Editorial: Intellectualisation of African Languages in Higher Education Institutions as a Strategy for Decolonisation and Transformation

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In this brief textgrab, we provide the translations of the abstracts. It is hoped that they will start to also support scholars in our networks to not only take up the study of isiZulu, as well as our fellow indigenous languages, but also entice some to start to produce scholarship in their respective disciplinary areas and too, in literature and the literary sciences.

As is evident from the CONTENTS pages, in the journal issue, we have thematised the papers, and grouped those that cluster around a specific theme, together. This also helped us to then divide the journal issue into 2 focsued volume.

Below, we provide the English translations of the manuscripts, in the sequence that they appear in the two volumes.

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In his ground breaking paper, **'The Spirits Declare, "The Evil Comes from Within'**, *Sibusiso Ntuli* importantly argues that in the whole world, including the African continent, it seems the subjugation of African indigenous languages by the other languages is here to stay. Therefore, South Africa cannot be excluded from this objectionable practice. The subtle subjugation of South

African indigenous languages (including isiZulu) occurs at different levels of education and within communities in general. This subjugation of indigenous languages leads to their feeling powerless against languages that are spoken by financially powerful communities. The figures showing the annual death of languages worldwide that do not have the strength to survive independently in the face of hegemonic languages are shocking. Linguists maintain that the death of languages does not happen by default, but through a calculated scheme of a high order, including, amongst other things, a masked denial of opportunities for the self-development and autonomy of indigenous languages. The damage is worsened when the 'enemy seems to come from within,' when the users of indigenous languages turn against them and destroy them themselves. This research explores who really subjugates indigenous languages and how. The study also explores the intention behind the subjugation of indigenous languages and the opportunities available for the development of indigenous languages (isiZulu) in South Africa. A comparison of the implementation of language policies in two public universities in the KwaZulu-Natal province is presented, paying attention in the universities' development of the use of isiZulu. The consequences of the subjugation of indigenous languages in institutions of higher learning in KwaZulu-Natal, South Africa are explored using the language planning theory.

The main objective in the study by *Aderinsola E. Kayode* and *Marry* **Ekpenyong**, '**Cultural Heritage, Higher Education Institutions, and Curriculum: A Panacea for the Transformation of Consciousness in Africa',** is to examine cultural heritage, higher education institutions, and curriculum. For decades, higher education institutions in Africa have been under the control of colonial authorities and texts. The curriculum courses were biased against freedom of speech and prevented access to information, withholding rights from black Africans. In colonial discourse, African universities operated under curricula designed by colonial authorities and lacked African indigenous knowledge, cultural values, and black consciousness. The contention of this paper is that the higher education curriculum must be critically re-examined, re-engaged and repositioned to accommodate courses that will teach non-verbal communication of African culture, indigenous knowledge, and information and communication technology (ICT) to promote black consciousness among African scholars. This paper examines whether or not the current curriculum reflects non-verbal communication skills, African indigenous knowledge, and cultural values. The methods used to gather information were mainly qualitative, including observation, discussion and in-depth interviews. The

paper concludes that the decolonisation of the African school curriculum needs elements of black consciousness in order to enhance cohesiveness and solidarity among black Africans.

Nomalungelo Ngubane & Berrington Ntombela say the snail's pace of the development and promotion of African indigenous languages as viable media of instruction is responsible for the linguistic marginalisation of the majority of African students in higher education. In their **'The Use of IsiZulu in Learning and Teaching at Higher Education Institutions and Its Impact on Speakers of the Language'** reports on the attempts made by one institution of higher learning in KwaZulu-Natal to address the promotion of multilingualism involving mother tongue instruction, particularly the use of isiZulu. The article is grounded on reflexive praxis where the researcher reflects on the institutional practices around the language policy. The findings indicate that whilst great strides have been made by the institution, there still remains more to be done due to the hegemony of the English language. The article recommends urgent attention to the promotion and advancement of indigenous African languages as viable media of instruction, given that isiZulu was found to be an existing example of this viability.

For *Sandiso Ngcobo,* **'Bilingual Students' Adoption of Translanguaging Practices in Formal and Informal Contexts'** the combined use of languages, known as translanguaging, has been widely hailed as a viable pedagogical practice for students studying in situations where a foreign language, such as English, has been the dominant medium of instruction. The article examines bilingual (isiZulu-English) students' uptake of translanguaging practice and theory in formal and informal situations. A group of 146 participants were purposefully sampled, with participants registered for a communication module at first- or second-year level in 2021. Data collection made use of web-based questionnaires which were analysed quantitatively. The descriptive analysis of data revealed that most participants supported translanguaging in both formal and informal situations. There was little preference for an English-only approach in formal settings. The participants' substantial preference for and support of translanguaging was influenced by their usage of a prescribed book that combines different languages and the fact that they were provided with the option to combine languages in their writing of formal assessments. The use of different languages in education is greatly supported and considered beneficial for learning when its usage is evident in the everyday environment. Translanguaging is transformative and its use should therefore be encouraged as an instrument towards the goal of the full use

of African languages in higher education.

*Hloniphani Ndebele***'s** paper is titled **'Developing of African Languages by Embedding them across Different Knowledge Disciplines in the Higher Education Sector',** and focused on the explores the importance of utilising indigenous African languages in disciplinary discourses in order to develop and intellectualise these languages. Many scholars around the globe, and notably in South Africa have made calls for higher education to be contextually relevant, and for multilingualism to be respected and valued in the learning process in African contexts. Most students in South African higher education are first language speakers of an African language and it is in these languages that multiple literacies such as reading, critical thinking, and meaning making, among other things, are embedded. Such literacies are critical in accessing disciplinary epistemologies. The main focus of this paper is to explore the relationship between the language in which the student has adequate communicative currency and the unique nature of the language that expresses disciplinary knowledge and conventions. The effective use of language within a specific discipline is part of the process of socialisation into a particular disciplinary community by participation in its ways of meaning making. When students are socialised into their disciplines, they learn how to communicate in particular ways and to conduct themselves in particular ways, for example, as academics, geographers and doctors, among other professions. We argue that employing African languages in the different disciplinary discourses broadens the functional capacity of these languages, thus contributing to their intellectualization. It is therefore important that higher education institutions create an environment that enables students to utilise African languages in their academic engagements.

In **'Is There Hope? The Pedagogy of African Languages in South African TVET Colleges',** *Xolani Khohliso* points out that the Constitution of the Republic of South Africa provides for twelve official languages to be utilized equally as languages of teaching and learning, communication and social cohesion. Most of these languages are African languages. The outcry is that these languages seem to be underdeveloped and underutilized compared to the dominance of English and Afrikaans, which were extensively used and imposed on citizens during the apartheid era. The department of higher education and training developed and promulgated the language policy for higher education that provides strategic direction to institutions of higher learning in order for them to develop an institutional based language policy that will determine their language planning, practice, development plans and

strategic goals.. The department of higher education and training's efforts to promote African languages seem to focus only on universities. The challenge lies in the fact that language policy is intended to apply to all institutions of higher learning, including Technical Vocational Education and Training (TVET) colleges. However, these colleges appear to be neglected in efforts to develop African languages for use in scholarship, teaching, learning, and communication.. Qualitative research and document analysis was used to generate data. The language policies of two South African colleges and the higher education language policy were analysed. This paper aims to discuss the impact of underutilization and undervaluing of African languages as languages of communication, curriculum development and delivery and pedagogy at the level of TVET colleges. This is crucial for addressing inequalities and barriers to accessing information, as the majority of these students only completed school up to Grade 9, with language often being a contributing factor in some cases.. Research demonstrates that language can be a barrier for students to complete matriculation. Furthermore, this paper discusses the language policy promoting the use of African languages and highlights the gaps that exist in aligning TVET colleges with the language policy framework.

The National Curriculum Vocational (NCV) qualification grants students an opportunity to acquire knowledge and skills in different fields. It is troubling that the NCV certificate offers only English to students and excludes all African indigenous languages. English holds a privileged position because it is offered as a subject and it is also used as the language of teaching and learning in all TVET colleges in South Africa. According to the South African constitution, there are twelve official languages. Each of these is afforded equal status by the constitution that requires that all twelve official languages receive equal treatment. The exclusion of indigenous languages in the NCV certificate indicates that the Higher Education system does not yet reflect the freedom prescribed in the constitution. In this context, ***Khayelihle E. Khumalo*'s** paper is titled, '**Exclusion of Indigenous Languages from the NCV Curriculum in TVET Colleges: A Case Study of IsiZulu in Two TVET Colleges in KwaZulu-Natal'.** It investigates why the National Curriculum Vocational (NCV) certificate does not include African indigenous languages. I argue that the NCV curriculum is weakened without the inclusion of indigenous languages, preventing African students from benefitting from the rich knowledge, heritage and culture found in an indigenous language. According to TVET Colleges' policy, the NCV certificate must consist of one language, which is English, Mathematical Literacy and Life Orientation as well as four

technical modules. As it consists of a single language instead of two, the NCV qualification prevents students from furthering their studies at university, since most universities require students to be bilingual. In addition to English, it is essential for the NCV curriculum to include an indigenous language, chosen according to the language used by the majority of students in the province. This study used a qualitative approach, adopting the lens of critical theory and the interpretive paradigm. Five lecturers, twenty five NCV students and one TVET principal were included in the study. Findings revealed that indigenous languages are neglected in all TVET colleges, and this has not been considered as a matter of concern.

Sibonsile Zibane's 'Towards Accessible Social Work: Perceptions and Experiences of Social Work Academics in the IsiZulu Terminology Development Project' argues that the field of social work is one of the sectors established and modelled on the traditions of countries outside Africa. The need for changes in the way social work is taught, and in the material covered in this field has frequently been raised as a means of making the social work sector more accessible and appropriate for addressing the issues and problems faced by African people. Teaching and learning in indigenous languages is one aspect identified as potentially transformative for this sector. This paper is framed within Afrocentricity and anti-colonial perspectives. The author discusses the ideas and experiences encountered in the creation of isiZulu terms by educators in the social work field at a South African university. The findings of this paper are based on autoethnographic (AE) research conducted by a social work educator who teaches in both isiZulu and English. In an institution where English is dominant, the author discusses the challenges faced by educators during the initiation and implementation of the isiZulu terminology project. The highlighted challenges include the difficulty of adopting a different approach from the one to which they are accustomed, internalized oppression, internal conflicts, and the dominant culture at the institution where they teach. This paper also reveals the benefits they experienced from the terms they created. The paper emphasizes the importance of social work educators' commitment to bringing about change in this sector by promoting indigenous languages in order to make the sector accessible and capable of developing appropriate and useful programmes for African communities.

Previously in South Africa there were only two official languages, English and Afrikaans, whilst African indigenous languages were marginalised in universities. This changed after the 1994 democratic elections. The Constitution of the Republic of South Africa, 1996, promulgated eleven official

languages, resulting in these languages being developed as languages of teaching and science. One of the policies put in place to promote change became the Higher Education Language policy of 2002. In **'An Examination of Language Policy Implementation Promoting the Teaching of African Languages at the University of the Witwatersrand'** *Evangeline B. Zungu & Ntando S. Sithole* investigates what the government can do to better ensure that the University of the Witwatersrand fully adheres to this policy. The empowerment of African Languages is vital as it assists in promoting communication between students and enables them to learn in their own languages, thus eliminating the problem of black students' being left out in subjects taught in the language which they find challenging. This paper used a qualitative approach to collect data and the opinions of students and lecturers of the University of the Witwatersrand about how the policy has been received. Language development of concepts related to specific disciplines remains a challenge in many African higher education institutions which seek to deliver relevant and context-specific curricula. Terminology development and translation of concepts are thus essential to facilitate access to the curriculum, especially for speakers of English as a second language, whose home language is an indigenous African language.

The psychology concept bilingual isiZulu/English translation project that was implemented at the University of KwaZulu-Natal was an attempt to address this gap. In **'The Complex Task of Translating Psychology Concepts Between English and isiZulu',** *Nontobeko Buthelezi & Thobile Sifunda* focus on developing a multilingual and multidisciplinary intervention tool that trainees, interns, and other specialists can use in the practice of psychology and related disciplines. This theoretical paper reflects on the researchers' experiences translating discipline-specific psychology terminology and educational intervention manuals for psycho-social support in the isiZulu and English languages. The article further explores selected psychology concepts that carry more meaning and require more than a dictionary explanation to apply them competently, professionally, and appropriately. The translation of discipline-specific psychology concepts was grounded in the Afrocentric paradigm and lived experiences of translators internal and external to the discipline. The translators' distinctive understanding is fundamental to embedding psychological concepts in the contemporary language used in a professional context and by the public. The results high-lighted the challenges encountered in curriculum transformation in higher education when an established discipline such as psychology, which is informed mainly by

Western knowledge systems, interfaces with indigenous knowledge systems entrenched in the isiZulu language. The authors recom-mend action research to document the processes of translation, back-translation, and practical application of isiZulu/English concepts empirically in order to develop the language and enhance the depth of the psychology subject matter.

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In his helpful paper, **Mthuli Buthelezi** rightly says that the Python programming language is used to write mobile and computer software programs. This popular programming language has been used in linguistics where research into human languages takes place. Most computer software programs are written using such programming languages as Python. Most human languages of the world have been analysed and described using computer tools that are compatible with Python. However, within the realm of computation not much work has been done to analyse and describe resource-scarce languages such as isiZulu. So in his **'The Python Programming Language and the IsiZulu Corpus as Tools for the Development and Intellectualisation of isiZulu', Buthelezi** seeks to inspire work on using programming languages such as Python to analyse and provide descriptions of isiZulu within the context of computation. Examples of how to analyse isiZulu using Python are shown in this article, Further, analysing isiZulu within computation entails the development and thus intellectualisation of the language. Corpora play an important role as datasets in a data-driven, statistical-based model of machine learning. Therefore, the concept of a corpus has been adopted as a theoretical framework in this study. Within the framework of a corpus, Python tools are applied to isiZulu and its selected text samples. Contextualising the analyses and the descriptions of isiZulu to computation will assist in the development and intellectualisation of this language.

Africa contributes the highest percentage of the global two thirds of the population who are unable to access the internet. This lack of access is a significant concern and prevents development because Information and Communication Technologies (ICTs) are regarded as key, high-speed repositories of knowledge systems.. Most African nations have not included ICT in their developmental agendas as evidenced by the lack of policy framework in this regard. A total of 70% of websites are available worldwide in the English language. In South Africa approximately 80% of the population lack full proficiency in English. This implies that besides the logistical

problems of using a computer, the lack of English language proficiency adds a psychological dimension to the problem as the unfamiliar language and technology combine to alienate most South Africans from access to ICT. In their **'An Analysis of Strategies for Integrating African Languages with Information and Communication Technologies'**, *Nobuhle Ndimande-Hlongwa & Zamani Msomi* argue that the extensive utilisation of the English language in institutions of higher learning and schools hinders the development of local indigenous language content. This perpetuates Africa's reliance on imported teaching and learning materials that embody value systems and cultural attributes foreign to most Africans. The paper discusses strategies for promoting the use of African languages in ICT, drawing on language management theory to explore their integration with these technologies.. Methodologically, the documentary research method was employed to present a comprehensive review of literature linked to the use of African languages in a digital age and in higher education. Our conclusion is that failure to integrate African languages with ICTs will result in these languages being classified as endangered languages.

In **'Terminology Adaptations: How Technology Terms Reinvigorate Linguistics and Grammar'**, *Gugu Mkhize* says that technology advancement is advantageous because it improves people's livelihood, but it come with challenges to those languages which are not well developed. Terminology is a discipline that falls under pragmatic linguistics and is a scientific representation of knowledge. Underdeveloped langauges are forced by circumstances to adopt terms from other langauges. Term development principles promote equivalents taken from the target language not from the source language. This article will focus on the translitaraton principle by looking at how adopted terms are assimilated to isiZulu. It will also investigate how adoptive terms are written, and what influences sound changes by applying autosegmental phonology principles. In previous years, the isiZulu language adopted a lot of words which are sometimes difficult to identify because their sounds have been assimilated and have become native words. In the current dispensation, terms are adopted with consonant clusters that are not recognized in isiZulu, which pose articulation challenges isiZulu speaker, with a controlled tongue movement confined to certain levels. The focus will be on terms with foreign consonant clusters analyzing them through phonetics and phonology, to show how the assimilation is taking place.

Babsy Xaba & Phindile Dlamini titled their paper, **'The Impact of Bilingualism and Multilingualism on Language Use on Social Media**

Platforms'. They worked in the context of the fact that the mixing languages in communication is currently very common. And, that on social media, mixing of languages happens frequently and African languages, including isiZulu, are no exception. Most people using social media are either bilingual or multilingual and this is one of the factors that leads to the mixing of languages when writing or speaking. Using the Linguistics theory, their research aims to show how isiZulu is affected by the bilingual or multilingual nature of its speakers on social media. Using a qualitative approach, the phenomenon of mixing isiZulu with other languages on social media is analysed, focusing on syntax, morphology and phonology. The collection of data is presented and analysed, after which recommendations and suggestions are provided. The study suggests that this way of writing is recognised as a dialect that has emerged with the advent of technology. However, this style should not be encouraged in the official language orthography.

*Gugulethu Mazibuko & Slindile Dladla***'s 'An Analysis of User-Friendliness in Mbatha's** *IsiZulu Comprehensive Monolingual Dictionary***' (2006)**, analyses the importance of the user-perspective theory in the compilation of the isiZulu monolingual comprehensive dictionary edited by Mbatha (2006). Mbatha's comprehensive monolingual dictionary is one of the latest comprehensive dictionary produced in isiZulu. It is significant to analyse it and see if it caters for the needs of target users and is user friendly. The aim of this paper is to analyse the significance of putting the needs of dictionary users first when compiling this comprehensive monolingual dictionary in line with the user-perspective theory of lexicography which was developed by Haas (1962). This is a qualitative study using text analysis. Findings reflect that there are a number of inconsistencies in lemmatising, cross-referencing, the treatment of lemmas and the front matter which is somewhat misleading for users. It is recommended that lexicographers put the needs of target users first when comprehensive monolingual dictionaries are compiled, in order that the dictionary is user friendly and to avoid confusion.

In their **'Publishing Journal Articles in Indigenous South African Languages: A Scoping Review of Three South African Databases (2000 - 2020)',** *Shamila Naidoo***,** *Hloniphani Ndebele & Sicelo Shabalala* says that from the dawn of the African Renaissance as referenced by Thabo Mbeki, Africanisation, decolonisation, and indigenisation have become trending concepts. Research studies advance persuasive arguments for the promotion of indigenous knowledge systems and the use of indigenous languages. Studies explain that the latter can make enormous contributions to cultural and

knowledge enhancement and promote intellectual, socio-economic and political liberation. However, quantitative research into the use of indigenous languages in academic scholarship is limited. This study focuses on the higher education sector, where it is assumed that, in the context of promoting Africanisation, decolonisation and indigenisation, academic journals would encourage and support the use of indigenous South African languages. In this scoping review we quantify the number of accredited academic journals on the Sabinet database, which supports the use of indigenous South African languages. The scoping review is limited to the period 2000 to 2020. The study identified journals that publish in the South African indigenous languages, quantified the number of articles published in indigenous languages over the twenty-one year period, and reported on the number of views these articles received. The findings identified nine journals with a clearly articulated language policy, which supports submitting articles written in official South African languages. Between 2000 and 2020, eighty-two articles written in languages other than English were published, with 22% of these articles written in indigenous South African languages.

Sandiso Ngcobo & *Bongekile Y.C. Mvuyana*'s paper is titled, **'Application of Transformative Social Innovation Theory to Examine Leaders' Language Use in a Multilingual community of eThekwini Municipality'.** With regard to their focus, they say that language is often researched about how it can be utilised to promote academic access and success. Very little attention has been given to the role of language for the promotion of access to resources, participation and social justice for poor communities. This article explores how language is used between leaders and their diverse constituencies in an integrated housing settlement in the eThekwini region in KwaZulu-Natal. The investigation adopts an interdisciplinary approach, combining language and social justice in linguistics with governance in public administration. The research approach is qualitative in that fifteen randomly selected participants were interviewed on their experiences and feelings about the use of language(s) as a means of communication by political leaders. Data were analysed quantitatively in reporting on participants' background information and mainly qualitatively in analysing the remaining responses. The findings indicate that whilst most participants were happy with the dominant use of their African language, it emerged that non-speakers of isiZulu were often left behind when it came to several consultative programmes. It is recommended that effort should be made to involve all citizens by exploring available multilingual resources, such as translation, interpretation and sign

language. This would help in the use of language to promote social justice, integration and equity in accessing information and services.

In this study, ***Phindile Dlamini*** says that in 2020, the South African Department of Higher Education gazetted a new language policy framework for public higher education institutions. This policy emphasises the development and promotion of indigenous languages in institutions of higher education and encourages each institution to develop its own policy in line with the new national policy. In responding to the language policy for higher education, the University of KwaZulu-Natal is working on a number of initiatives to intellectualise isiZulu. Scholars working in the field of language development agree that translation is a significant driving mechanism for language intellectualisation. So, Dlamini's study, **'What Are You Saying Exactly? The Translation of IsiZulu Proverbs and Idioms',** focuses on idioms and proverbs which are important aspects of every language. Besides enriching the language, proverbs and idioms depict the history, culture and way of life of the people who speak that language. During translation, idioms and proverbs usually pose challenges to translators because the words used in idioms and proverbs can have multiple meanings beyond their literal denotation. This qualitative research, using Molina and Albir's (2002) translation techniques as its theoretical framework, analyses idioms and proverbs collected from different television dramas and translated word-for-word between English and isiZulu. The study also uses Nababan, Nuraeni, and Sumardiono's (2012) accuracy-rating instrument to assess the quality of the translation of each idiom or proverb in terms of accuracy, acceptability and readability. Purposive sampling was used and 43 idioms and proverbs as used in different television dramas from November 2020 to July 2021 were collected and translated word-for-word. Further data was gathered from 25 participants, speakers of isiZulu with varying English language proficiencies, . The aim was to assess if participants understand the meaning of these translated idioms and proverbs and accept them in their isiZulu language. The results clearly show that calque is the translation technique most used in the translation of idioms and proverbs. This translation technique focuses on word-for-word translation instead of the transfer of the essence of the idioms and proverbs, hence it does not contribute positively to language development as most of the translations, even though they are readable, are neither accurate nor acceptable to the speakers of isiZulu. The study recommends vigilance in word-for-word translation particularly when translating idioms and proverbs and provides translation techniques suitable for the translation of idioms and proverbs. The

study concludes that the use of appropriate translation techniques leads to translations that are accurate, acceptable and readable.

*Bongephiwe Dlamini-Myeni***'s** study is titled, **'Promoting and Preserving Indigenous African Languages through IsiZulu Poetry in Higher Education: A Case Study of IsiZulu Poetry at the Undergraduate Level'.** Her work links to the fact that poetry is a form of literature that uses strong patterns of sounds, words and various stylistic devices associated with oral language. In this context, her paper focuses on how the teaching of poetry in higher education promotes and preserves isiZulu. Written literature is an interesting field that serves as a mirror of society.. This study aims to demonstrate the role of poetry in promoting indigenous languages in higher education. It also explores innovative methods of teaching poetry effectively. This study is informed by the principles of ethnopoetics, the study of the verbal art of pre-literate cultures that aims to discover the cultural and aesthetic aspects of their oral poetics. Qualitative approaches were used to generate information through observation and reviewing online data. The findings suggest the need for a stronger language policy in all higher education institutions, which would enforce the teaching and learning of various aspects of language. Furthermore, the findings indicate that treating indigenous languages with respect would have a positive impact on promoting and preserving them. The study also found that the teaching and learning of poetry can play a pivotal role in the development of indigenous languages, and of isiZulu in particular.

In the introduction to her paper, *Zamo Hlela***,** quotes **Stephen Bantu Biko** who famously said,

> We reject the power-based society of the Westerner that seems to be over concerned with perfecting their technological know-how while losing out on their spiritual dimension, we believe that in the long run the special contribution to the world by Africa will be in the field of human relations … giving the world a more human face (Biko 1979:51).

She then says that, since its colonisation, Africa has used borrowed lenses, research approaches, stories and languages to understand and articulate who Africans are. There is a desperate need to reinvent and resuscitate what is our own in areas of research, curriculum, learning and teaching if research and education are to be contextually relevant. So, in her paper, titled, **'Rethinking Research: Oral History, Interviews, Stories, and Photovoice',** she aims to

contribute to curriculum transformation, in content and teaching of research. In the humanities, in particular, research methodology continues to be taught based on European ontologies and epistemologies to generate knowledge and understand our being as Africans. The paper is based on an empirical study that documents people's histories using Afrocentrism as a research paradigm. Afrocentrism entails social, cultural and cognitive justice. It foregrounds the African person as a human being with culture, knowledge, and history referred to as *Inkatha*. The paper presents the tenets of an Afrocentric research design. Data generation used document analysis, oral history interviews and photo voices based on the use of indigenous languages. The second focus of this paper is photo voices. Through hybridity, a shared space where different knowledges meet as equals, and through reflection on the process of Afrocentric research, the study found four different and nuanced formations and uses of photo-voice that could contribute to the development of photo-voice as a technique of participatory data generation.

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