelelwayo okungekuhle, okwenza kwakheke isithombe esinganambitheki noma esingakhangi ngabo.

Ikhono Lomuntu

Kuyaphawulwa kakhulu ngekhono lomuntu lokwenza izinto, bese kusetshenziswe amagama athile ukuchaza ubunjalo bekhono. UMzala uphawula athi:

Le miphuphe yeTheku ezibiza ngabahlaziyi abazimele ... (Ngizwe noTshatha).

Ngamanye amazwi akubona abahlaziyi laba, yibona nje abazibiza ngalokho, ngokwentatheli abanalo ikhono. Uyaphinda futhi uMzala athi:

Leli khehla elingumphuphe waseGoli obuzibiza ngenkosi yekwaito (Arthur Mofakate).

Le ntombazane ebiwujamu abayibiza nge-First Lady yase-Afrotainment, u-Dj Cyndo.

Kwenye indawo uMzali uthi:

Umculi odume ngakubo nakubangani bayo kuphela (Hlathi)

Lapha ngokwalezi zingosi laba baculi abanakhono elifanele ukuhlonishwa.

Ukuziphatha Okungamukelekile

Izingosi zomgosi kubukeka sengathi ‘ziyiso’ lomphakathi lokukhuza ukuziphatha okungamukelekile, ikakhulukazi kosaziwayo nabaholi bomphakathi. UQekethwayo ukhala ngoNgizwe Mchunu ongumsakazi oyinxusa lezokuphepha kodwa obonakale ‘endiza’ ege isivinini esamukelekile emgwaqeni:

Okwesibili ubegijima nje nemoto yakhe ibingenayo inambapuleti Ngaphambili, nokuyinto engamukelekile.

UQekethwayo uphinde akhononde nangesimilo sikaKenny Kunene:

Unoxhaxha lwezintombi ezingu-15 nokubhalwa ngaye emaphepheni esolwa ngokulala nezingane zesikole ayefundisa kuso.

Lezi zibonelo ziveza ukuthi kulezi zingosi kulindelwe ukuba osaziwayo baziphathe ngendlela eyamukelekile emphakathini.

Ulimi Olusetshenziswayo

NgokukaJohnson no-Esslin (2007) ukukhethwa kwamagama ngokucophelela kuneqhaza elikhulu ekudluliseni umqondo nomyalezo ngendlela enembayo. Imvamisa esiZulwini kusetshenziswa ulimi olunenhlonipho uma ukhuluma nomuntu noma ukhuluma ngomuntu, kungakhathaliseki iminyaka nesikhundla sakhe. Kulezi zingosi sengathi awusebenzi lowo mthetho.

Nakanjani Sibiya

Ngokwesibonelo nakhu okushiwo nguMzala ngoNgqongqoshe waKwaZulu-Natali eMnyangweni wezobuCiko namaSiko, uSibhidla-Saphetha:

Bese ngithathe isinqumo sokuthi ngizoke ngimeke kancane lo MEC osadunyelwa osanda kunikwa isikhundla Please Ngqongqoshe wami ozidunyelelwayo

Kanti ngoBheki Cele kuthiwa:

UBheki Cele lo obengumkhuzi wamaphoyisa kuleli. Ngiyayesaba ipolitiki, uwutho namuhla, kusasa usuphenduke umphuphe kamahlalela.

Imeya uJames Nxumayo yena uQekethwayo uthi ngaye:

IMeya yeTheku uNxumalo ungafunga ukuthi yinduna yasemakhaya.

Onke la magama ayasehlisa isithunzi somniniwo. Empeleni nje igama umphuphe ngokocwaningo lwethu livela izikhathi ezingaphezu kwamashumi amahlanu engosini ethi 'Woza Nazo Mzala' eshicilelwe phakathi kukaMasingana noNdasa wezi-2012! Kanti nasengosini 'UQekethwayo' livela kaningana impela nje, okusobala ukuthi izintatheli zibona kuyilona gama elinemba kangcono ukuchaza umuntu izinto ezisuke zingamhambeli kahle.

Ngale kokubiza abantu ngemiphuphe kabahlonishwa ngokwezinga labo empakathini. Ake sibheke lezi zibonelo: UFikile Mlomo ubizwa *ngale ngane*, uDJ Cyndo abizwe *ngale ntombazane*, uZulu Boy yena kuthi *lo mfana waseNtuzuma*. UTsepo Tsole yena kuthiwa *ikhehla lenkosi eselizikhathalele*.

Namaqembu ezombusazwe kuyaphawulwa ngawo, kusetshenziswe amagama athile:

Ngisakhuluma ngoMagwaza Msibi, ngifisa sengathi isitokofela sakhe lesi iNational Finance Party (NFP) yakhe ingake ikhuculule bonke labo sikhotherni abagcwele kuyona.

Kuyaphawulwa nangeCOPE:

Anibonanga yini ukuthi kwenzekani koTerror Lekota, Sam Shilowa ababephusa uThabo Mbeki baphenduke imiphuphe yeCOPE.

Siyalibona libuya futhi igama lomphuphe uma kukhulunywa ngamalungu ahloniphekile ezombusazwe. Kanti iqembu le-NFC kuqulwe igama lalo elisemthethweni kwathiwe yi-Finance Party!

Izibopho Ezihambisana Nelungelo Lokukhuluma Ngokukhululeka

Ilungelo lokukhuluma ngokukhululekile lihambisana nezibopho ezithile okufanele kucace ukuthi ziyahlonishwa uma kubhalwa izingosi zomgosi. UKieran (1998) ukhala ngokuthi ngokuvamile isithombe sezintatheli asisihle emphakathini ngenxa yendlela ezenza ngayo umsebenzi, okwenza abantu abaningi bazixwaye, kokunye bazizonde nokuzizonda. Izintatheli zisebenza ngaphansi kwemithetho ethile eqondene nazo ngqo elawula indlela yokuziphatha ekusebenzeni kwazo. U-Oosthuizen (2000) uphawula ngokuthi izintatheli zakuleli zinenqubo yokusebenza eku-*Public Relations Institute of Southern Africa* (PRISA) egcizelela ukuthi isisekelo sokusebenza kwezintatheli silawulwa wukubaluleka nesithunzi somuntu ngamunye emphakathini.

Isigatshana 1.12 soMthethosisekelo we-*Press Ombudsman & Appeals Panel* sithi iphephandaba akufanele ligcizelele ngokungenasidingo ubuzwe, ubuhlanga, ezobulili zomuntu, njalo njalo, ngaphandle uma lokho kungumnyombo oyingqikithi ebalulekile odabeni.

UMthethosisekelo wakuleli uyawahlonipha amalungelo abantu abathandana nobulili obufana nobabo. Akubakhuthazi nokho abafundi ukuba bakuhloniphe okushiwo ngumthethosisekelo mayelana nabantu abayizinkonkoni uma izingosi zomgosi zibhala kanje:

Lo mphuphe kabhuti-sisi waseThekwini.

Lapha ingosi igcizelela ngokungenasidingo indlela ayiyo lo muntu ebhale ngaye. Ikubeka sengathi banecala elikhulu emphakathini abantu abanesimo sokunqaqondakali kahle ukuthi bangabesilisa noma bangabesifazane yini. Wonke umuntu unegama, futhi igama limelele isiqalo sobuyena futhi ilona

Nakanjani Sibiyi

elimchaza kangcono (Haron 1999:20). Ngakho uma kukhulunywa ngaye kuwukumcwasa nokumehlisa isithunzi ukumbiza ngo- ‘bhuti-sisi’ esikhundleni sokusebenzisa igama lakhe elisemthethweni, elimnika isithunzi esimfanele.

Kokunye ayasetshenziswa amagama abantu okubhalwe ngabo kodwa bese kusetshenziswa ulimi oluhumusheka njengokubachwensa noma ukubehlisa isithunzi. Ngokwesibonelo engosini ‘UQekethwayo’ kuthiwa:

Kudela owaziyo ukuthi ubani obeyindoda phakathi kwalezi zintombi noma izinsizwa ezimbili uTha Simelane noSomizi Mhlongo.

UTha Simelane noSomizi Mhlongo bangabanye babantu asebaphumela obala ngobunkonkoni babo futhi uMthethosisekelo uyawahlonipha amalungelo abo okukhetha ukuthi bathandana nabuphi ubulili. Kayinalo intatheli ilungelo lokubuza ukuthi uma bebonakale ndawonye (bengashongo ukuthi bayathandana), ngubani oyindoda phakathi kwabo. Nakho nje ukubabiza ‘ngezintombi noma izinsizwa’ kuwukugcizelela ubulili babo ngokungenasidingo, okungahunyushwa ngokuthi kuwukubacwasa nokugxambukela empilweni yabo yangasese.

Izintatheli akufanele zikhuthaze abafundi ukucwasa abantu abathandana nobulili obufanayo. Umthethosisekelo uthi abantu abayizinkonkoni mabemukelwe njengawo wonke umuntu. Kakuhambisani nomthethosisekelo lokhu okutholakala ku-‘Woza Nazo Mzala’:

Beziphume ngobuningi izitabane zaseGoli...waze wasiyala Mabuyakhulu wasiqhatha nale miphuphe yezitabane zaseGoli.

Umfundi ofunda lokhu kule ngosi akunakulindelwa ukuba alihloniphe ilungelo lezinkonkoni uma kubhalwe kanjena ngazo. Intatheli isebenzisa igama ‘ukuqhatha’ okunika isithombe sokuxabana, ukulwa, nenzondo. Lokhu kungase kwenze izinkonkoni zihlotshaniswe nenzondo nokuxwaywa, okuyinto engqubuzana namalungelo avikelwe nguMthethosisekelo wakuleli.

Kuningi osekuphawuliwe ngokubaluleka kokungazicwasi izinkonkoni noma abantu abathandana nabobilili obufanayo. Ngokwesibonelo, ngonyaka wezi-2000 uhulumeni waseNingizimu Afrika waphasisa umthetho okuthiwa i-*Promotion of Equality and Prevention of Unfair Discrimination Act* (PEPUDA) ukuvikela ukucwasa izakhamuzi

zakuleli, okubalwa kuzo nezinkonkoni (Pityana 2000). Akekho umuntu oyintatheli okungathiwa akawazi lo mthetho; ngakho kufanele ngabe izintatheli ezibhala izingosi zomgosi ziyaqaphela ukuba zibhale ngokungacwasi.

Abaholi abaningi abadume umhlaba wonke njengoDesmond Tutu bayakugcizelela ukuhlonishwa kwamalungelo ezinkonkoni. Yikho nje esingenisweni sencwadi kaBaird (2004) ethi '*Sex, Love and Homophobia*' ebalisa ngokuthi kuyadabukisa ukuthi namanje zisacwaswa zihlukunyezwe izinkonkoni. Kudabukisa kakhulu-ke uma izintatheli nazo zingakushayi mkhuba ukuhlonipha amalungelo ezinkonkoni. Kanti uSanders (1997) yena uthi ukuhlonipha kuyisiko lase-Afrika, ngakho nabantu abayizinkonkoni nabo kufanele bazuze emasikweni agcizelela inhlonipho.

Ngale kwezinto ezithinta ubulili, izintatheli zinesibopho sokuhlonipha amasiko, izinkolelo nobizelo noma imisebenzi ethile yabantu yokuziphilisa (Bracken 1994). Ngokwesibonelo nje, abelaphi bendabuko banelungelo lokuhlonishwa emphakathini. Ngaphambi kokuthi kutholwe inkululeko kuleli zwe abelaphi bendabuko bebebukelwa phansi kakhulu, bethathwa njengabantu abanesici esingamukeleki emphakathini (Mkhize 2009). Kuyadabukisa nokho uma izintatheli zibhala izingosi ezikhuthaza ukuba abafundi bababukele phansi abelaphi bendabuko. Ngokwesibonelo 'UQekethwayo' uthi:

Usungaze wehlise isithunzi seMugg & Bean ngesangoma? Mina ngazi ukuthi uma uzohlangana nesangoma uhlangana naso emakethe la kulenga khona izikhumba zezimfene ezomile.

Ukuphawula okunjena ngesangoma kuyasehlisa isithunzi sazo esivikelwe uMthethosisekelo. Ngokwale ngosi izangoma ngabantu okungafanele nangephutha babonakale ezindaweni eziseqophelweni eliphezulu. Ngakho ngisho isangoma siyisihlobo sakho akumele uyodla naso endaweni yokudlela ecokeme ngoba kuzokwehla isithunzi saleyo ndawo. Nakho nje ukuthi ingosi ithi emakethe kulenga izikhumba zezimfene kuwukubhala ngobudedengu obandisa imfundiso-ze ngabelaphi bendabuko. Imfene ngokwesintu ihlotshaniwa nokuthakatha, ngakho lokhu kusabalalisa kubafundi inkolelo yokuthi abelaphi bendabuko bangabathakathi.

Iphinde iqhubeke intatheli kule ngosi:

Kuvele kwabaleka abelungu sesibanga umsindo sikhulumela phezulu.

Kuwubudedengu obengumukeleki neze ukuba intatheli ibhale kanje ngoba lokhu kuphawula kwayo kunohlalu lokucwasa ngobuhlanga olungenasidingo ngempela. Ngokwentatheli, abelungu bayabaleka uma kunesangoma endaweni yokudlela, ngakho abelungu bayabanyanya abelaphi bendabuko. Umfundi kulula ukuba akukholwe lokhu uma kubhalwe ephaphandabeni, bese ephetha ngokuthi abelungu kufanele bazondwe ngoba benyanya izangoma, ezingabantu abamnyama.

Ngale kwezangoma nezinyanga zibukelwa phansi kulezi zingosi zomgosi. Ngokwesibonelo ku-'Woza Nazo Mzala' kuphawulwa kanje ngenyanga ewuHlathi:

We Hlathi, tshela mina, wena uthwase nini, uthwasiswa yimuphi umphuphe wesangoma? Kanti la ma-dread akho asephuphile ubuwabekele ukwelapha?

UMthethosisekelo wakuleli uyakugxeka ukuhlukunyezwa kwamalungelo abantu nokusebenzisa indluzula emphakathini. Ukushaya umuntu nje kuyicala elibomvu. Izintatheli kufanele zikugcizelele lokhu kubafundi bephephandaba. Kuyethusa nokho uma ingosi ethi 'UQekethwayo' ekhuthaza ukushaywa kwabantu:

Banishaya kufanele abase-DUT miphephuphe ndini

Lapha uQekethwayo ukhuluma ngabadansi abajikijelwe ngabafundi ngamakopi, ithi 'kungihlekise ngacishe ngawa'. Kuyacaca ukuthi kule ngosi kubukeka kuyihlaya ukushaywa kwabantu kanye nokungalawuleki kodlame ezindaweni zokuzijabulisa. UJulius Malema uke waba senkingeni emva kokushaya umuntu ngempama. Esikhundleni sokukhuza lesi senzo, uQekethwayo uthi kumele alethwe eThekwini uMalema, ashaywe:

Ngoba nina ningamagwala anomtshela ukuthi akoke azame eThekwini lokhu khona sizomfundisa iTheku. Siyomkhombisa ukuthi o-DJ abaphuphile abashaya abantu benziwani eThekwini.

UHulumeni esebenzisa uMnyango wezeMpilo ugqugquzela ukuba abantu bayeke imikhuba emibi njengokubhema ugwayi nje, ngenxa yobungozi bayo.

Kuyamangalisa nokho uma uQekethwayo ephawula ngesisindo sikaLindiwe Mazibuko bese ethi:

Kanti ukubhema ugwayi akumsizi yini ekuncipheni?

Kuyedusa lokhu kuphawula futhi kuyingozi ngoba kungase kukhuthaze abantu ukuba babheme ukuze behlise isisindo. Kuyavunywa ukuthi kungenzeka ukuthi izintatheli zisuke zizincokolela nje uma zikhuluma kanje ngokushaywa kwabantu kodwa iqiniso ngukuthi iseyinkinga ezweni lethu indaba yokuhlukunyezwa, ikakhulu kwezingane nabesifazane, ngakho ukubhala kanje kwenza ukushaya kubukeke kuyinto enhle, emukelekile noma okungancokolwa kalula nje ngayo.

Ngokwenjulalwazi yediyontoloji, wonke umuntu uyakwazi ukubona umehluko phakathi kokuhle nokubi. Ngakho-ke nezintatheli kufanele ziqonde ukuthi yikuphi okuhle nokubi ekubhaleni kwazo ngabantu. Ngokwesibonelo indlela umuntu abukeka ngayo ebusweni akuyona into okungancokolwa ngayo noma kuhlekiswe ngayo.

Izinto eziningi izingosi ezibhala ngaso zithinta impilo yangasese yomuntu okusuke kubhalwa ngaye. UDoorley noGarcia (2007: 83) noRozenberg (2004: 18) bathi umuntu ngamunye unelungelo lokufihla imininingwane ngempilo yakhe yangasese engahlanganise lutho nomphakathi. Ngakho akufanele izingosi zomgosi zeqise ekubhaleni ngempilo yabantu, zize zifake neminingwane yangasese yomuntu okubhalwa ngaye. Ngakho-ke, nanxa ngokweRiyalizimu imibhalo enjengezingosi zomgosi kufanele iveze amaqiniso njengoba enjalo, akwamukelekile ukubhala ngezinto zempilo yangasese yomuntu, ikakhulu uma kungumuntu nje phaqa ongenasibopho emphakathini sokungabi namfihlo ethile.

Ulimi luqukethe amagama amaningi akhombisa inhlonipho okufanele asetshenziswe uma kukhulunywa ngabantu abasezikhundleni ezihloniphekile njengabaholi bomphakathi, ngisho nabantu nje abavamile. Ngakho akuzwakali kahle uma kungathiwa uNgqongqoshe uyadunyelwa noma kuthiwe uwumphuphe. Naye uyadinga ukuvikelwa ezintweni ezimehlisa isithunzi kungenasidingo. Ngokwesibonelo nje akulula ukuba umphakathi umhloniphe uMeya weTheku uJames Nxumalo emva kwesihloko esikuQekethwayo esithi 'IMeya yeTheku uNxumalo ungafunga ukuthi yinduna yasemakhaya'.

Amaphaphandaba afundwa yinqwaba yabantu. Abantu bayayikholwa into uma ishiwo yiphephandaba noma abezindaba (Tester 1994). Ngakho-ke ukwanda kwamagama ayiziswana nangcofayo asetshenziswa ezingosini zomgosi kungase kutshale abafundi bephephandaba ukuthi yinto eyamukelekile ukwehlisa isithunzi somuntu ngokusebenzisa noma imaphi amagama angemahle uma ukhuluma ngaye.

Isiphetho

Nanxa umthethosisekelo usinika sonke ilungelo lokukhuluma ngokukhululeka, sonke sinisibopho sokuba sihloniphe amalungelo abanye abantu futhi singathunazi isithunzi nedumela labo elivikelwe umthethosisekelo. Idemokhrasi ezweni lethu yenza ukuba amaphaphandaba akwazi ukubhala ngokukhululeka. Nanxa kunjalo kubalulekile ukuba izintatheli ziwahloniphe amalungelo abanye, zibaphathe ngenhlonipho lapho zibhala ngabo. Lokhu kungenxa yokuthi wonke umuntu uzalwa enawo unembeza okwazi ukumtshela umehluko phakathi kokuhle nokubi. Kungakuhle uma izintatheli ezibhalela izingosi zomgosi zingacaciselwa kahle ngenjongo yalezi zingosi, okungukuthulela abafundi izindaba ezishisayo ngosaziwayo njalo njalo, hhayi ukubangcofa nokubehlisa isithunzi bese kubhacwa ngokuthi intatheli inelungelo lokukhuluma ngokukhululekile. Kungakuhle izintatheli ziqaphele ukuthi kuyingcuphe nengozi ukubhala ngobudedengu ngoba kudusa umphakathi, kubebhethekise izinkolelo-ze futhi kusengenzeka iphephandaba limangalelwe ngenxa yokungahloniphi amalungelo abantu.

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Amaphephandaba

- ILanga LangeSonto (05 kuMasingana wezi-2012 kuya ku-29 kuNhlangulana
wezi-2012.)
- Isolezwe LangeSonto (06 kuMasingana wezi-2013 kuya ku-30
kuNhlangulana wezi-2013.)

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Language, Freedom of Expression and Access to Information: Digging Deep into the 2013 John Dube Memorial Lecture

Gregory Kamwendo

Abstract

The paper discusses freedom of expression and access to information, with special reference to the 2013 edition of the John Dube memorial lecture series at the University of KwaZulu-Natal in South Africa. The lecture was delivered by Velaphi Mkhize in isiZulu. Simultaneous interpretation into English and sign language was provided. This was a clear departure from previous lectures that used to be delivered solely through English. It is against this background that the paper critically explores what the language practices at the 2013 Dube memorial lecture mean or imply for freedom of expression and access to information.

Keywords: access to information, English, freedom of expression, isiZulu, language, sign language

Gregory Kamwendo *Ulimi Inkululeko Yokukhuluma kanye Nokufinyelela Olwazini: Kubukwa Ngeso Elibanzi Isifundo Sesikhumbuzo SikaJohn Dube Sonyaka Wezi-2013*

Isifingqo

Leli phepha lihlaziya imibono ephathelane nokukhuluma ngokukhululeka kanye nokuthola ulwazi kuqondiswe esifundweni sesikhumbuzo sika-John Dube sonyaka wezi-2013 esethulwa eNyuvesi YaKwaZulu-Natali eNingizimu Afrika. Isifundo sasethulwa uVelaphi Mkhize ngesiZulu. Ukutolika kusiwa olimini lwesiNgesi noLwezimpawu kwakunikezelwa. Lokhu kwenza umehluko

omkhulu kwezinye izifundo ezedlule ezabe zethulwa ngesiNgisi kuphela. Kusukela kulesi sendlalelo, iphepha lizohlaziya ngeso elihlodayo ukuthi kusho ukuthini lokhu kusetshenziswa kolimi okwenzeka esifundweni sikaDube sangonyaka wezi-2013 noma kukhombisani ekukhulumeni ngokukhululeka kanye nokuthola ulwazi.

Introduction and Background

For the first time in the history of the John Langalibalele Dube memorial lecture series at the University of KwaZulu-Natal (UKZN), the 2013 edition was delivered in isiZulu, an indigenous African language which also happens to be one of the eleven official languages of South Africa. Simultaneous interpretation into English and sign language was provided. The 2013 lecture opened a new chapter in the history of the lecture series given that the presenter, Velaphi Mkhize, had delivered his lecture in isiZulu. Traditionally, these lectures were delivered in English with no interpretation into other languages. It is also important to mention that UKZN is geographically located in a predominantly isiZulu-speaking province of KwaZulu-Natal. It is also a fact that isiZulu-speaking students constitute the majority of the student population. In addition, the UKZN language policy (University of KwaZulu-Natal 2006) and the Transformation Charter (University of KwaZulu-Natal 2012) stipulate that isiZulu should be developed and promoted so that it can serve, in addition to English, as a language of scholarship. The UKZN language policy and its implementation plan provide for the use of English and isiZulu in public events such as public lectures and graduation ceremonies. Velaphi Mkhize's delivery of the 2013 John Dube lecture was, therefore, in conformity with the UKZN language policy and the institutional Transformation Charter.

The UKZN language policy has to be appreciated within the context of language policy at the national level. Following the dissolution of apartheid in South Africa, the new democratic dispensation adopted an inclusive language policy within which eleven (11) languages have been accorded official status. Nine (9) of these official languages happen to be African languages that were previously marginalized during the apartheid era. These languages are isiZulu, isiXhosa, Sepedi, Setswana, Sesotho, Xitsonga, SiSwati, Tshivenda, and isiNdebele. During the apartheid days, two

languages (English and Afrikaans) served as official languages. The new language policy aims at promoting national unity, entrenching democracy, promoting multilingualism, promoting tolerance towards linguistic diversity and supporting national development. According to the 2011 population census, isiZulu is the most widely spoken first language, followed by another African language, isiXhosa, and Afrikaans and English. The province of KwaZulu-Natal is the home of isiZulu, with 77.8 % of those claiming to be first language speakers living in the province (Statistics South Africa 2011).

This paper critically reflects on the 2013 John Dube lecture with the aid of two key concepts: freedom of expression and access to information. Specifically, the paper addresses the question: What do the language practices at the 2013 John Dube lecture mean or imply for freedom of expression and access to information? It is important to emphasize that my critical reflections are not focussed on the content of the 2013 Dube memorial lecture, but rather, I reflect on the language practices that were exhibited during the lecture. It should also be mentioned that the paper is product of a colloquium whose overall theme was African languages in the context of twenty years of South Africa's freedom and democracy. Among the sub-themes of the colloquium were *African languages and freedom of expression*; and *African languages and access to information*. The paper has brought together the two sub-themes. I have structured the paper as follows. In the following section, I introduce key concepts and theoretical framework for the paper. In the next section, I introduce John Dube and the Dube lecture series. I also provide a brief overview of the content of the 2013 lecture. This is followed by a section in which I discuss the use of interpretation into sign language and English. In the last section of the paper, I provide a summary and conclusion.

Key Concepts and Theoretical Framework

This section comprises two parts. In the first part, I clarify the two key concepts that reside at the core of the paper. These concepts are freedom of expression and access to information. I start with the concept of freedom of expression, and trace it to the international level (United Nations level), national level (constitution of South Africa) and institutional level (UKZN). At the international level, Article 19 of the Universal Declaration of Human

Rights guarantees freedom of expression (United Nations 1948). Freedom of expression is provided for in the Universal Declaration of Human Rights as follows: ‘Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers’ (United Nations 1948). With regard to South Africa, Chapter 2, Section 16 (1) and (2) of the Bill of Rights in the Constitution guarantees freedom of expression. At UKZN level, the Transformation Charter (University of KwaZulu-Natal 2012) guarantees freedom of expression. Of course, freedom of expression is never absolute. Freedom of expression has to be exercised without limiting other people’s rights and freedoms. Some people do fail to recognize and appreciate the fact that freedom of expression comes with responsibilities. For the purposes of the current paper, I relate the language factor to freedom of expression (see also Green 1991; de Varennes 1994; Article 19, 1996). Freedom of expression is more than the freedom from being silenced. In other words, freedom of expression is more than being in a situation in which people are free to speak their minds without fear of being intimidated or persecuted. I extend the meaning of freedom of expression to include freedom to opt for one’s best linguistic medium of expression. Therefore, in this paper, the focus is on what I called linguistic freedom of expression.

I now come to the second key concept – access to information. Closely related to freedom of expression is the notion of access to information. The latter refers to the decoding or acquisition of information. One of the blockages to access to information is the language factor. For example, blockage to access to information occurs when information is packaged in a language that one does not understand. Sometimes access to information is created by illiteracy. Illiterate people are unable to access information from messages that are in written forms. Other people may not be able to access information simply because it is packed in some specialized or technical language. In some cases, some people, due to certain disabilities, may not be able to access information. It is against this background, therefore, that the Convention on the Rights of Persons with Disabilities (United Nations 2007), in Article 21, addresses issues related to access to information. One of the strategies for ensuring access to information is by ‘accepting and facilitating the use of sign language, Braille, augmentative and alternative communication, and other accessible means, modes and formats

of communication'. Article 9 of the same Convention puts emphasis on accessibility, and included here is access to information and communications, including information and communication technologies and systems. Language services such as translation and interpretation can assist with the improvement of access to information. In both translation and interpretation, information is conveyed from one language to another, thus making the information available to people who would otherwise not been able to access it if the language service had not been rendered. A democratic society should be an open society in which there are no unnecessary blockages to access to information. Access to information empowers people since knowledge (through information) is power. In the current paper, I am interested in the linguistically oriented access to information. In other words, I am interested in how knowledge of a language can or fails to facilitate access to information. Knowledge of a language can be said to be one of the keys for unlocking information that has been stored in that particular language.

It has been argued that language is a critical component of freedom of expression and access to information (Green 1991; de Varennes 1994; Article 19, 1996). Principle 9 of the Johannesburg principles on national security, freedom of expression and access to information provides that 'expression, whether written or oral, can never be prohibited on the ground that is in a particular language, especially the language of a national minority' (Article 19, 1996: 10). Freedom of expression (including freedom to use an appropriate linguistic medium of expression) and access to information (through an easily accessible linguistic medium) are some of the cornerstones of a democratic society. It has been argued that 'freedom of expression and freedom of information are vital to a democratic society and are essential for its progress and welfare and for the enjoyment of other human rights and fundamental freedoms' (Article 19, 1996: 6). It is also important to point out that freedom of expression and access to information lie within the human rights paradigm.

The theoretical framework for the paper is Cobarrubias' (1983) four language planning ideologies. Before I outline the language planning ideologies, it is important to define the concept of language planning. Crystal (1992: 220) defines language planning as 'a deliberate, systematic and theory based attempt to solve communication problems of a community by studying its various languages or dialects, and developing an official language policy concerning their selection and use'. At this stage, it is important to apply the

above definition to UKZN and the hosting of the 2013 John Dube memorial lecture. Language planning does not only apply to the national level but also applies to the institutional level, and it is in the context of the latter that I address language planning in this paper. In order to solve communication problems, UKZN has a bilingual (isiZulu and English) language policy. That is why it is worthwhile to determine the extent to which the bilingual language policy, as implemented during the 2013 John Dube memorial lecture, promoted or did not promote freedom of expression and access to information. Interpretation into English and sign language was also used during the lecture, thus making three languages (English, isiZulu and sign language) as media of the lecture. I also discuss how the use of these three languages in one memorial lecture fit into Cobarrubias' (1983) language planning ideologies of internationalization, linguistic pluralism, linguistic assimilation and vernacularization.

Internationalization refers to a situation when an international language is used as a lingua franca. The idea is that globally, people of different mother tongues are able to communicate with each other through a common language, and is in the case of the 2013 John Dube memorial lecture, that language was English. It also happens to be the language in which previous lectures had been exclusively delivered. The second language planning ideology, linguistic pluralism, refers to a situation under which two or more languages are accorded official status-like the post-apartheid era in South Africa. The third language planning ideology- linguistic assimilation- refers to a situation under which one dominant language is used in official domains without appreciating and recognizing that other languages also exist. Everyone, irrespective of their mother tongues, is forced by prevailing language policies and practices to use one language. Vernacularization, the fourth language planning ideology, refers to a situation where an indigenous language is developed and promoted to serve in official domains such as education, government, mass media, and others (Cobarrubias 1983).

John Dube and the John Dube Memorial Lecture Series

John Dube is a well-placed figure in the political, ecclesiastical and literary history of South Africa. He was born on 11 February 1871 at Inanda in Natal, and died on 11 February 1946. In political circles, John Dube's name features

prominently in South Africa and beyond because he was the founding president of the South Africa Native National Congress (SANNC), an organization that was the forerunner to the African National Congress (ANC). The ANC, which is Africa's oldest liberation movement, has been the ruling party in South Africa since the installation of democratic and non-racist rule in 1994. To this end, one can justifiably describe John Dube as one of the pioneer African campaigners for freedom and democracy in South Africa. He can be described as one of the fathers of the struggle against apartheid and oppression (Marable 1974; Hughes 2001). However, it is important to appreciate that John Dube's role in politics does not always draw positive remarks. Whilst some people would regard John Dube to be a great hero of politics of African emancipation in South Africa, others take him to be a sell-out, a compromiser and a political accommodationist (Gasa 1999; Hughes 2012). Such divided opinion should be expected and appreciated. I will therefore not go into the debate given that it is not the primary aim of this paper, but it is helpful to acknowledge the divided opinion on John Dube's contributions to the political domain.

John Dube made history in the world of journalism by establishing the first African language (isiZulu) newspaper in South Africa, *Ilanga laseNatali* (Hughes 2001). Dube demonstrated the importance of freedom of expression and access to information when he established this newspaper. By making isiZulu one of the media of the newspaper, speakers of isiZulu had been given an opportunity to express their minds through a language they know best. John Dube's intention was that the newspaper should 'open the eyes of the people to their own best interests' (Hughes 2011 cited in Cabrita 2012: 437). The newspaper gave the oppressed and marginalized Africans a platform on which they could stand and voice their opposition to the unjust and undemocratic apartheid rule. What is even more significant is that Africans were able to celebrate their dignity and right to the mother tongue by writing in isiZulu, and also by reading newspaper articles that were in isiZulu. In addition, the newspaper also enabled Africans to directly send their messages of resentment against apartheid to the oppressor through English. As a result of the use of English, the voices of opposition could be accessed beyond the borders of South Africa. Actually, it is through English that the campaigners for freedom and democracy in South Africa were able to link up with the international community. It is in this regard that English could be regarded as the language of South Africa's liberation.

If one were to summarize the life of John Dube, one would be right to say that he was a preacher, politician, educator, writer and journalist. To this end, the University of KwaZulu-Natal found it worthwhile to honour and celebrate the life and achievements of John Dube. The University celebrates and honours John Dube in two ways: first, through the existence of the JL Dube Chair in Rural Education in the School of Education, and secondly, through the hosting of the annual John Dube memorial lecture series. The lecture series is jointly organized by the School of Religion, Philosophy and Classics and the John Dube Chair in Rural Education in the School of Education in the College of Humanities at UKZN. The lecture series has been running since 2003.

The 2013 lecture, which is the subject of the current paper, was delivered by Velaphi Mkhize, under the title *'Isizulu language as an asset in the development of an African intellect in institutions of higher learning'*. Mkhize is the president and founder of the Umsamo Institute. He is a respected journalist, writer, and promoter of isiZulu and Zulu culture. In a nutshell, he is a language and culture champion. In his lecture, Mkhize stressed the importance of maintaining and protecting indigenous African languages such as isiZulu. He applauded the University of KwaZulu-Natal for being in the forefront in promoting and developing isiZulu. The content of the lecture echoed John Dube as he was a strong promoter of the use of isiZulu as exemplified by the books he had written in isiZulu. Dube also argued that some Africans used to be wrongly convicted in courts of law due to poor interpretation between English and isiZulu, and he proceeded to call for the hiring of educated Africans as court interpreters (Gasa 1999). John Dube was also the 'main adviser behind the Zulu society, whose goal was to take care of and preserve the heritage of our language' (Hughes 2011 cited in Cabrita 2012: 438). The content of the 2013 lecture, therefore, covered a subject that was very close to the heart of John Dube.

One Lecture, Three Languages

As mentioned earlier, three languages were involved during the delivery of the 2013 Dube lecture, namely English, isiZulu and sign language. This language practice was employed in an attempt to improve access to information. The use of the three languages constitutes what Cobarrubias

(1983) calls linguistic pluralism. This example of linguistic pluralism could also be considered within the context of social justice and human rights. For example, the use of sign language meant that users of sign language were included, and afforded an opportunity to access to information. Sign language users are a linguistic minority who are sometimes ignored and denied various forms of rights, including the right to information.

English, as a bridging language, made the lecture content available to people of diverse mother tongue backgrounds. As such, this was a linguistically inclusive lecture (cf. Bamgbose 2002). If no interpretation had been offered during the lecture, it means only those competent in English would have been able to access the lecture. It is an inclusive approach meant to pass on the lecture content to as many people as possible. The linguistic pluralism approach exhibited at the 2013 Dube lecture reflects the linguistic pluralism that exists in South Africa. In fact, South Africa's eleven official languages also echo linguistic pluralism as a language planning ideology. As a higher education institution that is guided by a Transformation Charter (University of KwaZulu-Natal 2012), the use of three languages during the 2013 Dube memorial lecture was testimony of transformation in line with South Africa's post-apartheid culture of freedom and democracy. It is this dispensation, through the Constitution, that has provided a conducive environment in which the University of KwaZulu-Natal can employ language practices that recognize linguistic diversity.

However, despite the existence of South Africa's eleven official languages policy in which the vast majority are indigenous African languages, English still takes the centre stage whilst indigenous African languages remain on the margins of official domains of language use (Kamwendo 2006). The stigma that used to be attached to indigenous African languages during the Bantu education continues to haunt some South Africans. For example, whenever one calls for the use of an indigenous African language, one is quickly reminded that such languages have no place in the modern and globalized world. There is a tendency, therefore, to believe that African languages are meant for the rural areas and the lower levels of education, and not for the higher education domain. So when the 2013 John Dube lecture was delivered by Mkhize in isiZulu, it was a very bold move. It was a move that deflated the myth that indigenous African languages, if it all they do enter education, can only serve in the lower levels of education such as the primary school. South African universities, as the highest institutions

of teaching, learning and research, have the responsibility to cultivate pride and positive attitudes towards the previously marginalized and disadvantaged African languages of South Africa. The struggle to improve the visibility and value of African languages in education engages into a top gear when such languages enter into university lecture halls. The entry of isiZulu into the public lecture in 2013 symbolizes the challenging of the monopoly that Afrikaans and English used to enjoy in higher education institution during the days of apartheid.

With regard to freedom of expression, the use of isiZulu is a step in promoting it. Mkhize had the freedom to use English and he would have been perfectly in line with the institutional policy given that English is the main language of the UKZN. In addition, English is the principle language of scholarship worldwide. He, however, decide to option for isiZulu in order to express his thoughts on isiZulu in isiZulu. What Velaphi Mkhize did was to take advantage of the UKZN language policy which provides for a bilingual policy (English and isiZulu). Coming to access to information, it is important to mention that the delivery of the lecture in isiZulu enabled isiZulu speakers (who do not have competence in English or are partially competent in English) to access the lecture. The message of the lecture was the need to promote isiZulu, and it was important that isiZulu speakers got the message since often it is mother tongue speakers who display negative attitudes towards a language. The penetration of isiZulu into university teaching, learning, research and community engagement domains is a clear statement that in the post-apartheid South Africa, indigenous African languages are no longer good for nothing entities. The image of and attitudes towards indigenous African languages can only improve when people see such languages entering domains that were previously the monopoly of what are known as ex-colonizers' languages.

Sign Language Interpretation

The use of sign language is cited in the South African Constitution. Actually Section 5 (a) (iii) calls for the development, usage and recognition of sign language as the first language of the deaf in South Africa. It is important to highlight that the presence of a sign language interpreter at the Dube lecture was in full recognition of the constitutional provision. The use of sign

language at the lecture was a mark of inclusion that is, ensuring that the deaf are not excluded from accessing information. It has also to be mentioned that South Africa is one of the countries that have ratified the United Nations Convention on the Rights of Persons with Disabilities, and within this Convention, the right to equal access to information is strongly emphasized. The Dube lecture is a public lecture and all persons are entitled to access the lecture. Of course we live in a world of reality, and it is practically impossible to attend to the linguistic dimensions of all people with disabilities given that there is diversity in disability (Batterbury 2012).

The provision of sign language interpretation at the Dube lecture was in line with the UKZN policy implementation plan that aims at improving access to information. It is important to stress here that sometimes there is a misguided view that sign language is not a language. By the same token, users of sign language are often ignored or even forgotten. It is as if such people do not exist in society. Though sign language is not one of the eleven official languages, and also not a language endorsed by the UKZN language policy, the organizers of the Dube lecture decided to provide sign language interpretation in order to ensure that sign language users have access to the lecture.

Interpretation into English

English is the main language of scholarship and higher education in South Africa and globally. Whilst UKZN is officially bilingual (University of KwaZulu-Natal, 2006), English is the predominant language of the institution. The same can be said about in English is South Africa since despite having the eleven official languages, English dominates in all official domains of use, making a mockery of the value and relevance of the other ten official languages (Kamwendo 2006). It is therefore easy to appreciate why previous Dube lectures were delivered through English. Previous instances whereby the Dube lecture was delivered solely in English conformed to what Cobarrubias (1983) calls linguistic internationalization. The danger with linguistic internationalization in South Africa is that the majority of the people do not have the competence to communicate through English (Kamwendo, 2006). The same observation has been made by Dijte (2008) when he notes that languages of former colonial powers, which now take

official status (e.g. English, French, Portuguese) have been learnt by the minority. Confining communication to such languages reduces access to information.

One of the UKZN strategic goals is the pursuit of African-led globalization. No university can ignore the force and/or power of globalization. In the globalized world, higher education institutions have to act carefully so that they can avoid being swept away by the forces of globalization, leading to a situation whereby we end up with universities that have no local relevance. Language is part of the internationalization process, and the critical place of the English language has to be acknowledged. There is no doubt that English is important in the global academic community, and it is against this that English is the main language of UKZN academic and non-academic undertakings. But it would make no sense for a university to invite the public to a public lecture, and at the same time, deny the same public the opportunity to speak the language it knows best. As a university that champions African scholarship and Africa-led globalization, UKZN sent the right message through the 2013 Dube memorial lecture. The message is that whilst English is a critical language in global engagements, it is important that if universities have to maintain local relevance, their use of local languages cannot be overemphasized. Public lectures offer any university an opportunity for the university community (staff and students) to engage with the general public, and public confidence in the university can be enhanced when some of the languages of the public are recognized and used by the university. This is particularly important when one realizes that in most African contexts, indigenous African languages do not enter the corridors of academia. Such languages are, unfortunately, degraded and considered to be not worthy of being used in academic discourses.

It is worth emphasizing that the provision of information to the public should be responsive and sensitive to practical realities such as: (a) the number of speakers of a language (b) levels of demand for the language (c) the territorial concentration of speakers of the language etc. It is important to acknowledge that South African higher education institutions practise what can be called a decentralized model of language planning. Under this model, each university has the autonomy to devise a language policy that best addresses its local sociolinguistic realities. These are the sociolinguistic realities of the province in which a university is situated. One should also acknowledge that provincial governments have the autonomy to formulate

their own language policies, taking due guidance from the Constitution. This model, known as the territoriality model, means that 'language rights vary from region to region according to local conditions' (Patten 2003: 297). Language rights that an individual can enjoy will therefore depend on the place one is physically located. Under the territoriality model, any language, by virtue of the numerical dominance of its speakers and being the language of wider communication in a particular area or region, would be accorded official status. The bilingual policy of UKZN was crafted in line with the territoriality model of language planning.

Summary and Conclusion

I set out to make a critical reflection on the 2013 John Dube memorial lecture from the perspectives of freedom of expression and access to information. The paper has addressed the question: What do the language practices of the 2013 John Dube lecture mean or imply for freedom of expression and access to information? I have addressed what I call linguistic freedom of expression i.e. the freedom to use one's most preferred linguistic medium of expression. I have also addressed what I call linguistic freedom to access to information. The use of isiZulu, an indigenous language, as the medium of lecture delivery conforms to what Cobarrubias (1983) calls vernacularization. The use of isiZulu was an act of transformation in that a previously marginalized language had entered a domain that is normally monopolized by the English language. Through vernacularization as a language planning ideology, some isiZulu-speaking members of the public were able to make contributions through questions and remarks, something they could not have done had the lecture been delivered solely in English.

In the paper, I have also discussed the provision of simultaneous interpretation, and situated this language practice within the context of access to information. The interpretations into English and sign language widened access to information. The English interpretation is an example of a language planning ideology known as internationalization. Through English, people whose mother tongue may not be English are able to access information. Globally, the English language serves as a bridge connecting people of different linguistic origins. This is also happening in South Africa where English finds itself as a lingua franca. With regard to sign language

interpretation, it has been argued that it addressed the linguistic and social exclusion that sign language users face whenever no interpretation services are available. English and sign language interpretation, therefore, improved access to information.

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Gender Inequality and Language Reflections in African Indigenous Languages: Comparative Cases from IsiZulu and Kiswahili

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Abstract

‘A movie starring Ben Stiller, got laughs nationwide for presenting a main character, who was a male nurse. The fact that a male pursuing a career in nursing still seems laughable shows how ingrained some gender roles still are’ (Herzfeld & Hamburg 2000). Using Bonilla-Silver’s (2006) framework, which has four components but in this particular study only three components will be considered: naturalization, minimization, and culture will be applied, authors have adopted the documentary research method to discuss and reflect on gender inequality in IsiZulu and Kiswahili as African indigenous languages. Also, the paper discusses how IsiZulu and Kiswahili languages enhance such inequality through words or phrases. The paper concludes with recommendations for reducing if not entirely eradicating gender inequalities in both languages. The paper advances that the desired change among members of society can only take place through provision of adequate knowledge and information. This in turn might help females and males to be persuaded, motivated and inspired to engage in cultural and social principles that enhance gender equalities. Thus, the method and messages of enhancing gender equality among female(s) and male(s) are of utmost importance.

Keywords: Gender Inequality, Indigenous African languages, IsiZulu, Kiswahili, Social and cultural norms.

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Ukungalingani Ngokobulili kanye Nangokolimi Ezilimini
Zomdabu Zase-Afrika: Kughathaniswa IsiZulu neKiswahili**

Isifingqo

'Ingqayi eqhakambisa uBen Stiller, yahlekwa izwe lonke ngokwethula umlingisi osemqoka, owayewunesi wesilisa. Iqiniso elithi owesilisa osebenza njengonesi kubengathi usahlekwa namanje kukhombisa ukuthi kusagxilwe kanjani ngeqhaza okufanele libanjwe ubulili obuthile' (Herzfeld, & Hamburg 2000). Ukusebenzisa uhloko lukaBonilla-Silver (2006), olunezingxenye ezine kodwa kulolu cwaningo kuzosetshenziswa ezintathu kuphela: ukujwayeza, ukunciphisa, kanye namasiko zizosetshenziswa, ababhali bathatha izindlela zokucwaninga ngamadokhumentari (uMogalakwe 2006) ukudingida nokubuka ukungalingani kobulili esiZulwini nakuKiswahili njengezilimi zendabuko zama-Afrika. Futhi, iphepha lidingida ukuthi isiZulu neKiswahili kukuqinisa kanjani ukungalingani ngokusebenzisa amagama kanye namabinzana. Leli phepha liphetha ngezinto zokuthi kuncishiswe noma kuqedwe nya ukungalingani ngokobulili kuzo zombili izilimi. Leli phepha libeka phambili ukuthi izinguquko ezidingakalayo zingenzeka ngokuba khona kolwazi olwanele. Lokhu kungasiza bobabili abesilisa nabesifazane ukuba banxenxe, bagquguzelwe, bakhuthazwe ukuba bazimbandakanye enqubeni yamasiko nenhlalo okuqinisa ukulingana ngokobulili. Ngakho, indlela nemibiko okuqinisa ukulingana ngokobulili phakathi kwabesilisa nabesifazane kusemqoka kakhulu.

Introduction

Sociolinguistics and discourse analytical literature on issues of gender and language in relation to African contexts remain scarce or infrequently achieve international circulation (Atanga *et al.* 2012). The fact that empirical studies of language and gender have to date been undertaken largely in parts of the United States of America, Canada, Australia, New Zealand and Europe is deemed to be an indictment on African scholars (cf. Atanga *et al.* 2012). The lack of research funding has been identified as a stumbling block for many African academics in carrying out research on issues of gender, language and

inequality. In addition to this, Makoni and Meinhof (2004) argue that much of our systematic knowledge of African societies is derived from and continues to be produced by western sources. This situation has its background from colonialism, whereby African indigenous knowledge systems and languages were systematically undermined so as to erase African contributions to history and knowledge production. This fact notwithstanding, academicians can change this trend by enhancing both field and documentary research methods in the area of African indigenous knowledge systems. For the purposes of this article, literature on gender, language, and inequality was studied and this provided the basis for the analysis of gender inequality that is evident in African indigenous languages with Kiswahili and isiZulu as cases in point.

Design, Method of Data Collection and Analysis

Research Framework: Bonilla-Silver's Framework

The article uses Bonilla-Silver's framework (2006). Although this framework has four components, the authors chose to apply only three of these, namely, naturalization, minimization, and culture. The following is an explication of these components. The first component is *naturalization which*, according to the framework, entails situations where women or wives give a high level of respect to their husbands or men, but in many incidents, men or husbands do not give back the same respect to wives or women (Bonilla-Silver 2006). The second component is *minimization which* concerns the situation where women tend to minimise the impacts of gender inequalities on them by thinking that they are not respected or given a chance to practice their freedom because they are women. The third and final component is *culture* which, according to this framework, has to do with inherent assumption that gender inequalities continue in Africa because of cultural ideologies.

Data Collection: Documentary

The authors of this article adopted the documentary research method (Mogalakwe 2006). This method focuses on the analysis of documents containing information on the phenomena of interest to the researcher (Bailey, 1994). Although this method is not common in the social sciences

(Mogalakwe 2006), it provides useful tools in categorizing , investigating , interpreting and identifying the limitations of physical sources whether in the private or public domain (Payne & Payne 2004). In terms of data analysis and the interpretation of the findings, the authors applied Bonilla-Silver's framework (2006) components in analysing gender inequalities in the IsiZulu and Kiswahili languages. More specifically, the authors elaborated and showed how naturalization, minimization and culture as critical components are the factors that enhance gender inequalities in both languages.

Review of Related Literature

Gender and Gender Inequality

Whilst Merriam-Webster's online dictionary defines gender as the state of being male or female, Njogu & Orchardson-Mazruri (2006) define gender inequality as unequal treatment or perceptions of individuals based on their gender. Gender inequality 'arises from differences in socially constructed gender roles as well as biologically through chromosomes, brain structure, and hormonal differences'. Njogu and Orchardson-Mazruri (2006) further argue that gender inequality is not occurring or planted only through socialization or biologically but also derives from the glaring gaps in policy, legal frameworks, education, and investment opportunities that lead to the creation of difficulties for women towards performing to their full potential in social, economic and political spheres as active members of the society.

Language and Gender Inequality

Language, Communication and Culture

Buthelezi (2004) argues in Steinberg's (1994) terms that language is a translation of what is in the human minds and that in their minds, human beings conceptualize the world according to how they have experienced it. This type of conceptualization renders the world translatable into language. This simplifies the process of communication between the speaker and hearer and makes language a main medium of communication. Additionally, Buthelezi (2004), in Southerland and Katamba's (1996) terms, asserts that there are two views which account for gender differences. One is the

sociolinguist's view that gender differences in language are simply a reflection of the way society works. And, the other is the feminist's view that language serves as a primary means of encoding ideas used in constructing and maintaining that society. It is thus argued that in enhancing communication through verbal, written or sign language, the speaker presents his/her feelings, thoughts or insights to the hearer. Therefore, when people use language to communicate, they share their own individual perspectives of the world and as Klopper (1999) argues, 'communication is a meeting of minds'. In many languages, words are culture-specific and they have language-specific meanings which reflect the cultural experiences of the people who speak that particular language (Dirven & Verspoor 1998:145). According to Buthelezi (2003:28), language being one vehicle for identifying formation and cultural construction should then be used effectively to create a context for learners to see their beliefs in perspective and to discuss the implications of the things they think about males and females.

In his discussion of the relationship between culture and language, Raymond (2000) argues that if culture is the main determinant of human attitudes, tastes and mores, then language is the central feature of culture. This is due to the fact that it is through language that culture is transmitted, interpreted and configured. According to Raymond, language is also a register of culture as historically, the trajectory of a culture can be read in the language and the evolution of its lexicals and morphology. Pitso (2008) asserts that what differentiates human beings from other animals is their ability to create culture. It is culture that raises human beings above the rest of nature, beyond instinct, and relies on nurture for their enlightenment. Gender, therefore, ends up being embedded in all institutions, actions, beliefs and desires that go along with the mapping of language use through communication, interaction, and establishment of the social order (Shitemi 2009:3). Similarly, Shitemi (2009) argues that all people are pervasive images of ideologized male and female differentiation not only practically but also linguistically. As a result, the concept of gender inequality is enhanced. In this process, language is the most important means of human intercourse including gender ideologies.

Prewitt-Freilino *et al.* (2011:268) argue, in Boroditsky (2009) terms, that feminists have long argued that sexist language which is defined as words, phrases or even sentences that undermine members of either gender or that needlessly emphasizes on gender can have real world consequences for

gender relations and relative status of men and women. Boroditsky (2009) thus suggests that language not only reflects the conversations of the culture and particularly patterns of thought, but also systems of language can actually shape people's cognitive understanding of their world. This idea is corroborated by Prewitt-Freilino *et al.* (2011:281) quoting Mrtyna (1980) in their argument that gendered language can have an impact on people's social judgements, decisions, and behavior and that many have begun to rally behind the idea that change in language is needed to curb social inequalities in society. It is in this light, therefore, that Prewitt-Freilino *et al.* (2011:281) argue that to understand the intersection of gender in connection to language, cognition, and culture, researchers should draw connections between large-scale cross-cultural trends, cognitive process models and experimental researches on interpersonal behavior.

Language and Gender

Language is the key instrument and medium by which gender ideologies are constructed, perpetuated and propagated. Gender ideologies differ with respect to the nature of males and females; justice's naturalness, origins and necessities of various aspects of the gender order; on whether difference is fundamental, whether it should be maintained, and whether it can/or should be maintained without inequality' (Eckert & McConnell-Ginet 2005:35). Notably, therefore, language has both benefits and limitations to the people who use it as it is a key tool in expressing and analysing gender ideologies.

It is thus arguable that despite the benefits that accrue from language, it also enhances gender inequalities. This is seen through some words or phrases in various languages all over the world and Kiswahili and IsiZulu as cases in point. Prewitt-Freilino *et al.* (2011) argue that as long as language exists, the distinction between male and female is unavoidable. These authors further argue that there is no language that does not distinguish between genders at all. In this light, Stahlberg *et al.* (2007:163) argue that gender may fundamentally be important to 'social organization and social structure such that linguistic means are rendered indispensable for speech communities' (Shitemi 2000:3). Buthelezi (2004:388) argues that a different language represents a different view of life. Also, language is an attribute of culture and reflects the inequalities of power between men and women which exists

within particular society (Buthelezi 2004:145). These gender inequalities are also enhanced by gender stereotypes that ignore the concept of gender equality because they emphasize on the dominance of men over women. Members of the society use these stereotypes or assumptions to conceptualize men's and women's gender roles in the society.

Kiswahili and IsiZulu Words and Phrases which Show Gender Inequalities

There are many words/phrases that are gendered in the Kiswahili and IsiZulu languages. These words have different meanings and are applied differently to both genders.

Kiswahili

Oa/olewa (marry/get married)

These two Kiswahili words mean 'to get married' in the English language. However, in Kiswahili, the word 'oa' is reserved to be used by men only, because only a man in Swahili culture marries. When the concept of marriage is referred to a woman, the verb 'oa' should always be in the passive 'olewa' (be married). What is implied here is that, marriage is a single directional issue in that a man marries a woman after paying the bride price to his wife's family. In this case, a woman is seen as an object bought by a man from her family. So, a woman enters marriage knowing that there is no equality in it since she has only been 'married'. Thus, it is inferred from this linguistic pattern that if a man is referred to as 'ameolewa' there are two connotations which arise. Firstly, the man is dependent on and dominated by his wife which is something that is seen as a shame. In Swahili culture, a man cannot be dominated by a woman. This situation arises when a man does not have a job or his income is smaller than his wife to the extent that he entirely depends on his wife for his subsistence. Secondly, a man is referred as 'ameolewa' if he moves to the home of the wife after marriage. All these situations emphasise the idea that a man cannot be dependent on a woman.

Gender Inequality and Language Reflections

Another instance when a man is referred to as ‘*ameolewa*’ is when he is a gay. So, if a man is referred to as ‘*ameolewa*’ it could directly mean that he is a gay. In the Swahili culture homosexuality is not accepted. So, men who are gay face very serious discrimination against them.

Bwana/bibi:

Bibi and *bwana* in the Kiswahili language context are the inverse of the English word order. They are mutually interchangeable depending on the context of use. The same applies to *mke* (wife) na *mme* (husband), which is the conversational stand point in opposition to *mume* na *mke* (Shitemi 2000). In more specific terms, whilst the word ‘*bwana*’ simply means gentleman, boss, sir, lord, master, and mister; *bibi* means ‘*madam*’, ‘*Mrs*’ or *miss*.’ In some incidents, *bibi* could mean grandmother, which does not connote any gender inferiority. *Bwana* is just used to address a man and women are addressed using *bibi* which could mean ‘*madam*’ or *mrs* someone’. When *bwana* is used to address men, there is a sense of a high level of respect contrary to the use of *bibi*. Although *bibi* should mean a high level of respect to this woman so addressed it is unfortunately just a word. You could hear people saying *bwana* na (and) *bibi* John (in short Bw. & Bi John meaning Mr. & Mrs. John. But when *bibi* is used alone, it is not stronger than *bwana*.

Mwanamke (a woman/female) *Pambo la Nyumba:*

Mwanamke ni pambo la nyumba (a woman/female is a decorator of the house)

A woman is seen as an object to beautify or decorate her family’s home. She is married to make a home attractive. This is reflected on the daily chores an average woman or even a girl is required to perform such as cleaning the house, washing the clothes of the husband and children and making sure that the compound remains tidy. This situation is also depicted in a poem titled ‘A Poem about School’ written by a schoolgirl, Miss Majangira, a form 3 (grade Eleven - high school) student and it is cited by Tegissa (1990), a teacher by profession and also head teacher of Jangwani Secondary School located in Dar es Salaam Tanzania. Tegissa explains that the attitudes of her female students are depicted on the poem as follows:

A Poem about School

A bag full of books on her shoulder'
Early in the morning she hurries to school
She catches a bus to school
She reaches school very late
The teacher gives her a punishment
Why she is late?

In the school
She studies all subjects by heart
When the time comes to go home
She remains at school and studies very hard
When the examinations come
She passes.

In the evening she arrives home late
Her father beats her
He asks her, 'Why are you late'
When she wants to explain
Her father beats her again
She tells her father
'Dear my father, I was studying at school.'
Her father asks her 'were you studying about men?'
The girl cries loudly
Her mother comes to see
Why her daughter cries
When she asks the father
He beats her also.
The next morning
The girl gets up and washes her body
She goes to school
Then the bell rings, she hurries home
She arrives home early her father is happy

At home she works very hard
No time to study
When the exams come

Gender Inequality and Language Reflections

She fails all the subjects
Her father beats her why does she fail?
Oh, poor girl, what will she do?

Look at the school boy
He goes to school early
When the time comes to go home
He remains at school
He passed exams
When he goes home,
He reached there late
His father calls his daughter
He tells the daughter to give her brother food
The father doesn't beat him
Because he is a boy (Teggisa 1990:4).

The content of the poem above shows how even a girl is responsible for many family chores like their mothers (Mikell 1997: 194). Similarly, Kehler (2001:4) argues that South African black women perform multiple roles and are always at the center of reproduction and production in society. This shows that women are very committed to their families and their husbands which is the situation that might have created the inequality in the family. It is, therefore, not surprising that they are considered as decorators of their homes. Also, Ericson in his blog titled *Lazima uwe makini wakati wa kutafuta mke*, which literally translates as 'You must be careful when you are looking for a wife.' lists the following characteristics a good wife must possess:

1. Keeping the house clean (Anayejali usafi wa nyumba)
2. Respecting (Anayeheshimu)
3. Caring for her husband's relatives (Anayeheshimu Nasaba/ndugu ya/za mmewe)

Looking superficially at the three statements above, one could think that these are important qualities for a wife to have, but when deeply analysed, they all suggest that a wife is just a family instrument used in taking care of the members of the family, relatives, and the house.

Amepata jiko (He has got a cooker):

This phrase is used to describe a man who has just got married. It asserts that a man has got ‘a cooker’, which means a wife. The word *jiko* means ‘a cooker/stove/kitchen which reflects the image of a woman in a marriage. A wife is seen as a cooker, stove or a kitchen which is used to cook food for a man and the family. In this case, a woman’s main responsibility is to make sure that her husband eats well and properly. Thus, the place of a wife is in the kitchen. In fact, in some strict Swahili families, a wife is not even allowed to show up in a lounge where men sit to talk and eat. According to MacWilliam (1986:99), the phrase *amepata jiko* reinforces the conception of a ‘woman’ as a recipient.

Muongwana/waungwana:

The expression above refers to noble, kind and gentleman and is used for men only. You could hear people saying *John ni muungwana*, which means *John is a gentlemen* or a kind or a noble person. This term cannot be applied to a woman even if she possesses similar qualities. According to Bellagamba (2013), historically *muungwana/waungwana* referred to non-slaves; free people. During the slave trade era, these people were either Arabs or few Africans who had forged a bond with Arabs. *Waungwana* did not mix with other people who were considered to be slaves. The fact that the word ‘waungwana’ is not associated with women implies that women are not free. As such, they are slaves of men.

IsiZulu

The Department of Education (2002:18) as quoted in Buthelezi (2004) argues that one of the controls that society has over women’s lives is language which is the most important tool in perpetuating gender differences. Discussing IsiZulu language which is the most widely spoken of the Nguni languages in South Africa, Buthelezi (2004) argues that this language has words and expressions that convey sexist attitudes which not only reproduce but also maintain social stereotypes that lead to inequality between the male and female genders. She also asserts that even in relation to women, there are IsiZulu terms that categorise them with emphasis on social inequalities. These terms are discussed below by the authors of this article:

Gender Inequality and Language Reflections

Isoka- a man with many female lovers:

The word *Isoka*- according to Hunter (2005: 391) is an isiZulu word for a man with multiple sexual partners. Hunter (2005:391) is of the point that ‘in the nineteenth century KwaZulu-Natal multiple partners were not men’s sole prerogative and that unmarried women could also enjoy limited sexual relations with more than one boyfriend. In contrast, by the 1940s and 1950s most oral testimonies suggest that *umthetho* (the law) allowed only men to have multiple sexual partners’. An *Isoka* was sharply juxtaposed to an *isifebe*. This word refers to a man with many female lovers. It has a very positive connotation which is associated with celebrating the victory of a man with many girlfriends. The society embraces this word thus perpetuating men’s tendency of having multiple relationships. When this word is used, it describes a man who is known for his sexual prowess. Patriarchy, which refers to a society in which the men dominate, finds practical expression in Zulu societies. The Zulu people have promoted the use of such words and in other cases it is linked with the acceptable practice of polygamy. There is even a phrase in isiZulu which is associated with the practice of men when they approach females who may be their relatives as well as their lovers which says, ‘*Isoka lamanyala*’. Linked to the practice of polygamy is a situation where there are many wives that cannot be identified according to the relevant categories, for example, *undlunkulu* (principal wife), *ikhohlo* (second wife in the order of marriage) and *iqadi* (third wife). In such circumstances, the wives are called *amabibi*, an isiZulu word meaning inferior wives.

Isifebe/Isikhebeleshe- a woman who has many lovers:

The word *isifebe/isikhebeleshe* refers to a woman who allows any man to sleep with her. She uses her body to please men. The word *isifebe* originates from an isiZulu word *isikhebe* which refers to a large hole that is dug to entrap large game. In this instance, women are a hole and men are games. Another word which is closer to this is *unondindwa* meaning a woman who often changes relationships with men. She does not stick to one man as expected by the Zulu society.

Ingoduso- a betrothed woman:

Among the Zulu people marriage is an important traditional ceremony. When a girl grows up, she is taught by older women to behave and keep her virginity intact for her future husband. During the process of growing up there are many stages that she has to go through in preparation for marriage. *Ingoduso* is a word which means that *lobolo* has been paid and the woman is about to go and in isiZulu this means *ukugoduka* as she will go to another family. The whole process of marriage is called *ukwenda*.

Umjendevu/uzendaziyamshiya/ingugel'emavovweni/umgod'onganukwanja:

The word *umjendevu* refers to unmarried woman who has gone past the socially expected stage of marriage. According to Buthelezi (2004:396) a woman who has never married even by choice, is referred to as being unfortunate and is called by derogatory terms like *umjendevu* (meaning she has become a man) and *uzendaziyamshiya* (meaning they all got married and she was left behind). There are also other derogatory terms like, *ingugel'emavovweni* (the one who is hated) and *umgod'onganukwanja* (meaning no one is proposing love to her). There is a very strong language that is used to call unmarried women. A woman is obliged to have a man in her life because she is a man's possession; she either belongs to the father or the husband. That is why during the wedding ceremony, the father of the bride hands her over to the groom to take care of (Ndimande-Hlongwa & Mngoma 2014).

Isishimane:

The word *isishimane* refers to a man who is not popular with females and does not have many female lovers. Such a man tries to propose love to females but they reject him. No man in the Zulu society would want to be associated with failure in courtship. The social expectation is that a man must get married so that he will have children to continue his lineage. Another negative term that is used for men is *isigwadi* (the one who does not care about females at all). When a man is not associating himself with females, the society starts raising eyebrows and is called *isigwadi*. The family, in particular, assumes that he needs cleansing in order for him to be normal.

Data Analysis and Interpretation of the Findings

Based on the above words or phrases and their explanations, it is evident that there are gender inequalities in both the Kiswahili and IsiZulu languages. The implication thereof, is that both languages enhance the idea of gender inequalities in their respective communities. The enhancement of gender inequalities as evidenced in Kiswahili and IsiZulu as indigenous African languages does not derive from a vacuum. Gender inequalities are created and enhanced by multiple dimensions or aspects of the society. Using three out of four Bonilla-Silver’s framework (2006) components—*naturalization*, *minimization*, and *culture*, the authors of this article established that all three components can be applied to show how gender inequalities in both languages are enhanced as indicated in the table below.

Table1: Components of the Bonilla-Silver’s Framework, 2006 in Kiswahili and IsiZulu Language

Words: Kiswahili & IsiZulu	Naturalization	Minimization	Culture	%
<i>Oa/Olewa</i>	v	v	v	100%
<i>Bwana/Bibi</i>	v	v	v	100%
<i>Pambo la Nyumba</i>	v	v	v	66%
<i>Amepata Jiko</i>	x	v	v	66%
<i>Muungwana</i>	x	v	v	33%
<i>Isoka</i>	v	v	v	66%
<i>Isifebe</i>	x	v	v	66%
<i>Ingoduso</i>	x	v	v	66%
<i>Umjendevu/ uzendaziyamshiya</i>	v	x	v	33%
<i>Isishimane</i>	x	v	v	66%

Key: ‘V’ – Refers to the word or phrase that is matched with that Bonilla-Silver’s Framework Component

‘X’- Refers to the word or phrase that has no match with that in Bonilla-Silver’s Framework Component

Criteria of Scoring: 100% is given to the Swahili or IsiZulu word that matches all 3 components and 66% for words that match with only 2 components and 33% for a word that matches with one component.

According to Bonilla-Silver's Framework (2006), naturalization is a component that enhances gender inequalities because wives/women think it is a natural thing to give high level of respect to their husbands or men, which in many incidents is not given back to wives or women by men or husbands. According to Bonilla-Silver, by claiming that they are either naturally deserving respect or not, people attempt to excuse the general lack of respect towards women. This norm relieves African men from the blame for this inequality and ascribes it to nature. Furthermore, according to this norm, something natural cannot be changed through social actions. In other words, the naturalisation of gender inequality allows for the continuation of the problem because it is supposedly beyond human decisions. As it has been shown on Table 1, the words/phrases 'oa/olewa', 'bwana/bibi' and 'mwanamke pambo la nyumba' in Kiswahili language, and 'umjendevu/uzendaziyamshiya/ingugel'emavovweni' and 'isoka' in IsiZulu language, the contexts of these words/phrases exist because of the belief in nature. Some women and the society at large believe that the issues of men to marry women; men to be respected by their wives or female partners; a woman to be a decorator of the house; society to allow men to have multiple relationships with women; and women to get marriage at specific age, are all natural instances which human beings cannot change. For example, while the *isoka* in IsiZulu language undermines women freedom and profile by giving power to men to marry many wives, it has a very positive connotation in the society by celebrating men's victory to have many women. This implies that society's belief in the naturalization perspective undermines women's liberation and enhances gender inequality which tends to affect women more than men.

Regarding the minimization component, Bonilla-Silver's Framework (2006) asserts that women tend to minimise the impact of gender inequalities on them by ignoring that they are not respected or given a chance to exercise their freedom because they are women. By analysing the following words: 'oa/olewa', 'bwana/bibi', 'pambo la nyumba', 'amepata jiko, muungwana', 'isoka', 'isifebe' 'ingoduso', 'umjendevu/uzendaziyamshiya and isishimane', one finds how women accept their lower role within relationships just

because of their acceptance of their womanhood. In these situations, women fail to question these existing linguistic patterns, which unfortunately are used to exploit them within relationships. Women do not find any problems from these linguistic labels because, after all, they are just women.

According to Bonilla-Silver's Framework (2006), through the culture component in this framework, gender inequalities are enhanced. House chores and decision making are divided according to gender. Men and women have embraced this cultural concept because they believe it is what African culture wants. It is the culture that makes a man dominate his wife, a brother to dominate his sister, and men in the community to dominate women. These types of traditional contexts enhance gender inequalities since no one is ready to change. At the same time, women's power and rights have been undermined for so long in such a way that they cannot liberate themselves unless some external forces are applied. In fact, in some incidents, even when women are capable of liberating themselves, their liberation falls short because they end up doing things according to the culture which for sure undermines their rights. A close analysis of the following words/phrases: 'oa/olewa', 'bwana/bibi', 'pambo la pyumba', 'amepata jiko, muungwana', 'isoka', 'isifebe' 'ingoduso', 'umjendevu/ uzendaziyamshiya and isishimane', shows that their contexts of usage are enhanced by the cultural beliefs at play in any given moment.

Recommendations

On basis of the three components deriving from Bonilla-Silver (2006)'s framework as discussed in the foregoing pages, the authors of this article recommend several points to be noted when attempting to mitigate gender inequalities among users of Kiswahili and IsiZulu languages:

- Create policies to eliminate gender inequalities and insists on non-discriminatory forms in language applications, e.g. using vocabulary that does not demean, insult, exclude, stereotype, essentialize, and trivialize people (Luker 2010).
- Avoid exclusionary forms while carefully choosing inclusionary alternatives. Also, apply gender sensitivity in the use of differentiated

or devaluating terms that convey demeaning attitudes towards women. This includes also a need for more awareness and advocacy campaigns in changing sexist languages within languages (Buthelez, 2004:398).

- Promote gender fair-discourse practices to balance the representations of male and female (WILLA 2002). Also, create and enhance social categories, which highlight the field of social identity and location/function in gender discourse. Hence, the affirmation or cultivation of social identity is important and needed to reduce gender inequalities.
- Replace traditional forms that encourage gender inequalities while encouraging social gender to designate grammatical gender which must be called to reduce gendered language inequalities (Shitemu 2009:8).
- Replace words with gender connotations with gender neutral terms (Buthelezi, 2004), while enhancing community participation in practices that involve learning the various fields and values attached to categories is required (Shitemu 2009:8).
- Although language may very well play a role in promoting gender equality, positive reforms need to be put in place so as to create a fruitful avenue for improving the status of women. In this regard, it is important to emphasise that linguistic modification must be accompanied by social and political adjustments in order to truly change existing asymmetries in gender (Prewitt-Freilino et al. 2011:281). As such, the following broader aspects need to be implemented to create society which respects gender equity and equality.
- As Melvin (2007) stresses, the desired change that can take place through the provision of adequate knowledge and information so that people are persuaded and inspired to participate actively in changing cultural practices that undermine gender equalities while enhancing gender inequalities.

Conclusion

Gender inequalities within society as evidenced in language patterns continue to affect women more than men. This is due to the unequal treatment of the male and female genders. On the one hand, gender inequalities can be seen through social, economic, educational, cultural and historical perspectives. These perspectives are enhanced by stereotypes that insist on men superiority over women. Additionally, gender inequalities are perpetuated by naturalization, minimization and cultural factors (Bonilla-Silver 2006). While language still plays an important role as a medium of communication, it also enhances gender inequalities through words, phrases, and sentences as we have shown in this article in both isiZulu and Kiswahili. It is, therefore, important for the society to reduce if not entirely eradicate gender inequalities. The desired change among members of society can only take place through the provision of adequate knowledge and information that can be provided through informal and formal education at the individual, family and community levels. Since in some incidents gender inequalities could be a crime against humanity and justice, and in this case in point against women, it is crucial that both women and men take charge when engaging in cultural and social principles that enhance the concept of gender equity and equalities. It, therefore, remains critical that indigenous African languages in this case, IsiZulu and Kiswahili engage in broader explications through genuine gender equality/inequality dialogues that may positively impact the majority. These dialogues should be conducted through the language(s) not only the majority understands but also, those that do not enhance gender inequalities. Thus, the methods and messages of enhancing gender equality among male(s) and female(s) is of utmost importance.

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Retaliatory Rights in the Naming of Children in a Zulu Family: A Narrative Analysis

Evangeline Bonisiwe Zungu

Abstract

In Zulu society, naming is seen as a family business where not any member of the family can be a name giver, but any member of the family can give a child a second name in response to first name, if the first name carries connotations which are seen as negative. Anger and bitterness, with an intention to get revenge, is sometimes a strong force behind naming, and other family members have rights to give second names which may neutralize the potential conflict expressed in a first name. There are, however, occasionally exceptions to the norm of naming freedom in a family, and this article is a case-study of one such exception. Using narrative analysis techniques, the research behind this article examines how the cultural tradition of the male head of a household holding the final authority can prove to be detrimental to names given to children in a particular family. The article looks at how such an authoritarian position can affect family members who have no retaliatory rights in the naming of the children.

Keywords: Retaliatory rights, naming, narrative analysis, Zulu family, dialogue.

Boni Zungu *Amalungelo Okuziphindiselela Ekwethiweni Kwamagama Ezingane Emndenini WamaZulu: Kuhlaziywa Ngendlela Ebikayo*

Isifingqo

Emphakathini wamaZulu, ukwetha igama kubukwa njengomsebenzi womndeni lapho kungabi yinoma iliphi ilungu lomndeni elingavele lethe igama, kodwa noma yiliphi elinye ilungu lomndeni lingetha igama lesibili kuwumphendulo wegama lokuqala uma kubonakala ukuthi igama lokuqala linohlalwana. Intukuthelo nokuphatheka kabi, ngenhloso yokuziphindiselela, kwesinye isikhathi kuba yikhona okunomfutho ekwethiweni kwamagama, futhi amanye amalungu anamalungelo okwetha amagama esibili okungathela amanzi enxushunxushwini engaqubuka elethwa igama lokuqala. Kukhona, nokho, okungavamile ekukhululekeni kokwetha amagama emndenini, futhi le athekili iwucwaningosiboniso salokhu okungavamile. Sisebenzisa amaqhingasuka okuhlaziya izingxoxo, ucwaningo lwale-athekili luhlola ukuthi ngokwesiko inhloko yekhaya enezwi elingumnqamulajuqu kungenzeka kanjani ukuthi lokhu kube nomthelela ongemuhle emagameni aqanjwa izingane emndenini othile. Le athekili ibuka lesi simo somnqamulajuqu ukuthi siwathinta kanjani amalungu omndeni angenawo amalungelo akuziphindiselela ngokwetha amagama ezingane.

Introduction

Retaliatory rights in the Zulu naming system imply that every member of the Zulu family has a right to give a child a name in response to the first name. This becomes a dialogue within the naming system. The dialogue that goes on within the family through names is a reflection of how each parent longs to be heard and have the last say in the matter. As long as there are children being born, the dialogue continues, e. g. in the name *Qondeni* (what are your intentions?) a name which was given to a girl by the father because his wife was always disrespecting him and *Cijimpi* (preparing the regiments) was a response given by the wife to her son who came after the girl. This name, (*Cijimpi*) was aimed at telling the husband that the wife was prepared for war if it ever came to that. *Hletshiwe* (the one they gossip about) was a name given to the first born girl by the mother who believed that her co-wives were insinuating that she was barren because she could not conceive for the first three years of her marriage and *Zwabethini* (what did you hear them say?) was a name given to a boy who came after the girl by the father who put the burden of proof on the mother of the child.

Table 1: Further examples of dialogue:

Name given first	Name given as a Response
<i>Thangithini</i> (what do you want me say?)	<i>Khulumakuhlezi</i> (people are always talking)
<i>Zibuyile</i> (the lobola cattle have returned)	<i>Shongaziphi</i> (which cattle are you referring to?)
<i>Funonjani</i> (what kind of a wife do you want)	<i>Mtomuhle</i> (a beautiful person)

In these combinations the name given first is airing a particular grievance and the second name is directly responding to it. The second name may be a sarcastic comment, a justification or a boastful utterance directed to the family members/s concerned. Suppression of these rights is detrimental to peace and harmony within the homestead as the family members have no other means of retaliation except in venting their pent up emotions through names. Retaliation is important to the Zulu people who cannot confront each other within a homestead because of the respect they have for their ancestors.

The article is centred around a man who was born in the eNothweni village in kwaMaphumulo area. In this article he will be referred to as the storyteller. He has four siblings, two brothers and two sisters. His elder brother died when he was in his mid-twenties. His father suffering from mild epilepsy so, he had to rise to the challenge of being the storyteller. He had to drop out of school before completing his matric. He got a clerical job working in the Court in his area to support his family and his then fiancé whom he had made pregnant in her Form I year. The challenge he was faced with proved to be unbearable for him. He decided to start building his homestead a kilometre away from his parents' and named the homestead '*eNkonza*' (the place of veneration). He then moved to work as a clerk in the mines after breaking up with his fiancé. It was a messy breakup and he was bitter about it. Years later, he met a younger woman and married her. She bore him six children whose names form the primary data of this article. These names are oral versions of his personal experiences as he perceives them. Ordinary people tell their stories of their lives on a daily basis. These stories told and re-told through personal narratives and names. These narratives give a narration of their experiences and incidents which take place

in their lives. This type of narration makes them feel that they are in control of their lives. Langellier (2001:700) reiterates this point:

Embedded in the lives of the ordinary, the marginalized, and the muted, personal narrative responds to the disintegration of master narratives as people make sense of experience, claim identities, and ‘get a life’ by telling and writing their stories.

The story is being told through names. Names are bestowed on the children to tell the story about the family background and the relationships the members of the family have with the storyteller. They share their perception of what really took place in their lives from their perspectives. The storyteller is the primary name-giver in this case-study. Contrary to what usually happens in the Zulu naming system in this case the storyteller believes that other family members have no retaliatory rights in the naming of the children. The mother is specifically barred from naming her children. Zulu culture dictates that when a woman marries and bears children, the children belong to their paternal family. The rituals that are performed for them are that of their paternal family. This translates to the father having more say on their upbringing than the mother. On this article the father pushes this a little further by dictating that he is the only one who can name the children.

The grievances that family members have with each other are discussed as and when they happen within the family. The family is, however, not allowed to have any kind of confrontation as such behavior may upset harmony and anger the ancestors. Ngidi (2012) mentions that:

The living descendants use names to express their dissatisfaction with one another. The families perform rituals to appease the living-dead. The living-dead are perceived as guardian angels who are closer to God. They are believed to be able to reward good behavior and reprimand those who are not behaving in an acceptable manner.

Names connect people to their living-dead. It is therefore important that this relationship with the living-dead is maintained. Avoiding confrontation is important to people who want to appease their living-dead, who control their lives. Personal names act as a deterrent to angering the living-dead. In a situation where getting even is not an option, opting for a name to voice your

disapproval is the easy way out. Names become communication channels between members of the family and the community at large Bhengu (1975:52).

The storyteller seemed to have suppressed issues he might have had with his family and only brought them up when it was time to name his children. The names paint a vivid picture of what happened earlier in his life. They give a full description of the type of relationships his family members have with each other from his perspective.

Research Methods and Narrative Analysis

It is important to note that a narration is a one-sided story and only the storyteller's perspective is brought into light. In the case study the viewpoint of the storyteller is the most important one. The people who these names are directed to do not have a right to voice their dissatisfaction or disapproval with the names given to their children. Labov (1997:12) comments thus:

One feature of oral narratives of personal experience that distinguishes them most sharply from literary narrative is that in literature, one can switch viewpoints, take an impersonal viewpoint, and enter into the consciousness of any or all of the actors. In oral narratives of personal experience, there is only one option. The events are seen through the eyes of the narrator.

There appears to be a relationship between the development of an individual's voice as an essential component in the development of their sense of self. The learners' talk allowed them to begin to think about what had happened in the past in their school and family lives, in their current practice in the education programs and the community, and to predict what the future might hold. A narrative is developed or constructed in the telling.

McAdams (1993) believes that each person constructs the core themes of a life story that is revised throughout life. The stories people compose define who they are and they can identify with them. Narrative analysis gives coherence to experience, and unity and purpose to life. A life story may cause storytellers to view themselves as victims of circumstances, survivors of misfortunes as is the case in our case study. Narrative research

may obtain information not usually available by other methods, such as in-depth understanding of the subjective experience of particular individual.

Narrative analysis in this article provides descriptive knowledge of names collected which must be understood within the context within which the names are found. The context within which the name functions is as important as the reason for giving the name. Griffin (1993:1097) mentions that narrative analysis focuses on the ways in which people make and use stories to interpret the world. It views narratives as social products that are produced by people in the context of specific social, historical and cultural locations. Narrative analysis views narratives as interpretive devices through which people represent themselves and their worlds to themselves and to others. The fact that storytellers make these stories is the most important aspect of narrative analysis.

The storyteller in this article gives his interpretation of the world and his experience in it through names he bestowed on his children. Redwood (1999:663) states that:

Stories are told about stories and narratives thus become a form of social interaction. Although narrative can be regarded as both phenomenon and method, the term ‘story’ is usually used to describe what the actor tells and the ‘narrative’ is the researcher’s account.

Narrative analysis enables the researcher to study ‘how humans make meaning of experience by endlessly telling and retelling stories about themselves’ (Connelly & Clandinin 1990:14). The more they tell these stories the more storytellers believe that their conviction is the only truth. Their belief about the injustices is almost a re-victimisation of themselves. Storytellers strongly believe that they have a just course to revenge. Revenging through names is a permanent reminder of the wrongdoing.

A life story as Lauritzen & Jaeger (1997:35) states, can be a work of fiction, but can also ‘be factual, as in telling of an event that has happened in your personal life’. Narrative analysis provides an organizational structure designed to be responsive to analysis. The author of this paper adapted a typical narrative framework which focuses on the ‘core narrative’ through four categories from Mishler (1986:236-237):

- Orientation – describes the setting and character
- Abstract – summarizes the events or incidents of the story

- Complicating Action – offers an evaluative commentary on events conflicts and themes
- Resolution – describes the outcomes of the story or conflict.

The resulting analysis moves towards a reduction of the narration to answer the question ‘what is the point of this story?’ (Mishler 1986:236). This type of analysis is quite formal and structured and its ‘power lies in its generalizability’ (p. 241). As each narrative unfolds it is contextualized by the purposes of the interview and the interviewer in terms of the research and of the storyteller in terms of self-presentation. Murray (1986:277-278) refers to this as:

‘life construction’ where the story may not represent ‘truth’ or reality but is an attempt...at information reduction, in which the large variety of life events is reduced to a set of narratives. This representation convinces the listener or the reader [of its trustworthiness], if it is coherent, whole and if the emplotted events conform to the conventions of comedy, romance, tragedy and satire.

Critical Reflection on the Narrative Analysis

Narrative analysis is not without limitations. Richmond (2002) suggests that some of the limitations of the narrative methodology are related to: ‘the illusion of causality, the significance of repeated patterns, and the possibilities and potentialities of transferability’.

The Illusion of Causality

In this case study the patterns of the storyteller’s self-identity, his culture, socialisation, community and any transformations that take place over time are scrutinised by the storytellers in the telling of his story. As a researcher, I had to be mindful of the difference between ‘the events as lived and the events as told’ and to avoid ‘the illusion of causality’ (Connelly & Clandinin 1990: 6). The storyteller's identity remains the same although the story may change with facts being added or subtracted. The lapses in memory may also have a contributing effect on the way in which the story is told.

The Significance of Repeated Patterns

The interviewing of the people to which names are directed allows for some comparison between story cases, which in turn can be used to understand how these people are affected by the constant reminder of things which took place. No single response provides a full understanding of the misrepresented facts journey toward literacy, but each provides 'pieces for a 'mosaic' or total picture of a concept' (Marshall & Rossman 1995:88).

Transformability: The Mutability of Stories

There is the possibility that storytellers tell you just what they think you want to hear in order to support their viewpoint. In order to reduce this, the author interviewed other members of the family who are family with the lives and the kind of a relationship the people concerned have. In this way the author hoped to verify the narrative. These narratives allow transformations to occur; and the interviewing of family members allow the storyteller and the people to which names are directed, rather than the author relying solely on her own interpretations.

In Zulu society, naming is seen as a family business where not only any member of the family can be a name giver, but any member of the family can give a child a second name in response to first name, if the first name carries connotations which are seen as negative. Anger and bitterness, with an intention to get revenge, is sometimes a strong force behind naming, and other family members have rights to give second names which may neutralize the potential conflict expressed in a first name. There are, however, occasionally exceptions to the norm of naming freedom in a family, and this article is a case-study of one such exception. In the research conducted, the storyteller is the only one who can bestow names which could be used as first names, any other name (given by other members of the family) can only be used as a second name. This is due to the fact that the storyteller believes that a lot of people wronged him and that they have to pay him.

A narrative links the past to the present although the account of occurrences are not always unbiased. The essence of these narratives is to make connections, to link events, feelings and experiences into logical sequence. It causes the storyteller to make sense of what happened to him and this can give him some feeling of control. When the storyteller was asked to

tell his story, he was afforded an opportunity to create an identity. His story is told through names in different ways, linking different events and experiences, leaving different gaps in order to fit specific contexts. These names are arranged in the order of birth (eldest to youngest).

Zakithi (my sisters)

Full narration: *Ntombizakithi ezithanda amadoda* (my sisters who are always chasing men)

The name is aimed at showing the women of the household that their promiscuous behaviour is disapproved of. The storyteller says he was embarrassed by his sisters' promiscuous behaviour. None of his sisters were getting married, instead, they were falling pregnant out of wedlock and moving in with their boyfriends. To air his frustrations and to show that he does not condone their behaviour, he gave this name to his first born daughter.

Bacebile (they are rich)

Full narration: *Bacebile oMaChamane ngezinkomo zami* (MaChamane and her family are rich because of the *lobola* I paid)

This name is directed at the storyteller's former mother-in-law. It has less to do with the *lobola* money that was never paid back and more to do with demeaning the person who gave birth to someone who broke his heart. In Zulu culture, the *lobola* money is never paid back to the husband's family unless the woman remarries. The man, well aware of this, was still bitter about being dumped that he had to make his feelings known. At the time his second daughter was born; twenty years after the breakup; his fiancé was still unwed. He, however, felt that his mother-in-law was enriching herself with the money he paid.

Ntandoyeningi (democracy)

This girl's name is to air disapproval for the way his siblings defied him and left home. The storyteller is a staunch believer in discipline and believes that democracy is taking away his authority, and that is to the detriment of his family values. He is blaming the new political dispensation which gave birth to democracy. Democracy gave people in his community, his siblings, his wife and his children, choices. Having choices, in his opinion, is the reason why people do wrong things and make wrong choices.

Bhekekhaya (looking after his home)

The anger seemed to have subsided the moment the wife gave birth to their first born son. The storyteller had somebody who was going to carry the family name. Somebody, who would become the storyteller one day. The name was an instruction for this boy to look after the homestead.

Bhekokwakhe (looking after his own)

There was hope that this boy would do better and make a good life for himself and will achieve stuff that he will have to look after.

The Function of the Names Collected

Names forge a relationship between the name-giver, the name-bearer and the society. They sensitise the society about the intimate affairs of that particular family. In this case study, they are a narration of daily occurrences experienced by family members. Most commonly, any senior member of the family can bestow a name on a new born child. It is then up to the mother to choose the name she prefers for official documents like birth certificates. The primary function of the names discussed here is to identify the referent. The secondary function is to air discontent – (communicative function). The aim is to voice that which the name-giver perceives to be a challenge or problem in his/ her life.

The hierarchical status of the family within which these names are found is a one-man-show, authoritarian kind of a relationship. The storyteller is voicing his concerns, venting his anger and hoping that those who wronged him might change their ways or be condemned by the airing of their wrongdoings in public without allowing them to respond. This idea is reiterated by Gumede (2000:51), he mentions that names function as:

Accurate barometers of the equilibrium within a social group, and provide sensitive access to understanding relationships and status hierarchies operating within the group.

The conflict upon which these names are based are incidents and misunderstandings which happened decades before the children were born. The conflict is about the history of the storyteller's life. These names are his recollection of the injustices which happened to him. As Richmond (2002:3)

puts it, 'in this approach to narrative analysis, the narrator may tell the story as a tragedy and describe self as a tragic hero or heroine, or as a myth, with self-described as a mythic survivor or victim'.

The storyteller's intentions were to let the people who 'wronged him' know that he has not forgotten the unfair things they did to him and that he disapproves of their actions up to this day. Narrative functions to reflect back on events and retelling them can provide meaning and coherence to, and perspective on, experience and one's social traditions. It can construct a person's knowledge including a person's sense of self or identity. It also produces an organizing principle for human action. It alters the teller's way of thinking about events, and/or sense of identity. It also brings about emotional adjustment and healing.

The patterns of a storyteller's self-identity, their culture and community and any transformations that take place over time are telescoped by the storyteller in the telling of his/her story. As a researcher, I had to be mindful of the difference between 'the events as lived and the events as told' and to avoid 'the illusion of causality' (Connelly & Clandinin 1990:6). In this case, the storyteller is forever the victim. Through each name the storyteller's past is revealed in a peculiar way. Names collected function in an oblique way to point out any injustice a person might have experienced. They do not necessarily give a person time to change his or her ways although the suggestion comes out strongly. The main aim of bestowing a name is to voice the name-givers concerns.

A narrative is almost always a one-sided story, it is therefore important to get the perspective of the people names are directed to and the name-bearers themselves.

The Wife

On my conversation with his wife it became clear that she feels helpless about the situation and totally disapproves of the names given. The names she (the mother) gives to her children end up being their middle names. She can't protest against the names given to her children even though she feels that they are crude and provocative to people in the same family and in the community. Initially, each time she had to call her child's name out loud it frightened her, thinking about people referred to in names, who might think that she is also in on this ploy. She feels that the names are demeaning to the people, especially because these things happened decades ago, if at all.

The Children

Three of the five children are teenagers and in High School. They made it clear that they did not notice anything bizarre about their names because their mother always shortened their names. It was not until they started school and other kids made fun of them. They expressed that though they do not mind bearing the names, they do not appreciate the sarcasm people use when they say their names in full.

The Sisters

The storyteller's older sister has since passed away. She was at loggerheads with the storyteller because she had two kids out of wedlock. She left them at home with her mother and left to live with a man in the nearby town. His surviving sister is not on speaking terms with him because of these names. She says she has gotten over the names themselves but not the shame her brother brought her and her late sister by hanging their dirty laundry in public.

The ex-Fiancé

The woman the storyteller was engaged to said, she was disgusted when she first heard of the name which implied that her family benefitted from the *lobola* money. She says she was more surprised especially because it had been over a decade since their breakup when he named his second daughter. She wanted to make it clear that, the *lobola* money was in no way beneficial to her family because he paid R650-00 all inclusive (in the late 70s). They were traditionally married because the *lobola* and *izibizo* had been sent to her family. She was spending half the time at his house as they were making preparations for the wedding. She says the names are a constant reminder of a past she chooses to forget. She feels the bestowal of name is a continuation of the abuse she suffered at the hands of the storyteller when they were together.

Living Up to the Name

Most African people give positive names to their children because it is believed that names can determine the name-bearer's future. Parents bestow names that show their feelings and make known their wishes about their

children's future, e.g. *Mpumelelo* (success) for a boy and *Nomfundo* (mother of education) for a girl. Usiaghan (2006) states that:

... your name is more than your identity, your name can influence your character, your name can either make or mar your future, and your name is manifestation of your destiny, some people's problems as a result of their names. Names without careful consideration bring shame and reproach.

Concerns expressed by the mother of the children discussed in this article concur with what Usiaghan points to. She is afraid that these names might shape the behavior and the future of her children in a negative way. She is a Christian and would prefer names which reflect their belief and trust in God. Most African people who are Christian believers do believe they cannot use names that are not about blessings and praising God.

Members of the family who are Christians felt that these names are not good for the children and their future. The belief that names shape the future of their bearers is deeply rooted in the minds of the family. The fear that if these children live up to their names that might impair their future.

Conclusion

The storyteller is of the opinion that boys make better children than girls. He thinks that girls might end up like his sisters and be promiscuous. He expects very little good to come from them. As for the boys, he expects them to make something of their lives and have prosperous lives. These names reflect what happened in the storyteller's past and to him they are a direct antidote to his pain and injustice he believe to have suffered as a result of his family.

It happens sometimes that the name-giver perceives the situation in a wrong way, in which case the members of the family feel compelled to respond. The dialogue provided by retaliatory rights in name-giving neutralizes the situation with the homestead, because each member of the family can voice his or her opinion. In this article family members are not allowed to respond or to air their feelings as it usually happens within the Zulu naming system. This narrative is authoritarian in nature. It is the storyteller's voice and feelings that are heard. Names discussed in this narrative are perception-based, which means that if the perception is wrong

than the name given is not justified. That is unfair to the person whom the name is directed to, especially because a name is a constant reminder of the wrongdoing. Another important factor to consider when looking at names, is that they are unforgiving entities. Even when the ‘wrongdoer’ changes his actions, the name is still a reminder of what once was. As family members narrated their stories, they concealed themselves in a particular way. The process became, as Connelly & Clandinin (1990:5) put it, ‘in part a shared narrative construction and reconstruction through the inquiry’. The storyteller chooses a particular way to connect events and make them meaningful for others. This became useful in this research because the storyteller gave his interpretation of his past rather than a mere reproduction. Reissman (2003:06) mentions that:

The ‘truths’ of narrative accounts are not in their faithful representation of a past world, but in the shifting connections they forge among past, present and future. They offer storytellers a way to re-imagine lives.

What Reissman emphasizes is the fact that storytelling is a way in which storytellers may at times tell stories to support their viewpoint on the occurrences since passed. These narratives may not always be the truth that everyone involved in the storyteller’s past life agree with, it is the truth as storyteller remember it. It is possible for the storyteller to have memory lapses which may lead to the storyteller filling in the gaps to make the story more credible. The methods reviewed in this article are suited to different kinds of texts, but each provides a systematic way to study narratives of each storyteller.

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