

**THE MARGINALISATION OF TONGA IN THE EDUCATION SYSTEM IN
ZIMBABWE**

BY

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**THE MARGINALISATION OF TONGA IN THE EDUCATION SYSTEM IN
ZIMBABWE**

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Declaration

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I, Patrick Ngandini, declare that **THE MARGINALISATION OF TONGA IN THE EDUCATION SYSTEM IN ZIMBABWE** is my own work and that the sources I have used or quoted have been indicated and acknowledged by means of complete references.



.....
Signature

(PATRICK NGANDINI)

.....
November 2016

Date

Dedication

To my lovely wife Jesca Benza Ngandini, and my four children, Wadzanai Ashley, Rutendo Trish, Masimba and Wedzerai Faith. This thesis is also dedicated to my late father Simon Tsvetai Ngandini and my late mother Emilly Chamwada Maposa Ngandini who were my pillars throughout the painful process of my education.

List of tables

<u>Table 2:1 Continental number of languages</u>	21
<u>Table 2:2 Linguistic profile of Botswana</u>	35
<u>Table 4:2 Sample of the population</u>	108
<u>Table 5:1 Clauses from the Secretary’s Circular No. 3 of 2002</u>	134
<u>Table 5:2 Optional teaching of other languages</u>	135
<u>Table 5:3 The teaching schedule of Minority languages in Zimbabwe</u>	137
<u>Table 5.4 Clause 4.2.1</u>	141
<u>Table 5:5 Typical triglossic structure of language use in an African country</u>	149
<u>Table 5:6 Number of Grade 7 candidates for indigenous languages</u>	169
<u>Table 5:7 Section 62 of the Education Act 25:04</u>	173
<u>Table 5:8 African languages/dialects spoken in Zimbabwe</u>	177
<u>Table 5:9 Status of languages in Zimbabwe</u>	184
<u>Table 5:10 Tonga candidates at university level</u>	185
<u>Table 5:11 Objectives of ZILPA</u>	190
<u>Table 5:12 Objectives of BASILWIZI</u>	202
<u>Table 5:13 Lecture/student ratio at UCE</u>	206
<u>Table 6:1 The Trilingual Model</u>	224

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Abstract

The study interrogates the marginalisation of the Tonga language in the school curriculum of Zimbabwe. It explores the causes of marginalisation and what can be done by the Zimbabwean government to promote the Tonga language in the school curriculum at all levels in the education domain in Zimbabwe. In the study, the researcher uses a mixed method approach where qualitative and quantitative research techniques are used to corroborate data from different data gathering sources.

The postmodernist theory is used in this research because of its encouragement of pluralism in society so as to enhance social cohesion. This is so because all languages are equal and they share the same functions and characteristics. There is no superior or inferior language in the eyes of the postmodernists. Participants for this study were drawn from district officials, selected primary and secondary school educators, primary and secondary school heads, all from Binga district of Zimbabwe and three university Tonga language lecturers, all purposefully selected. Focus group discussions, interviews, questionnaires, documents analysis and observations were used to collect data for this study. The data collected was then analysed using qualitative and quantitative analysis for triangulation purposes.

The research established that the marginalisation of the Tonga language in Zimbabwe is caused by both exogenous and endogenous factors. The major factor is Zimbabwe's lack of a clear language policy exacerbated by attitudes of the different stakeholders which has also facilitated and enhanced the peripherisation of the Tonga language in Zimbabwe. The government of Zimbabwe has a tendency of declaring policies and not implementing them. Consequently, the government reacts to language problems as they arise. The study also reveals the importance of the Tonga language in the school curriculum in Zimbabwe. It also establishes that, for the Tonga language to be promoted there is need for the expeditious training of educators by the Ministry of Higher and Tertiary Education, Science and Technology Development. There is need for the government of Zimbabwe to strengthen their language policy so that the status of Tonga is enhanced and uplifted. A strong language policy will compel different stakeholders to stick to their mandate thereby improving the place of the Tonga language in the school curriculum at all levels of the curriculum in Zimbabwe.

Key terms

Minority language, Language policy, Marginalisation, Indigenous language, Curriculum, Education, Postmodernism, African language, National language and Tonga.

List of figures

<u>Figure 4:1 Matabeleland North province: Zimbabwe.....</u>	104
<u>Figure 4:2 Concurrent mixed method design</u>	109
<u>Figure 5:1 Linguistic profile of Binga</u>	156
<u>Figure 5:2 Sources of linguistic attitudes.....</u>	167
<u>Figure 5:3 Factors that led to the Marginalisation of the Tonga Language in Zimbabwe.....</u>	181
<u>Figure 6:1 Crucial stakeholders for the promotion and development of Tonga in Zimbabwe.....</u>	213

Table of contents

Declaration.....	i
Dedication.....	ii
List of tables.....	iii
Acknowledgements	iv
Abstract.....	v
List of figures	vii
Table of contents	viii
CHAPTER ONE.....	1
INTRODUCTION	1
1.1 Introduction.....	1
1.2 Background to the study	1
1.3 Statement of the problem.....	10
1.4 Aim of the study.....	12
1.4.1 Objectives of the study	12
1.4.2 Research questions	13
1.5 Review of related literature	13
1.6 Significance of the study	15
1.7 Scope and organisation of the study	16
1.8 Operational definitions of key terms	16
1.9 Conclusion.....	19
CHAPTER TWO.....	20
LITERATURE REVIEW	20
2.1 Introduction.....	20
2.2 Studies done in Asia	21
Table 2:1 Continental number of languages.....	21

2.3	The European Union and languages.....	26
2.4	Quebec in Canada	27
2.5	Australian language cases.....	28
2.6	Indigenous languages in Africa – the general view.....	31
2.7	Studies done in Africa	34
Table 2:2 Linguistic profile of Botswana		35
2.8	Studies done in Zimbabwe.....	46
2.8	Conclusion.....	73
CHAPTER THREE		74
THEORETICAL FRAMEWORK		74
3.1	Introduction.....	74
3.2	General overview of postmodernism	74
3.2.1	Defining postmodernism	75
3.2.2	Characteristics of postmodernism	76
3.3	Postmodernism and languages	83
3.4	Conclusion.....	95
CHAPTER FOUR		97
RESEARCH METHODOLOGY		97
4.1	Introduction.....	97
4.2	The research design	97
4.3	Ethnography	99
4.4	Population of the study.....	101
4.5	Sampling procedures	102
Figure 4:1 Matabeleland North Province: Zimbabwe		104
4.5.1	The sample of the population.....	104
Table 4:2 Sample of the population		108

4.6	Data gathering techniques	108
Figure 4:2	Concurrent mixed method design	109
4.6.1	Interviews	110
4.6.2	Focus group discussions	112
4.6.3	Recording focus group discussions data.....	114
4.6.4	Questionnaires.....	115
4.6.5	Observations	117
4.6.6	Document analysis	118
4.7	Data presentation, analysis and interpretation.....	121
4.8	Ethical considerations	121
4.8.1	Approval to conduct research	122
4.8.2	Informed consent.....	122
4.8.3	Confidentiality	122
4.8.4	Accountability.....	122
4.8.5	Accessibility of research results.....	122
4.9	Conclusion.....	123
CHAPTER FIVE	124
RESEARCH FINDINGS	124
5.1	Introduction.....	124
5.2	The importance of Tonga in the Zimbabwean education system	124
5.2.1	Transmission of culture	124
5.2.2	Language as a tool that promotes critical thinking, development and creativity	126
5.2.3	Tonga as the soul of the community	127
5.2.4	The medium of basic education	129

5.2.5	Tonga as tool for communication purposes	130
5.2.6	Tonga as a human right	131
5.3	Results from document analysis	131
5.3.1	Policy inconsistency	131
Table 5:1	Clauses from the Secretary's Circular No. 3 of 2002.....	134
Table 5:2	Optional teaching of other languages.....	135
Table 5:3	The teaching schedule of minority languages in Zimbabwe	137
Table 5.4	Clause 4.2.1	141
5.3.2	The constitution and linguistic rights	143
5.3.3	Philosophy in the policy documents.....	145
5.4	Perspectives from participants.....	146
5.4.1	The hegemony of Ndebele in Matabeleland	146
5.4.2	Colonial language policies.....	148
Table 5:5	Typical triglossic structure of language use in an African country.....	149
5.5	Results from focus group discussions, interviews, observations and questionnaires	154
5.5.1	The general view	154
Figure 5:1	Linguistic profile of Binga.....	156
5.5.2	Impact of the British attitude towards African languages	159
5.5.3	Impact of African attitudes towards indigenous languages	162
Figure 5:2	Sources of linguistic attitudes.....	167
Table 5:6	Number of Grade 7 candidates for indigenous languages	169
5.5.4	Language policy	170
Table 5:7	Section 62 of the Education Act 25:04	173
5.5.5	Absence of Tonga language educators in Zimbabwe.....	174
5.5.6	Multiplicity of languages in Zimbabwe	176
Table 5:8	African languages/dialects spoken in Zimbabwe	177

5.5.7	Globalisation and economic factors	179
Figure 5:3	Factors That Led to the Marginalisation of the Tonga Language in Zimbabwe	181
5.6	Effects of marginalisation of the Tonga language in Zimbabwe	182
5.6.1	Superiority versus inferiority complex	182
Table 5:9	Status of languages in Zimbabwe	184
Table 5:10	Tonga candidates at university level	185
5.6.2	Classroom performance	186
5.6.3	Lack of support from the central government	188
5.7	The Zimbabwe Indigenous Languages Promotion Association (ZILPA)	189
Table 5:11	Objectives of ZILPA	190
5.8	Interventions on the promotion of Tonga language teaching in Zimbabwe	197
5.8.1	TOLACO	197
5.8.2	Tonga chiefs	201
5.8.3	BASILWIZI	202
Table 5:12	Objectives of BASILWIZI	202
5.8.4	The African Languages Research Institute	204
5.8.5	The training of educators	205
Table 5:13	Lecture/student ratio at UCE	206
5.8.6	Teaching resources	207
5.9	Conclusion	208
CHAPTER SIX	209
CONCLUSION	209
6.1	Introduction	209
6.2	Research findings	209
6.2.1	Marginalisation of Tonga	209
6.2.2	Effects of marginalisation of the Tonga language	211

6.2.3	Way forward for the Tonga language.....	212
Figure 6:1 Crucial stakeholders for the promotion and development of Tonga in Zimbabwe		
		213
6.3	Rationale for Tonga in the curriculum.....	217
6.4	Findings in relation to theory.....	218
6.5	Recommendations	220
6.5.1	Future research.....	220
6.5.2	Psycho-sociolinguistic research	221
6.5.3	Educational research.....	222
6.5.4	Pedagogy.....	223
6.6	Future practice in Tonga language development.....	223
6.6.1	Tonga Education Inspectors.....	224
6.6.2	The Trilingual Languages Model.....	224
Table 6:1 The Trilingual Model		
		224
6.6.3	Training of educators.....	225
6.6.4	Monitoring and evaluation of the curriculum	225
6.6.6	Tonga in parliamentary debates	226
6.7	Conclusions.....	226
References		
		227
Internet and Newspapers		248
Appendices		
		249
Appendix 1 Questionnaire for educators.....		249
Appendix 2 Interview guide and focus group discussion questions for school heads.....		256
Appendix 3 Interview guide for the DEO & EOs		258

List of abbreviations and acronyms

ALRI – African Languages Research Institute

BIDA – Binga Development Association

CCJP - Catholic Commission for Justice and Peace

CDU – Curriculum Development Unity

CIET – Commission into Education and Training

DEO – District Education Officer

DSI – District Schools Inspector

ECD – Early Childhood Development

ECEC – Early Childhood Education Centres

EFT – Education Transition Fund

EO – Education Officer

LHR – Linguistic Human Rights

MSU – Midlands State University

NGO – Non-Governmental Organisation

PED – Provincial Education Director

SCF-UK – Save the Children United Kingdom

SADC – Southern Africa Development Community

TOLACO – Tonga Language and Culture Committee

UNESCO – United Nations Educational, Scientific and Cultural Organisation

USAID – United States Agency for International Development

UZ – University of Zimbabwe

VETOKA – Venda, Tonga and Kalanga Association

ZILPA – Zimbabwe Indigenous Languages Promotion Association

ZIMASSET – Zimbabwe Agenda for Sustainable Socio-Economic Transformation

ZIMSEC – Zimbabwe Schools Examinations Council

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter specifically focuses on the background of the study, the statement of the problem, aim of the study, objectives of the study and the research questions. The chapter also provides the significance of the thesis, definition of terms and an overview of the thesis. Finally, a conclusion of the chapter is presented.

1.2 Background to the study

Zimbabwe is a multilingual and multicultural society which boasts of sixteen languages, namely, ChiShona, IsiNdebele, Kalanga, Nambya, Venda, Shangani, Chewa/Nyanja, Sotho, Tonga, Xhosa, Tswana, Barwe, Koisan/Tshawo, Ndau, Sign Language and English. Of these sixteen languages only three enjoy supremacy and prominence in the education system in Zimbabwe because they are offered at all levels. This means, the official recognition of the 16 languages, (Tonga included) in the Constitution of Zimbabwe (2013), does not necessarily mean that they have been ‘officialised’ or are now official languages. Officially, “the state must promote and advance the use of all languages used in Zimbabwe...and must create conditions for [their] development” (Constitution of Zimbabwe, 2013: 17). Given this situation and based on Linguistic Human Rights Declaration, Zimbabwe should promote the use of all indigenous languages in education for it is the mandate of the state to promote and advance the use of all languages used in Zimbabwe. The Zimbabwean government should create conditions for the development of all indigenous languages including Tonga which is the mainstay of this study. Language is key to the success of any society. In Zimbabwe and indeed some African countries, African languages receive a raw deal from curriculum planners, policy makers and governments. The Zimbabwean government usually makes some language pronouncements without enforcing them or without creating conditions suitable for the implementation of the policy announcements. To further substantiate this observation Bamgbose (1991:9) argues that, “African languages policies are generally characterised by avoidance, vagueness, arbitrariness, fluctuation and declaration without implementation”. The Zimbabwean government in some

cases is found wanting on issues to do with language planning because of lack of political will and lack of resources.

The language situation in Zimbabwe is less complex than elsewhere in Africa. Chimhundu (1993:6) avers that:

[Chi]Shona, spoken by at least 75 % of the population and [Isi]Ndebele spoken by 10% to 16 % are the dominant indigenous languages. These two languages are often referred to as national languages, along with English that is used for most official purposes.

As was rightly noted by Hachipola (1998: xviii), there are “sixteen small but significant minority language group which account for another 6 % of the population”. According to Gudhlanga (2005:54) “These indigenous languages are threatened with extinction because they are being marginalised through the education system and the colonial legacy”. Thus, indigenous languages like Tonga are not given the curriculum space that they deserve. This scenario is not peculiar to Zimbabwe alone, but to many African countries that still assign superior roles to foreign languages such as Mozambique, Nigeria and Zambia to name just a few countries (Bamgbose 1991; Oyetade 2003 and Nyati-Ramahobo 2004). In Zimbabwe, English is the national official language while ChiShona and IsiNdebele are national languages. The other languages that are Kalanga, Tonga, Sotho, Venda, Nambya and Shangaan are the official minority languages. Education and language are key to the success of any society and yet in Zimbabwe and indeed the entire African continent, African languages receive a raw deal from curriculum planners, policy makers and governments. Most of the educated people are contented and satisfied when they acquire certificates or diplomas of proficiency in their second languages rather than their first language. This study depicts what Dore (1997) describes as the “Diploma disease” as an uninformed chase after certificates for their sake. People have a tendency to learn languages of wider communication (Lingua Francas) at the expense of their indigenous languages. People feel more proud and valuable if they are able to communicate in their second languages rather than their first languages. Some

people and even educators argue that concepts are better expressed in English because indigenous languages cannot express certain concepts clearly, thus knowledge is only knowledge when it is in English and other foreign languages. Indigenous languages are thus endangered.

The notion of the endangerment of indigenous African languages was also highlighted at a regional conference on multilingualism in Southern African Education, which was held from 1 to 2 June 2000 in Gaborone, Botswana by Nyati – Ramahobo who avers that:

Education without mother-tongue is expensive ... The wastage is massive as the products of such a system lack critical thinking and other skills, and hence are unemployable. It is more cost effective to invest in mother-tongue education that to produce mono-cultured semi-illiterate people with low self-esteem [who] cannot compete in the global culture, since they have no experience of dealing with multi-culturalism.

This observation clearly demonstrates the importance of indigenous languages in the school curriculum at all levels so as to produce a total citizen who is knowledgeable and who could contribute to the socio-economic development of their country.

The notion of language endangerment was also noted by UNESCO's General Assembly which adopted the, "Endangered Languages Project" and the "Red Book of Endangered Languages" in November 1993. The United States of America came up with the Endangered Language Fund in 1995 as a way of trying to save indigenous languages which were facing extinction. The Endangered Language Fund made the following observation:

Languages have died off throughout history but never have we faced the massive extinction that is threatening the world right now. As language professionals we are faced with a stark reality: Much of what we study will not be available to future generations. The cultural heritage of many peoples is crumbling while we look on. Are we willing to shoulder the blame for having stood by and done nothing? (Crystal 2000: VII).

The United Kingdom formed a foundation in 1995 to rescue some languages called the Foundation for Endangered Languages. The 1990s thus witnessed a paradigm shift in the treatment of marginalised languages. The global response to the notion of language endangerment or death was captured succinctly by Batibo (2005: VII) when he argues that:

The rapidly growing concern over the problem among linguists can be seen in the number of conferences which have been organised in recent years to discuss aspects of language endangerment and death in international linguistics congresses, the creation of centres all over the world for research and custody of information on the endangered languages, the provision of funds by foundations and other non-governmental organisations towards the empowerment of the endangered languages and the recent heavy involvement of UNESCO in making consultations on how to deal with the problem of language shift and death among the minority languages.

Zimbabwe's language policy as enshrined in the 2006 Amendment of the Education Act which stipulates that English, ChiShona and IsiNdebele be taught in all primary schools from first grade. This is in line with the Presidential Commission of Inquiry into Education and Training (CIET). The first and second recommendations of the Nziramasanga Commission (1999:169) say that, "ChiShona and IsiNdebele should be accorded national and official status and taught in all schools at all levels throughout the country" and that, "ChiShona and IsiNdebele as well as English should be the medium of instruction through the education and training system of Zimbabwe". Then, there is the issue of the other mother tongues that the act says may be authorised by the Minister of Education, Sports, Arts and Culture to be taught in the primary schools in addition to the three main languages; ChiShona, IsiNdebele and English. The Nziramasanga Commission's (1999:169) third recommendation is that, "The mother tongue should be the medium of instruction at Early Childhood Education Centres (ECECs) and a second language should be added". The fourth recommendation from the CIET says that, "Multicultural and Multilingual ECECs provision should be made that the two most commonly spoken languages (ChiShona and IsiNdebele) by children be used". In this respect, ChiShona and IsiNdebele languages have an upper-hand over the rest of the indigenous languages since

they are offered and taught from kindergarten level up to university level. The 1987 Education Act gives English, ChiShona and IsiNdebele an upper-hand over other languages used in Zimbabwe. The other languages are treated as community languages by the 1987 Education Act. Diverse opinions about which language is to be used are expressed here that may not be lucid to the child who is trying to learn, and to the teacher who should teach children and to the parent who wants the best for his/her child. Zimbabwe does not have a clear language policy document; it uses the 1987 Education Act as Amended in 2006. Some of Zimbabwe's current language policy elements are enshrined and inferred from the Constitution of Zimbabwe (2013), The 1997 Position Paper on Zimbabwe's Language Policy, The 1998 Report on the Formulation of a National Language Policy: National Language Policy Advisory Panel Report, The 1999 Presidential Commission of Inquiry into Education and Training, The 1996 National Cultural Policy of Zimbabwe, The Secretary's Circular No. 1 of 2002: Policy Regarding Language Teaching and Learning, The Secretary's Circular No. 3 of 2002: Curriculum Policy: Primary and Secondary Schools, The Director's Circular No. 26 of 2007: Policy Guidelines on the Teaching of Local Languages in Primary and Secondary Schools in Zimbabwe and the Zimbabwe School Examinations Council's Examinations Circular Number 2 of 2011 (Ndlovu 2013).

Evidently, Zimbabwe needs a clear language policy that eliminates the ambiguity of whether one or two or all multiple languages should be studied and used as media of instruction and at which levels. The study focuses on Tonga, one of the marginalised indigenous languages. For instance, it is not clear from the CIET recommendations why the other "mother tongues" are only to be studied at primary schools and not at all levels. Thus this thesis delves into the controversial issue of indigenous languages and medium of instruction in schools but gives particular emphasis on the Tonga language not because it is the only indigenous language that is being marginalised but because of the closeness or situatedness of the researcher to Tonga language and Tonga community. Being close to the Tonga community one is compelled to reflect on how and why Tonga is not offered in the Zimbabwean school curriculum right up to university level given the richness of the Tonga culture and the number of speakers who use this language. Tonga is spoken in seven districts of Zimbabwe which are Binga, Lupane, Gokwe North, Gokwe South, Hwange, Kariba and Nkayi.

Language is a very important and a complex phenomenon which has a great potential to transform the teaching and learning process in our classroom. This thesis offers a microscopic scrutiny of the importance of including indigenous languages in the Zimbabwean school curriculum at all levels with particular reference to the Tonga language. Language experts and linguists should help the country formulate linguistic policies and come up with a language policy that places or puts indigenous languages at the centre of the development process. It is, therefore, important for people to be conscientised on the importance of indigenous languages in the Zimbabwean education system for the people (Zimbabweans) to give the indigenous languages the curriculum space and respect they deserve. It is in this context that this thesis argues that if Zimbabwe is to realise the dream of attaining education for all and promote democracy in its schools and its educational institutions which its people have opted for, educational institutions must play their part by teaching indigenous languages so that the whole “community” can be involved through the establishment of a democratic culture in the schools by use of their national languages. What the school teaches can only take root if it finds support within society. This is so because some indigenous languages used in Zimbabwe are not offered at all levels by the Zimbabwean school curriculum. Most of these languages are taught up to Grade Three level. To show that indigenous languages were not given the curriculum space that they deserved for a long time in the past, Gudhlanga (2005:56) posits that:

In Southern Rhodesia, [Chi]Shona was introduced as a subject at ‘O’ Level in 1957 for Group B Schools in high density areas while Ndebele was introduced in 1967. In former Group A Schools, [Chi]Shona was introduced in 1967, and Zulu instead of [Isi]Ndebele was introduced in 1977, and, subsequently, [Isi]Ndebele in 1979. The first group of [Chi]Shona students enrolled at the university in 1963 and for [Isi]Ndebele in 1968. This amply demonstrates that indigenous languages were left out of the curriculum of the university until much later.

The above quotation shows that indigenous languages were given a raw deal even by the colonial government and curriculum planners, a scenario which seems to prevail even after the

attainment of independence in Zimbabwe. The first Grade 7 Tonga examination was first written in 2011 and for the first time Tonga was offered at ‘O’ Level in 2014 and in tertiary institutions in 2014 in Zimbabwe. Thus in Zimbabwe, there is a lot of rhetoric about the need to preserve, promote and develop African languages and culture but very little is done in practice (Chimhundu, 1999). Time slots allocated for instruction in official minority languages is still unfavourable in schools since pupils are still given the green light to choose indigenous languages of their choice especially in multilingual districts like Binga, Lupane, Hwange, Kariba, Gokwe North, Gokwe South and Nkayi.

The formal educational system in Zimbabwe consists of five levels: early childhood education (grade zero); primary level (grade 1 – 7); lower secondary level (form 1 – 2); ordinary level (forms 3 – 4); upper secondary (forms 5 – 6) and tertiary education (colleges and universities). Minority languages are not fully catered for at all levels in Zimbabwe. The people of Zimbabwe can only find better protection from policies that allow the use of their languages in the education system. A growing and dynamic society must offer hope for it has an inbuilt incentive system that can sustainably convert unemployed people into economic agents by use of their language. Zimbabwe’s better days lie ahead only when she uses her different indigenous languages in her curriculum so as to create a society that respects the use of minority languages since a common vocabulary of unity and hope will prevail in society.

With regard to Tonga and other minority languages, the researcher witnessed the formation of VETOKASO in 1995. The acronym VETOKASO stands for Venda, Tonga, Kalanga, and Sotho. VETOKASO was formed specifically to fight for and advocate the promotion of Venda, Tonga, Kalanga and Sotho. The minority language groups in Zimbabwe argue that their languages are endangered and have initiated measures to develop and promote their endangered languages. The feeling that Zimbabwean minority indigenous languages are marginalised is captured succinctly by the words of Samuel Gwakuba Ndlovu, the then Chairman of the Zimbabwe Indigenous Languages Promotion Association (ZILPA) cited in Mumpande (2006:36 – 37) who said:

The danger inflicted on the so called “minority” languages and cultures is so immense that there is need for swift action to arrest the rapid movement towards

extinction of these languages. These languages and cultures are on the verge of being assimilated by the so called “majority” (languages) and we are suffering from “cultural ambiguity”. On one hand we are battling to preserve the remains of our formerly colourful cultures yet on the other we are being strenuously stretched to accommodate new cultures, which are imposed on us from other languages.

Having attended the different workshops and conferences, the researcher was touched and wants to do a research on the issues that do affect Zimbabwean indigenous languages but paying particular attention to the Tonga language. The researcher has observed a lot of grey areas which need research so as to accord the indigenous languages respect, dignity and space in the Zimbabwean school curriculum at all levels that is from pre-school to university level. Indigenous languages should be developed and taught in schools because promotion of one’s language cannot be divorced from real empowerment and development. This is so because language can enhance economic development if well planned.

The focus of this research is that language is at the centre of cultural preservation and promotion. In fact, language is sometimes regarded as a “reservoir of culture which controls human thoughts and sets boundaries of the worldview of its users” as noted by Mazrui (1993:351). The current curriculum in Zimbabwe is segregatory in that it grooms other languages at the detriment of others especially the marginalised indigenous languages. Zimbabwe’s language policy as enshrined in the 2006 Amendment of the Education Act stipulates that English, ChiShona and IsiNdebele be taught in all primary schools from first grade. This is line with the recommendations of the Presidential Commission of Inquiry into Education and Training. The first and second recommendations of the Nziramasanga Commission (1999:169) on languages says that, “ChiShona and IsiNdebele should be accorded national and official status and taught in all schools and at all levels in the country” and that, “ChiShona and IsiNdebele as well as English be medium of instruction throughout the education system of Zimbabwe”. From these recommendations, it is clear that some Zimbabwean indigenous languages are marginalised and looked down upon. Some indigenous languages are suffering calculated neglect since they are being denigrated because the

linguistic concerns of pupils from diverse linguistic backgrounds have not been addressed, such as, the Tonga, the Nambya, the Chewa/Nyanja and the Shangaan among others (Muchenje, Goronga and Bondai 2013). Then comes the issue of the other “mother tongues” that the Act says may be authorised by the Minister of Education, Sports, Arts and Culture to be taught in the primary schools in addition to the three main languages; ChiShona, IsiNdebele and English. From the recommendations of the Nziramasanga Commission, there is limited, inequitable and little space in the Zimbabwean school curriculum which is given to indigenous languages save for ChiShona and IsiNdebele which has compelled the researcher carry out a study on marginalised indigenous languages in Zimbabwe paying particular attention to the causes of marginalisation, effects of marginalisation, and offering solutions on what can be done to revitalise these languages which are on the verge of collapse.

What need to be challenged in this research is the Education Act and its ramifications. According to the 1987 Education Act, English is the official language and ChiShona and IsiNdebele are national languages with restricted official use. The 1987 Education Act also states that, the home language should be used as medium of instruction for the first three years of primary education and English should be used from grade 4 onwards. The government of Zimbabwe has also recognised five minority languages namely Kalanga, Tonga, Venda, Shangaan and Nambya. As was rightly noted by Gudhlanga (2005:57):

Those languages are also used as medium of instruction from grade 1 to 3, from grade 4 upwards; speakers of the minority languages learn either ChiShona or IsiNdebele. English is still used as medium of instruction from grade 4 onwards.

Thus, one can safely submit that, this is a replica of the colonial language policy that favoured foreign languages at the expense of indigenous languages. The marginalisation of indigenous languages has its roots in the colonial era where colonisers paid little attention to the role of indigenous languages in teaching and learning in the education system. In most if not all cases, the language of the colonising country was unilaterally imposed as the official language as well as the medium of instruction in the education system. The researcher was compelled to do a research on the marginalisation of indigenous languages because of pre-colonial and post-colonial language policies that favoured foreign languages and worked against indigenous

languages. If the government develops literature in indigenous languages, it will assist in the development and preservation of our languages, culture, heritage and values which have been marginalised for a long time.

1.3 Statement of the problem

The problem of the researcher is the marginalisation of Zimbabwean indigenous languages in the education system with particular reference to the Tonga language. The 1987 Education Act marginalised and discriminated against minority languages in Zimbabwe because it recommends the teaching of the official minority languages of Zimbabwe in areas where they are predominantly spoken and understood (The Secretary Circular No. 1 of 2002 and The Secretary's Circular No. 3 of 2002). Most of the minority languages are spoken in Matabeleland province save for Tonga which is also spoken in Kariba District in Mashonaland West. The aim of this study is to investigate issues to do with the marginalisation of minority languages in the Zimbabwean school curriculum. Policies and laws cannot be translated into action when there is lack of political commitment to develop strategies not only for the implementation but also to put monitoring mechanisms that ensure that implementation. There is lack of political will to develop these minority languages. The government is not training educators in some of the minority languages. Lack of resources such as textbooks is also hampering the teaching of these languages. According to the current Minister of Primary and Secondary Education in Zimbabwe:

The government is not yet ready to offer examinations in most of the sixteen languages recognised by the new constitution due to shortage of textbooks and trained teachers for those languages. (The Standard, May 25 to May 31, 2014).

In this study, the researcher entertains the notion of why Zimbabwean indigenous languages are marginalised even after gaining political independence. The post-colonial language policy in Zimbabwe has not shifted from the colonial one which elevated English and peripherised ChiShona and IsiNdebele to national status. ChiShona and IsiNdebele were the only indigenous languages that were taught prior to independence.

In Zimbabwe the Doke Report (1931) set the stage for a colonial language policy where English was declared the official language and the medium of instruction in the education system. Other indigenous languages such as Tonga, Kalanga, Venda, Shangaan and many others suffered calculated neglect. In terms of the 1987 Education Act, indigenous minority languages such as Tonga, Venda, Kalanga and Shangaan are to be taught in areas where they are predominantly spoken and understood. Some progress has been recorded in the teaching of Tonga in primary schools as the first grade seven Tonga examinations were written in 2010. This research is concerned with the marginalisation of Zimbabwean indigenous languages with special reference to Tonga, a language widely spoken in seven districts of Zimbabwe namely Binga, Hwange, Lupane, Kariba, Gokwe North, Gokwe South and Nkayi but is only taught at primary level. The question of languages in education needs to be seriously considered as the Presidential Commission of Inquiry into Education and Training (1999) has made the following important recommendations:

There is need to recognise linguistic rights as human rights which all citizens should enjoy and there is need to protect and promote respect for all community languages regardless of the number of speakers and their level of development.

These recommendations, if taken on board, go a long way in addressing Zimbabwe's linguistic diversity and concerns. Tonga should thus be offered at all levels in the Zimbabwean school curriculum that is from pre-school to university level.

Currently, Zimbabwe does not have an explicit language policy document. The legal status of languages in the country is stipulated in the 1987 Education Act. After colonising African countries, the colonial masters were eager to impose their own languages on all their subjects. In the then Southern Rhodesia, the English language was seen as prestigious and a gateway to success. ChiShona, IsiNdebele and other indigenous languages were not viewed as acceptable linguistic substitutes. Supremacy was given to English at the detriment of ChiShona, IsiNdebele and other indigenous languages which suffered neglect. Even after gaining independence, supremacy is still given to the three main languages in Zimbabwe English, ChiShona and IsiNdebele at the expense of other indigenous languages like Tonga, Venda, Shangaan and many others. This calculated neglect of minority languages has compelled the

researcher to look into the plight of marginalised languages in the education system paying special attention to the Tonga language. Thus, this study may compel curriculum planners and government to re-look at the plight of official minority languages seriously and mainstream them in the education system since multilingualism should not be seen as a problem but as a resource which should be utilised by the Zimbabwe government for economic development to take place since education is very vital for development. The researcher using his practical experience as a teacher educator/trainer has observed a number of challenges affecting the Tonga language's promotion in the curriculum in Zimbabwe. Chief among them is lack of learning and teaching materials in Tonga and the absence of trained educators for the Tonga language. The challenges are used to prevent the so-called marginalised groups from developing their languages. Thus this study takes place in the context of frantic efforts by the Tonga people of Zimbabwe to have their language taught in the school curriculum at all levels in Zimbabwe.

1.4 Aim of the study

The aim of this study is to examine the causes of the marginalisation of the Tonga language and seeks to promote the Tonga language in the education system in Zimbabwe at all levels of the school curriculum. The study also aims at justifying the inclusion of the Tonga language at all levels of the curriculum in Zimbabwe.

1.4.1 Objectives of the study

The objectives of this study were as follows:

1. To investigate the causes of the marginalisation of the Tonga language in the education system in Zimbabwe.
2. To describe the manifestations of the marginalisation of the Tonga language in the school curriculum.
3. To describe the effects of marginalisation of the Tonga language.
4. To investigate what can be done to promote the Tonga language.

5. To justify the inclusion of the Tonga language into the Zimbabwean school curriculum at all levels.

1.4.2 Research questions

This research was guided by the following research questions:

1. What factors lead to the marginalisation of Tonga in the Zimbabwean curriculum?
2. To what extent is the Tonga language marginalised in the education system in Zimbabwe?
3. What are the effects of marginalisation of the Tonga language on (a) Tonga culture? (b) Tonga language development? (c) Human potential? (d) Tonga art?
4. What can be done by the Zimbabwean government to promote the status of the Tonga language?
5. Why should Tonga be in the school curriculum at all levels?

1.5 Review of related literature

The Tonga language in Zimbabwe has not escaped the attention of researchers from diverse backgrounds. Many researchers from the education sector and the civic society have conducted researches on various aspects of the Tonga language ranging from attitudes of parent on the use of Tonga as a medium of instruction in the school system. For instance, Gora (2010) described the perceptions of Tonga parents in Nyaminyami/Kariba district of Zimbabwe. Some of the researchers focused on policy issues, and challenges of teaching Tonga in the schools as it relates to the marginalisation of Tonga. In addition, Mumpande (2006) studied how non-governmental organisations have assisted in the promoting the Tonga language. Mumpande (2001) further studied Tonga proverbs (Tusimpi) a rich area which was neglected by many researchers. Tonga proverbs were never documented before the investigation by Mumpande.

Nyika (2008) also interrogated the work of civic organisations in promoting the Tonga language in Zimbabwe. Nyika (2008) gave the work of particular organisations like the

Catholic Commission for Justice and Peace (CCJCZ), Silveira House, Save the Children Fund – UK (SCF-UK) and the African Languages Research Institute (ALRI) based at the University of Zimbabwe. Nyika did not analyse the factors that affected the teaching of Tonga in Zimbabwe from a curriculum point of view.

Hachipola (1998) on the other hand articulated the language situation predominant in Zimbabwe by paying particular attention to the minority languages of Zimbabwe. Hachipola (1998) cited different challenges affecting the different minority languages of Zimbabwe from a general perspective and came up with possible recommendations to uplift the different minority languages with their different challenges. Thus researchers clearly highlighted the problems affecting the teaching of Tonga and other districts of Zimbabwe. Hachipola (1998) did not consider the importance of including Tonga in the school curriculum at all levels from pre-school to university level.

Scholars such as Nyika (2008) focused on the initiatives of civic organisations in the development and promotion of linguistic rights in Zimbabwe. Ndlovu (2013) focused on mother tongue education in official minority languages of Zimbabwe, but not much has been done on the marginalisation and effects of marginalisation of the Tonga language in the education system. Most of the studies focused on the initiatives of minority language groups before the 2002 policy development, but they have not evaluated and analysed the marginalisation of the Tonga language. Ndhlovu (2009) focused on the politics of language in relation to ChiShona and IsiNdebele. Forerunner scholars such as Mutasa (1995) and Hachipola (1998) pioneered researchers that focused on minority languages of Zimbabwe, which include the current official minority languages.

In summation, most of the studies that were done by the predecessors have their own limitations and gaps in relation to the plight of the Tonga language in Zimbabwe in the education domain. This study is also limited to curriculum issues in as far as the Tonga language is concerned. The findings of the study and its recommendations assist policy makers in drafting policies that promote the development of the Tonga language in Zimbabwe. More views on related literature are explained fully in Chapter 2.

1.6 Significance of the study

This study is significant because it justifies the importance of the Tonga language to the nation and its development in comparison with other languages spoken in Zimbabwe. This study is significant because it elevates the status of the Tonga and justify its inclusion in the school curriculum at all levels. Conclusions drawn from this study can help future language planners, researchers and stakeholders of language planning since they can borrow a leaf or so and avoid shooting in the dark. The findings of this study benefits policy makers in the design of a language policy that articulates the linguistic concerns of indigenous minority language groups whose languages are not taught or offered in the education system at all levels. The recommendations from this study alleviate challenges in the education domain by proffering solutions which are vital for policy implementation. Educators find the results of this study worthwhile as they raise awareness of the needs of minority language speakers. This study is also significant because it provides a rationale for the inclusion of the Tonga language in the school curriculum and removes myths and stereotypes associated with the Tonga people and the Tonga language. In addition, this study is also significant because it helps curriculum planners or developers to come up with a Tonga language curriculum for all the levels in the education system. Careful design of the Tonga curriculum enhances development of the Tonga language for careers in the languages studied at tertiary levels, that is, colleges and universities. This research helps curriculum developers and planners to make the curriculum relevant and sensitive to the needs, aspirations and demands of the Tonga Speech Community. According to UNICEF (2000) teacher educators use research findings to enhance the development of more effective strategies and approaches for the teaching of Tonga. Finally, the study is significant because it triggers other researches on the Tonga language by linguists and language experts, thus the study broadens knowledge in education policy, planning, implementation and management and raises awareness on the importance of a strong and vibrant language policy for Zimbabwe in the global village so that it maintains its identity and independence. This study is also crucial since it comes up with strategies and recommendations which can be used by the government of Zimbabwe to uplift the status of Tonga in the education system.

1.7 Scope and organisation of the study

The major aim of this study was to interrogate the marginalisation of the Tonga language in the education system in Zimbabwe. To achieve this, the thesis is organised into six chapters which are organised as follows:

Chapter 1 is the introduction which discusses the background of the study, the statement of the problem, aim of the study, objectives of the study and the research questions. The justification of the research is also explored in this chapter.

Chapter 2 presents a review of related literature relevant to this study. Here the researcher analyses relevant literature on what has been researched on the problem under investigation. It focuses on global perspectives as they relate to the marginalisation of indigenous African languages and what different continents/countries have done to promote marginalised languages and the challenges they are facing.

Chapter 3 provides the theoretical framework of the study. It adopts the postmodernism theory which values diversity in society.

Chapter 4 presents a discussion of the research methodology which informs this study.

Chapter 5 analyses, interprets and discusses research findings, from data from collected through focus group discussions, questionnaires, observations, interviews and document analysis. A link between the objectives of the study and research questions was discussed. Finally, a conclusion of the chapter is presented.

Chapter 6 focuses on the conclusion of the study. This chapter also presents recommendations for future practices and areas for future research.

1.8 Operational definitions of key terms

The meanings of the words below are to be understood and used specifically in the context of this study:

1. *Indigenous/African Language*: It refers to languages which are indigenous to Africa. These were languages spoken on the African Continent before colonization for instance ChiShona, IsiNdebele and Tonga and many others.
2. *Postmodernism*: Within this context, postmodernism is a theory that celebrates diversity and pluralism of languages in society.
3. *Minority Language*: A language with few speakers as compared to ChiShona and IsiNdebele for instance Tonga, Venda, Sotho, Nambya, Kalanga and Hwesa. Batibo (2005:51) provides a useful definition of a minority language in the African and Zimbabwean context in particular as “sociologically, a minority language is defined not only by its relative demographic inferiority but also, and more so, by its public functions. Thus, a minority language can be identified horizontally by looking at its weak or non-dominant position in relation to other languages in the region or nation, and vertically on the basis of its low status and absence of use in public or official areas”.
4. *National language*: Refers to a dominant language in a given country. National language in this context is used to refer to ChiShona and IsiNdebele.
5. *Tonga*: It refers to a language spoken predominantly by the Tonga people of Zimbabwe who live along the Zambezi River. The speakers of the Tonga language in Zimbabwe stretch from Kariba/Nyaminyami up the Zambezi River to Hwange/Victoria Falls including Binga and Gokwe North districts. In Hwange, the Tongas are mixed with the Nambyas (Mumpande, 2001: viii). Tonga is a language of primary socialization in Binga district and other surrounding areas.
6. *Language policy*: A blueprint with rules and regulations for the protection and promotion of languages. Language policy is used to meet national goals/agendas if crafted well.
7. *Education*: It refers to learning in which knowledge, skills and habits of a people are passed from generation to generation.
8. *Curriculum*: Refers to everything that happens under the auspices of a school whether inside or outside the classroom. Curriculum is what pupils/students learn at school. It also refers to the subjects they do at school. Gatawa (1997:8) avers that, “Curriculum is

what happens to children as a result of what educators do. It is the totality of the experiences of children for which schools are responsible, whether these experiences are for individual children or children to take place within classrooms or school grounds or outside the school.”

9. *Marginalisation*: In this context, it refers to looking down upon a language and seeing a language as of no significance or of no value in terms of function.
10. *Speech community* is, a group of speakers, whether located in one geographical area or scattered, who recognize and share the same language or dialect of a language as a standard. Speech community in this context refers to the Tonga speakers in Zimbabwe.
11. *ChiShona* is used to denote a language spoken by the majority of people in the Northern, Eastern and Central parts of Zimbabwe. Shona refers to a native speaker of the ChiShona language.
12. *IsiNdebele* is a language spoken mostly in the Western parts of Zimbabwe. In this context, it is used to differentiate a language from its speakers who are called the Ndebele.

1.9 Conclusion

The thrust of this study is to highlight the marginalisation of the Zimbabwean indigenous languages in the education system paying particular attention to the Tonga language. The researcher aims to investigate issues to do with the marginalisation of the Tonga language in the Zimbabwean school curriculum identifying the causes of marginalisation, explaining the effects of marginalisation and justifying the inclusion of the Tonga language into the Zimbabwe school curriculum at all levels starting from pre-school to university level. Zimbabwe needs a clear language policy that promotes and protects all languages spoken in Zimbabwe regardless of the number of speakers. There is need to develop a clear language policy that places national languages at the centre of the development process because development starts with the mind and if one develops the language one is also developing the person and the community because language is the vanguard of any society. Minority languages are important because they express the sensibilities and the realities of the speakers of those languages. The government and other important stakeholders are thus called upon to develop the Tonga language since language is a form of identity. If Tonga is used, it develops and becomes everlasting like the rock of ages.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The treatment of languages is a global issue. All continents have numerous indigenous languages. Linguistic diversity in the world today is a topical issue because a majority of all living languages are threatened in their continued existence because of a number of factors. Multilingualism is a common challenge that has affected many continents. The world over, linguists, educationalists and language experts have engaged in campaigns to revitalise endangered languages of the world. Globalisation and the increasing mobility of people, goods and information have been very influential in cultural uniformity and the extinction of languages the world over. Thus, one of the main linguistic challenges in the 21st century is the extinction of a substantial proportion of some of the world languages. Globalisation, social, political, cultural and the economic trends in the world have significantly contributed to the endangerment of languages. The process of endangerment of languages, marginalisation of languages and extinction of languages is still going on in the world (Zuo, 2007). Thus, the future of most of the languages of the world is on shaky ground. This is so because as noted by Romaine (2002:1):

Fewer than 4% of the world's languages are unwritten, not recognised officially, restricted to local community and home functions and spoken by very small groups of people .

Thus, most of the world languages are endangered and need to be rescued by linguists.

2.2 Studies done in Asia

Asia as a continent has so many languages and diverse cultures. Linguistic diversity has been defined in a broad sense as the, “*range of variations exhibited by human languages*”. Gordon, Bridglall and Meroe (2005), observes that there are 6912 languages in the world today but Asia and Africa have a larger number of languages than Europe as shown in the table below:

Table 2:1 Continental number of languages

CONTINENT	NUMBER OF ANGUAGES
Africa	2,092
Americas	1,002
Europe	239
Pacific	1,310
Asia	2,269
TOTAL	6,912

Source: (www.ethnologue.com)

Asia as a continent is fighting for the recognition of linguistic diversity. Multilingualism is a cultural and personal fortune and in Asia it is necessary for the protection of human rights. Skutnabb-Kangas (2000) states that maintenance programmes will become natural human rights only when the state and educational authorities stop being a problem by looking at minorities as if they were the problem.

According to Zuo (2007) who interrogated the linguistic situation of China, the problem with China is the diversity of the various ethnic groups. “ While the Han ethnic group has the largest population, the other 55 ethnic groups totalled 104.49 million, accounting for 8.41% of the total population of China.....Modern standard Chinese is the most widely spoken of all Chinese languages or dialects.” (Zuo, 2007:83). It is against this background of the unfair

treatment of languages, the world over that a number of linguists and researchers in China have carried out academic studies in order to find out the fate of minority languages used in education and outside education to facilitate language planning activities in schools and in education in order to ensure that linguistic and cultural diversity is encouraged and promoted in schools. This would ensure the participation of minorities in public life in the development process. This is so because minority languages and cultures are generally discriminated against and are stigmatised as narrow, traditional, backward and inferior.

Modern Standard Chinese is the mostly widely spoken of all Chinese dialects. Although Chinese speakers write the same language, there are some specific dialects namely Mandarin, Wu, Min, Yue also called Cantonese and Hakka (Kejia). The government of China is worried about increasing linguistic and cultural homogeneity by standardizing and spreading the national language that is Mandarin Chinese. Thus, even after crafting a robust language policy that states that:

People of all ethnic groups are equal in the People's Republic of China. The government will guarantee the rights and interests of all minorities, and develop a good relationship between all ethnic groups. People are equal and should be united and help each other. Any oppression of minorities or prejudice against them will be prohibited in order to avoid the damage of national unity and division of the state.

(Act 4 on Selected Rules and Policies towards Minorities in the People's Republic of China, p.28), the government of China still promotes the development of Mandarin Chinese as a national language. Mandarin Chinese is offered from grade 3 in minority regions (Zhou, 2000). The study by Zuo (2007) reveals that language policies in China have generally favoured the national language (Mandarin Chinese). There are discrepancies between China's minority language policy and practice and measures to protect minority groups' language rights are still at their infancy. This argument dovetails well with Kamwangamalu (2003:13) who posits that:

language policies in most ... countries have succeeded only in creating space, on paper, for the promotion of indigenous languages in higher domains ... (but)they

have failed to implement the policies and server ties with inherited colonial language policies

Because of the multiplicity of languages, China is a multi-ethnic country with 55 minority groups, representing 110 million people. There are about 120 mother tongues in minority regions, with only 30 minority languages having written manuscripts and 20 languages have less than 1000 speakers as noted by Zuo (2007). In other words, the nationwide promotion of one indigenous language (Mandarin Chinese) has created unfavourable positions for minority languages in China. The study by Zuo (2007) about the treatment of minority languages in China lays a strong foundation for this present study which interrogates the marginalisation of Tonga in the education system in Zimbabwe. The Chinese government's policy towards minority language groups is called *Ronghe* meaning fusion or amalgamation and is frequently used to describe the long historical process of communication and cultural exchange, which has caused the disappearance of minority languages, cultures and knowledge (Romaine, 2002). The Chinese government officially states that minority groups have the right to use their languages and practice their cultures and religions as stipulated in the constitution of the People's Republic of China (PRC). Each ethnic group is allowed to develop its own culture and language, to exercise self- government and to determine the use of resources and course of development. The problem with this arrangement is that some languages are more powerful than others and languages do not all have the same function, the same vigour or the same prospect. As was rightly noted by Romaine (2002:1):

Fewer than 4% of the world's languages have any kind of official status in the countries where they are spoken ... Most languages are un-written, not recognised officially, restricted to local community and home functions and spoken by very small groups of people.

Romaine's (2002) observation is significant to the present research since it demonstrates the linguistic map prevailing in the world. It is from this perspective and observation that this study looks at the problem of the position of Tonga in the Zimbabwean school curriculum while also examining the role of stakeholders like ALRI and other stakeholders in trying to

uplift the status of the Tonga language in Zimbabwe and in advocating the promotion of the use of this language in the public sphere.

The need to protect language rights of minorities has been a cause for concern in Malaysia and it has captured the attention of linguists in that country. McKaughan (2000) studied Malaysia's language in education to analyse programmes in that country to protect language rights. Most of the ethnic minority children in Malaysia do not have the opportunity and access to use their mother tongue in school because the children are socialised in their Malay and English the mainstream languages provided by the school curriculum. Malay is also given the status of a national language. The constitution of Malaysia recognises the use of minority languages. Article 26 of Malaysia's federal constitution guarantees that:

In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community and with other members of their group, to enjoy their own culture ... or to use their own language.

As provided for in the constitution of Malaysia and as observed by McKaughan (2000), there are some semblances of hope to minority languages speakers since it recognises and acknowledges the right of every citizen to use their language. However, the major weakness in the Malaysian case is the absence of checks and balances to see if minority languages are protected. As rightly noted by Bangbose (2000), language planning in most countries is characterised by nonconformity and declaration without implementation especially on the part of the government.

From the study by McKaughan (2000) one can safely submit that the language situation in Malaysia is generally tilted in favour of Malay (the national language) and English because of its high status associated with it. McKaughan (2000) also brought to the fore the initiatives which were made by minority language speakers in Malaysia in promoting and maintaining their mother language. The people of Sabar, Malaysia, seeing the threat of the possible loss of their language, the Iranun language speakers embarked on initiatives which were aimed at making sure that their language would survive. The Sabar people did this through a language

committee which was tasked to develop an orthography of the Iranun language and lobby for and advocate the teaching of the language.

Despite the efforts to make sure that minority languages were promoted in Malaysia and developed Malay and English continue to dominate since they are the main stream languages. According to McKaughan (2000:5):

The medium of teaching is predominantly Malay. The second language is English and is a medium of instruction in science and mathematics.

McKaughan's (2000) research is relevant to the present study since both studies examine the statuses of minority languages in their respective countries. The Malaysian case presents practical information on the way one language community has taken active steps to achieve their own goals for sustaining their heritage, language and culture. The study by McKaughan (2000) provides valuable insights to the present research. It articulates the importance of clarity in the constitution so as to increase the checks and balances. In Malaysia, the constitution allows it but there are no follow ups. The most common scenario in the provisions of the language policies are such that non dominant languages are not in official domains such as in the media and education and the languages gradually disappear from the "serious" side of life, with religion being the last domain to be affected (Crystal, 2000). Once, a language is reduced to use in unimportant domains, also called the "folklorisation" of a language (Fishman, 2006) leading to loss of vocabulary and stylistic range and is consequently referred to as being "deprived" of domains and becomes invisible. The major difference however, between McKaughan's (2000) study and the present research is that the former looks at the general language situation and language use in Malaysia and how one language community has taken active steps to uplift the status of their language. The present study particularly focuses on the marginalisation of Tonga in the Education System in Zimbabwe and will describe categorically the policies on language in Zimbabwe which led to the marginalisation of minority languages and what is place to save minority languages and cultures from further peripherisation.

2.3 The European Union and languages

Hornsby and Agarín (2012) examine the status and use of languages in the European Union (EU). The EU today counts 23 national languages with as many as 65 regional and minority languages, only a few of which enjoy recognition in the union. Hornsby and Agarín (2012) conclude that Estonian and Latvian dominate all the activities of the EU from education, the government and administration since Estonian and Latvian are the official languages of the member states with around 1 million native speakers each. For example Russian speakers were forced to use and speak Estonian and Latvian languages or risk social marginalisation (Hornsby and Agarín, 2012).

This argument augurs well with Batibo (2005) who highlights that attitude is a major factor in undermining a language. Batibo (2005:54) captures it clearly when he avers that:

Minority language speakers tend to develop negative attitude towards their mother tongue, not only because of the often painful historical legacies but also because of the lack of socio- economic opportunities its use is perceived to offer, and they may consider it advantageous to adapt the more widely used language for their children's education, job seeking and wider communication.

In this study, the researcher critically delves into attitude in order to find out whether the same arguments can be applicable to the problem of failure to fully uphold the Tonga language speakers' linguistic rights within the Zimbabwean school curriculum at all levels so as to make the Tonga pupils to fully participate in the education system.

Garland (2006) studied the initiatives of the Irish Gaelic movement in Ireland in an effort to revive the Irish language. According to the 2004 census, 1,6 million people were competent speakers of Irish Gaelic but English remains the most commonly spoken language in Ireland. The quest to protect linguistic rights for minorities has been a cause of concern in Ireland since 1922. Garland's (2006) study raises a crucial issue in linguistic Human Rights since it identifies the government as a major stakeholder in respecting language rights. This is so

because the government appears to be the greatest driver of the Irish language. Garland (2006:8) posits that; "... the use of Irish language in government has been perfunctory"

Ireland's sociolinguistic position is that, the ability to function in the Irish language is legally required for all government bureaucrats but English is a daily necessity because it is viewed as a kind of economic liberator. For economic reasons, Irish speakers tend to converse in English if there is an English speaker nearby. Garland (2006) brings to the fore the cultural domination of minority language speakers by majority language speakers (Irish vs English). The study by Garland (2006) lays a strong foundation for the present study since it investigates the hegemony of other indigenous languages over minority languages. Garland's (2006) research shows the importance of advocacy in making sure that minority languages are accorded their right place. This study is therefore unique in that it articulates the position of the Tonga language in Zimbabwe and justify the inclusion of the Tonga language in the Zimbabwean school curriculum at all levels.

2.4 Quebec in Canada

Garland (2006) examines the process in which some minority languages are resurging despite the pressures of globalisation by looking at Quebec in Canada. Garland (2006) postulates that:

... smaller languages, given sufficient economic power and policy planning can resist even the strongest linguistic force on the planet.

Quebec is found in Canada and has as a population of about 7 million inhabitants where 90% of the population are native French speakers. In the 1960s the French Quebecois resisted the development of English in their territory (Fishman, 1991). Cases of language shift from French to English were rising at an alarming rate. As noted by Fishman (1991) and Garland (2006) the status quo in the work place favoured Anglophones, such that the more specialised and high paying jobs were reserved for English speakers. This status quo in the province of Quebec created fertile ground for language shift. The Anglo-domination of Canada in general and in Quebec in particular, contributed to the marginalisation of the Francophones who according to Fishman (1991:294) were referred to as, "the White Niggers of America ... Laughed at, looked

down upon, exploited and headed for cultural annihilation in their own region". Thus, the linguistic situation created great tension among the people of Quebec, which in turn culminated into the Revolution Tranquille (Quiet Revolution). This revolution was spearheaded by the Quebec Liberal Party. (Fishman, 1991; Bourhis, 2001). The Francophones in Quebec demanded the use of French as the only official language of Quebec. English was supposed to be used sparingly. French was supposed to be used in commerce, education and public administration. English was given a Secondary Status in Quebec. Garland (2006:6) argues that:

... on the commercial side, even the extremely technical language of technology was translated into textbooks and training manuals.

This argument resonates well with Crystal's (2000:136) postulate that:

An endangered language will progress if its speakers have a strong presence in the education system.

In Skutnabb-Kangas' (2000) terms, the success of language revitalization in Quebec reinforces the efficacy of reversing the fortunes of marginalised languages through legislation of Linguistic human rights. Garland's (2006) study is of paramount importance to the present study because it clearly demonstrates how linguistically incapacitated and under trodden people can do to challenge a system advocating for their linguistic human rights. This is the case of the Tonga people of Zimbabwe through TOLACO, BASILWIZI and ZILPA. It is from this perspective that this present study looks at the marginalisation of Tonga in the education system in Zimbabwe while also examining the role of different stakeholders including the respective communities (Tonga community in Binga) in advocating the promotion of the use and teaching of their language in the school curriculum in Zimbabwe at all levels.

2.5 Australian language cases

Spolsky and Shohamy (2000) studied the initiatives which were made by the minority language speakers in Australia in trying to resuscitate, maintain, and promote their mother language (Karna language) through the Maori Language Project. The background to the Maori language Project is that the Karna Language in Australia was facing extinction

(Liddicoat and Bryant, 2002). Rob Amery, a linguist in Australia worked in collaboration with his community to revive the Kaurua language by developing an appropriate orthography and creating a conducive linguistic environment through legislation. The success story of the Maori bottom initiatives could be a result of community support and advocacy. The Maori people fought for the recognition of their language which culminated in the treaty of Waitangi which legally recognised Maori language in Australia and it was supposed to be used in Maori Medium Education. This is so because language spoken by somebody is his or her identity as a speaker of that language are inseparable. To justify the relevance of the Maori language in the education system, Nettle and Romaine (2000:22-23) quote Sir James Henare, a Maori leader who said:

The language is the life force of our Maori culture and mana (power). If the language dies, as some predict, what do we have left to us? Then I ask our own people who we are?

The Maori Language Project later culminated into the government introducing biculturalism and equality into the law and public discourse.

Spolsky's (2000) research revealed that minority language speakers have a pivotal role to play to promote and resuscitate their languages and leaving everything to government is not ideal for language promotion and development since the government may not be having the political will to initiate linguistic revival programmes for the different minority language groups. The government in some cases may have the political will to promote the minority languages, but it might be weak willed.

Spolsky and Shohamy's (2000) study focuses specifically on examining the Maori language in Australia, it demonstrates the power of speakers to influence the linguistic situation in a given territory. The present research is situated in a particular domain, education, that is, the marginalisation of Tonga in the school curriculum in Zimbabwe from pre-school to university level. This study is therefore crucial since it contributes to the debate on the fate of indigenous minority languages paying particular attention to Tonga in Zimbabwe on the identifiable domain of education and this study provides a detailed analysis of the position of Tonga in the education system in Zimbabwe at all levels.

Hatoss (2008) studied the initiatives which were made by the Hungarian Community in Australia to promote and maintain their language. The Hungarian language is also a language which is spoken in Australia but was also facing extinction in Australia because of the multiplicity of languages in that country. Hatoss (2008:59) postulates that:

The main motivation for Hungarian communities was to maintain a unique identity and prevent complete assimilation into mainstream Australia.

Thus, this zeal strongly indicates the Hungarian language as an expression of individual and group identity. Faced with the threat of a possible loss of their native language, the Hungarian community carried out activities that were aimed at making sure that their language continued to survive. As Fishman (1991:10) observes:

Before a task can be undertaken, it is desirable that those involved in the undertaking be maximally clear in their minds and united in their hearts as to why that task should be undertaken.

In the words of Crystal (2000:138), “An endangered language will progress if its speakers can write their language down.” Crystal (2000) further posits that languages that have dictionaries, grammars, orthographies and other materials developed in them have better chances of survival and maintenance than those that do not.

Hatoss (2008) reveals that minority language speakers have a role to play to make sure that their language is offered space in the curriculum than to wait for the government to do everything for them. The Hungarian community was influential in designing their own orthography, grammar, dictionaries and other materials relevant for the promotion and development of their own language. This was so because, to the Hungarians of Australia, language encompasses not only communication, but also heritage, culture and experiences, The Hungarians of Australia are an essentially language conscious community that attaches strong value to their language. For such a speech community, it is only through language that their unique identity is constructed. The Hungarian language in Australia is strongly attached to Hungarian-ness and is considered as a core value in the Hungarian culture.

In language conscious and language centred communities, like the Hungarian community, the loss of the native tongue signals a cultural and linguistic shift to the periphery and it weakens the cultural and linguistic transmission chains. (Hatoss, 2008; Ndlovu, 2013)

The case of the Hungarian community is, however, slightly different from the scenario prevailing in Zimbabwe in the sense that in Australia, the Hungarian language was not recognised yet in Zimbabwe the Tonga language has been officialised. Hatoss' (2008) study focused on efforts to develop an endangered language in general by having the appropriate orthography, dictionaries, grammars and other materials to facilitate its promotion, preservation and development, the present research focuses on the education sector critically examining causes of marginalisation and the current developments in the Tonga language in the education system in Zimbabwe and what can be done to promote Tonga. Therefore, this study is crucial since it contributes to literature and debates on minority languages in the education system in Zimbabwe and as it provides a detailed analysis of the position of the Tonga language in Zimbabwe's school curriculum from pre-school to university level and what can be done to promote it at all levels in Zimbabwe so that it grows.

2.6 Indigenous languages in Africa – the general view

Africa as a continent has so many indigenous languages. The number of languages in Africa is difficult to determine. Language planning has been a cause for concern on the African continent because most of the countries were once under the influence of super powers which imposed their languages on Africans as officially recognised languages. The language situation Africa has today been shaped by the former colonial masters. The former colonial masters that shaped the language map of Africa are the British, Boers, French, Portuguese, Germans, Spanish, Italians and Belgians (Gudhlanga, 2005). When the former colonial powers colonised Africa, they imposed their languages on the people of Africa as a way of showing or proving their effective occupation of the people of Africa. As a result, African languages have been inferior to European languages with a few of the majority languages playing the role of national languages. Most of the indigenous languages of Africa were given low status. This development led to the marginalisation of indigenous languages in Africa. The colonial experience has bequeathed to Africa two dominant exoglossic languages namely English and

French, the other not so important languages being Portuguese, Afrikaans and Spanish. The language policies pursued by these former colonial powers continue to impact on the post-colonial language situations of the independent African states (Bamgbose, 1991; Nyika, 2008).

According to Makoni and Meinhof (2003) cited by Nyika (2008), the French and the Portuguese colonial language policies were assimilationist, promoting the use of French and Portuguese in all domains and discouraging the use of African languages. Makoni and Meinhof (2003:2) argue that the French policy:

Overrode local languages and attempted to “erase” from view African varieties of French whose impact ironically is more evident in France than in former French colonies in Africa today.

The colonial experience thus resulted in the structural and ideological entrenchment of the dominant exoglossic language in Africa. As was rightly noted in Bamgbose (1991), Mazrui and Mazrui (1998), post-colonial states in Africa find themselves in a dilemma in which they have to negotiate a balance between affording dignity to the hitherto marginalised endoglossic languages on the one hand and the demands of a modern state that requires access to higher education, science and technology attainable through the metropolitan exoglossic languages on the other. Westein, cited in Bamgbose (1991:61) commenting on the French policy on languages in Africa avers that it was there:

To strengthen the French language by maintaining a standard variety, to modernise its words through indigenisation of English neologisms or the invention of their own, to ensure that the language is used in all areas of communications, science, literature, interstate relations and organisations and to remind or convince people of its noble qualities.

This philosophy by the French is the one which destroyed the African languages and led to their marginalisation especially in West Africa where the French were concentrated during the colonial period. The major thrust of the French people was to destroy the “soul” of Africans and replace it with their own languages. It is against this background that a number of African researchers and scholars have carried out studies in order to find out the fate of African

languages in public life especially in education, so as to influence policy makers, linguists, minority language communities and civil societies to ensure that indigenous languages in Africa get the much needed due recognition. This would enable minority linguist groups to participate productively and meaningfully in the development process of their different countries and communities.

The Germans favoured a German medium of instruction in all schools in the territories they had conquered and occupied except in East Africa, where Kiswahili was already flourishing as a Lingua Franca (Wolfgang, 1973; Gudhlanga, 2005). In East Africa, Kiswahili acquired an inferior status compared to English in the school curriculum because it was not an examinable subject. As a result, students and educators had no motivation to concentrate on its teaching and therefore did not encourage its learning. The linguistic position in East Africa is that most of the people were unable to communicate in Kiswahili when compared to English. This is so because the norm in schools is to teach that which is examined.

The British and the Belgians did not discourage the use of African languages in private domains and for purposes of functional literacy, English was vigorously promoted as the language of all important public domains such as administration, justice, education, science and technology. The ultimate effect of this practice was the marginalisation of indigenous languages in public life. The advancement and promotion of former colonial languages to official languages have created problems for the generality of the people in Africa since most of the people in Africa are not very efficient in using these languages. Thus, the ultimate effect of the colonial experience, be it French or British, was to give pride of place to the colonial languages and in the process, undermine and marginalise the indigenous languages on the African continent. As a consequence of colonialism, the existing language policies and practises in education, communication, administration, politics and development in most of Africa have their roots in the colonial experience (Bamgbose, 1991; Mazrui and Mazrui, 1998). The colonial experience according to Nyika (2008) resulted in the marginalisation, and stigmatisation of the endoglossic languages on the African soil because they were seen and branded as mere dialects, vernaculars or patois. Batibo (2005) avers that African languages are generally marginalised and restricted to the primary domains while the foreign languages like

English and French are given high statuses in education, administration of justice as well as the mass and electronic media. On the contrary, most of the African languages would be denigrated as minority languages in the view of their relative demographic, political and socio-economic inferiority.

2.7 Studies done in Africa

Mooko (2006) studied the initiatives which were done by the people of Botswana in uplifting the status of their minority languages. In Botswana Setswana is the only national language. The post-colonial language policy in Botswana according to Chebanne, Nyati, Ramahobo and Youngman (2001) contributed towards the further marginalisation of minority languages because; just after independence English became the official language and Setswana, the national language of Botswana. Other languages which were in the Botswana school curriculum were discontinued. Batibo (2005) gave the linguist profile of Botswana as follows:

Table 2:2 Linguistic profile of Botswana

STATUS	LANGUAGE	NUMBER
Ex-colonial language (Official Language)	English	1
National Dominant language (National Language)	Setswana	1
Aerially Dominant Languages	Ikalanga, Naro, Shekgalagari	3
Minority Languages	Timbukushu, Otijherero, Nama, #Hua, Zezuru, Nambya, SiNdebele, Sebirwa, Shiyeyi, Afrikaans, Chikuhane, Tshwa, !Xoo, Setwapong, Silozi, Shua, Kwedam, Jul’hoan, Kua, IGwi, Rugeriku, #Kxau, πGana	

Source: Batibo (2005:52)

Batibo (2005:52) commenting on the linguistic situation of Botswana argues that:

It is clear that the majority of the languages of Botswana are minority languages. However, although they constitute 82 % of the number of languages in the country, their speakers make up only 7 % of the population. Some of them, such as # Hua and πGana, are spoken by scarcely 1 000 people. On the other hand, although Ikalanga, Shekgalagari and Naro are aerially important, they have no tangible public function. It is because of their dynamism and socio-historical circumstances that they have assumed areal importance.

Batibo's (2005) observation in Botswana about the number of speakers of minority and majority languages is relevant to the Zimbabwean language situation in that the minority language speakers in Zimbabwe are fewer as compared to the dominant languages that are ChiShona and IsiNdebele. Mumpande (2006:7) in agreement with Batibo (2005) deciphers that, "... whose position is that their speakers (minority language speakers) constitute 10 percent of the total population". Minority language speakers are very few numerically in comparison with the speakers of the main dominant languages. The government of Botswana recognises only English and Setswana which are given the status of an official and national language respectively. The minority languages of Botswana are not allocated any public function and for this reason the language policy of Botswana is discriminatory and segregatory. Janson (2000) cited in Nyika (2008) observe that the entrenchment of Setswana as the main language of the state has been inversely proportionate to the status of the minority languages which has gradually been downgraded over the years. As was rightly noted by Janson (2000) the situation regarding the minority languages has become difficult in that the speakers of minority languages have been subdued by the speakers of Setswana who display attitudes of disrespect and disdain against the minority languages of Botswana like Silozi, Nambya and Thimbukushu to mention just a few minority languages which are ostracised. Thus, apart from colonialism and globalisation, Setswana is stifling the development and promotion of other minority languages in Botswana in a similar way the English language is doing. Like in Zimbabwe, where ChiShona and IsiNdebele are fighting for curriculum space with other Zimbabwean indigenous languages and these two languages are supported by the state through the 1987 Education Act. Zimbabwe is made up of many people answering to different ethnic identities and nationalities. IsiNdebele and ChiShona are given national language status and prominence in the Zimbabwean school curriculum because they are offered at all levels from pre-school to university level. ChiShona and IsiNdebele are well documented and a lot of research has been done in these languages unlike the minority languages of Zimbabwe. Setswana is vigorously promoted in Botswana by the electronic and print media.

The rest of the indigenous languages of Botswana were marginalised because the government never recognised them and never came up with measures to uplift the status of these languages. Seeing the possibility of the death of their languages, a number of minority language groups like the Ikalanga through the Society for the Promotion of Ikalanga Language (S.P.I.L.L), Naro and Shiyeyi through the Kamanakao Association engaged in rigorous advocacy activities to save their languages from extinction. The minority language groups in Botswana did this through developing the right orthographies for their languages. This was an important step because according to Crystal (2000:138), who argues that, “An endangered language will progress if its speakers can write their language down.” A language that has dictionaries, grammars and other materials developed in them has better chances of survival and maintenance than those that do not. This corroborates well with Visser (2000) who avers that:

In the present day society, a language which is written down has a greater chance of surviving because without books or literacy materials a language cannot be taught at school.

Mooko’s (2006) study is of paramount importance to the present research since it demonstrates the importance of unity in a speech community in fighting for the recognition of language rights. It is from this perspective that this study looks at the problem of the non-recognition of minority language speakers’ rights in Zimbabwe by examining the marginalisation of the Tonga language in the school curriculum and the role of the different stake holders including the Tonga community in advocating the promotion and use of the Tonga language in the school curriculum. This is so because when a speech community takes action to change, enhance, promote, revive, maintain or defend its own language, their decisions are not made in isolation. Mooko’s (2006) research is also crucial for this study because it shows that the speech community has a role to play to defend their God given right as surrendering everything to their government might not work since the government might be grappling with the problem of resources and in some cases might not be having the political will to respect and promote languages under their armpit. It is thus incumbent upon the minority language speakers to unite and develop their languages.

Despite the indefatigable efforts of the minority language speakers in Botswana, English is still the dominant language. English is used in public functions. As noted by Nkosana (2011:130), "... English dominates the linguistic market in Botswana by being the language of education, government business and the judiciary." Mooko's (2006) study is relevant to the present study because it focuses on the position of minority languages in Botswana and this study also looks at the position of minority languages in Zimbabwe by paying particular attention to Tonga. Mooko (2006) examined initiatives which were borne by the minority language speakers in Botswana to develop, empower, revitalise and promote their language in general; this study is unique in that it focuses on one language which is Tonga in Zimbabwe. This study articulates the importance of the Tonga language in the Zimbabwean school curriculum at all levels. In other words, this study focuses on the education domain.

The question of linguistic rights is also a major concern to the people of Nigeria. Nigeria is a multilingual and multi-ethnic country which boasts of over five hundred languages. Oyetade (2003) studied the sociolinguistic position of Nigeria and analysed the language policy and planning of that country since the attainment of independence. Wright (2004:61) defines language policy as, "... efforts that seek to bring citizens to competence in the languages designated as national, official or the medium of education or subject." Thus language policy are efforts by governments to solve specific language problems. According to Mwaniki (2004:243), a language policy is an aspect of "language promotion". Grin (2003:30) defines language policy as a, "systematic, national, theory based effort at societal level to modify the linguistic environment with a view to increasing aggregate welfare. It is typically conducted by official bodies or their surrogates and aimed at part of or all of the population living under their jurisdiction." These definitions show that language planning is a political instrument to control people and is usually done and instigated by those in power and authority.

The constitution of Nigeria (1979) recognises the three major national languages which are Igbo, Yoruba and Hausa. The constitution of Nigeria stipulates that, "... the government shall promote the learning of indigenous languages." (Federal Republic of Nigeria, 1987, section 19 (4)). The situation on the ground is that minority languages are not recognised as such since only three major national languages of Nigeria are promoted in the education system and

English has remained the de-facto language of education, justice system, trade and commerce. The tentacles of English are found from far and wide and is threatening the existence of the indigenous languages of Nigeria especially those which are not designated national languages. Given the prevailing situation in Nigeria, minority language groups are marginalised and left at the bay. Oyetade (2003:106) posits that, “.... When it comes to the utilisation of the linguistic resources of the country, the minority languages are not recognised as such.” There is thus lack of proper and vigorous language planning in Nigeria. In Nigeria there is what Bamgbose (1991) calls “declaration without implementation”. Therefore, this study contributes to the debate on minority language status in Zimbabwe since it discusses what can be done to promote the Tonga language in the Zimbabwean school curriculum. Oyetade’s (2003) has valuable insights to the present research. It raises the importance of a language policy in uplifting the status of minority languages. The only marked difference between Oyetade’s (2003) and the present research is that Oyetade makes some generalisations about the plight of indigenous languages especially those labelled minority languages in Nigeria about their position in public life and makes reference to education, the judiciary and the constitution. The present study particularly focuses on the status of Tonga in the education system in Zimbabwe and proposes solutions on what can be done to revitalise this language so that the language could be taken to greater heights.

The need to protect the language rights for minority groups has also been a cause for concern in Burkina Faso. Burkina Faso is a country with up to seventy indigenous languages. In Burkina Faso, French has remained the de-facto language of education, the judiciary, trade and commerce, a situation that has threatened the existence and survival of indigenous languages especially those spoken by minorities. Gadelii (1999:12) postulates that, “.... Only three indigenous languages namely Moorle, Fulfulde and Jula had their statuses elevated to become the national languages.” Most of the minority languages of Burkina Faso have been recognised to the extent that they can only be used in education and radio services. The direct effect of recognising Moorle, Fulfulde and Jula as national languages was that most Burkinabes from the minority languages cluster felt that the government wanted to undermine their languages so as to keep them at the periphery. The fact that all the languages spoken in Burkina Faso are not officially recognised save French entails that the linguistic human rights of the Burkinabes are

not respected and not guaranteed by the constitution. The linguistic position in Burkina Faso is tilted in favour of French since it is the language of education, the courts, administration and all important functions at the mercy of the indigenous languages since they are under siege. It is from this perspective that this study looks at the problem of the denial of language rights in the school curriculum in Zimbabwe by advocating the promotion of the use of Tonga language in schools.

The case of Burkina Faso is different from Zimbabwe. In Zimbabwe minority language are recognised in the constitution. According to the Constitution of Zimbabwe (2013:2), “The following languages namely Chewa, Chibarwe, English, Kalanga, Khoisan, Nambya, Ndau, IsiNdebele, Shangaan, ChiShona, sign language, Sotho, Tonga, Tswana, Venda and Xhosa are the officially recognised languages of Zimbabwe. Thus, one of the many positive things ushered in by the new constitution after a bitter struggle is the official recognition of minority languages that had been confined to the periphery since independence.

The government of Zimbabwe is obliged to treat all languages equally and the state must promote and advance the use of all languages used in Zimbabwe, including sign language and must create conditions for the development of these languages. It is thus crucial to investigate the effect of recognising minority languages official in Zimbabwe when they are not offered in the school curriculum at all levels. Gadelii’s (1999) study of the linguistic profile of Burkina Faso focused on the position of indigenous languages in Burkina Faso and even offered solutions on how the language problems of that country could be solved by giving recommendations. Zimbabwe has recognised sixteen languages unlike Burkina Faso with seventy-one hence the treatment of languages is slightly different in the two countries. Zimbabwe recognises sixteen languages and this logically implies that Zimbabwe should promote and develop the languages, though practically, it is a mammoth task because of political and economic reasons. Therefore, this research is provides a detailed account of the status of Tonga in the education system in Zimbabwe and offers solutions on what can be done by the Zimbabwean government to uplift the position of Tonga in Zimbabwe. This research helps language practitioners, linguists, minority language groups and the Ministry of Primary and Secondary Education in Zimbabwe in ensuring that programmes for minority languages

are promoted to greater heights. This study is crucial and unique in the sense that it justifies why Tonga should be in the school curriculum at all levels in Zimbabwe. To the best of my knowledge, no study has been carried out to justify the inclusion of Tonga in the school curriculum in Zimbabwe.

The treatment of linguists' rights for minority is also a significant issue in Kenya. Kenya is also a multilingual and multi-ethnic country like most African countries. Kenya uses at least forty-two languages. A study which was done by Ogechi (2003) examines Kenya's language policy and programmes in place to promote and protect language rights in Kenya. Ogechi (2003) argues that, the constitution of Kenya recognises the right of every citizen to use their language since it is a God given right. In addition, the English language has been officialised and has been the, "exoglossic official language used in government, international business, diplomacy etc. while Kiswahili is the endoglossic national language that is also used for government administration and casual inter-ethnic communication" (Ogechi 2003:279). In an attempt to deal with language problems emanating from multilingualism and the marginalisation of ethnic minority languages in Kenya, the government recommends the use of the learners' first language during the early years of school as media of instruction and introduces English especially at fourth grade. This policy has been met with resistance from school authorities who clamour for the early introduction of English because of its prestige. Thus, even after realising the need to uplift the status of indigenous languages, studies by Batibo (2005) generally reveal that language practices suffer from attitude. Batibo (2005:54) captures it clearly when he avers that:

Minority language speakers tend to develop negative attitude towards their mother tongue, not only because of the often painful historical legacies but also because of the lack of socio-economic opportunities its use is perceived to offer, and they may consider it advantageous to adapt the more widely used language for their children's education, job seeking and wider communication.

The linguistic position in that, English and Kiswahili are the widely used languages at the expense of other indigenous languages. This is so because for one to be elected to be a member of the national assembly, one has to be proficient in Kiswahili and English. From a linguistic

perspective, the dominant indigenous languages also pose a threat to minority languages. This is so because, the higher the status of a language, the more the speakers' positive attitude towards it and the lower the status of a language, the more negative the attitude is. From the study by Ogechi (2003) one can deduce that language attitude of the speakers play an important role in resisting language shifts. Resistance to language shift is usually possible if speakers have a positive attitude about their language and hold it in high regard. As Batibo (2005:28) has observed, in most African countries:

The dominant languages that are used as national media have gained so much status and weight that they are pushing minority languages into a marginalised position.

From the study by Ogechi (2003), the constitution of Kenya acknowledges the right of every citizen to use their language but there are no checks and balances to practical implementation procedures for this policy so that the right to language is fully practised and implemented. Because of the resistance from other indigenous language speakers, English still dominates the education sector, the courts, administration and other important formal domain of public life at the detriment of indigenous languages in Kenya. This scenario has endangered the linguistic rights of speakers of the indigenous languages in Kenya to an extent that some of the minority languages are under serious threat. This was revealed by the Koech Commission (Republic of Kenya, 1999) which revealed that of the forty-two languages in Kenya, only twenty-two of the Kenyan languages were used as media of instruction in schools and this is a violation of linguistic rights of the Kenyans whose languages are not promoted and developed. Thus, despite efforts to safe guard the use of all indigenous languages in Kenya in education, the situation on the ground is in favour of English and Kiswahili at the expense of other indigenous languages. The study by Ogechi (2003) is relevant to this study and comparable to the present research because this research also examines the status of indigenous minority languages in the school curriculum in Zimbabwe paying particular attention to the Tonga language. However, Kenya and Zimbabwe are different in terms of the treatment of their languages. Zimbabwe has 16 officially recognised languages and Kenya has forty-two. It is therefore, imperative to investigate the impact of declaring minority languages official,

whether it could change their status in the education sector and in higher domains of life. The present study contributes to the same debate but specifically citing examples from developments in the Tonga language which has been marginalised for some time in the school curriculum.

The plight of indigenous languages has also not escaped the attention of South African researchers. Kamwangamalu (2004) examines the status and uses of indigenous languages in South Africa. The advent of democracy in South Africa in 1994 created a new discourse on the basis of tribal and language identity. Amongst many important changes introduced in the public life of the South Africans, the constitution of the Republic of South Africa (Act No. 108 of 1996) pronounced eleven languages as official. The government of South Africa went as far as establishing agencies such as PanSALB and others to ensure that these official languages were appropriately developed and put on the national agenda. Some of the languages which are recognised in South Africa are IsiXhosa, IsiZulu, English, TshiVenda, IsiNdebele, Tsonga, Sepedi, Siswati, Tswana, Sotho and Afrikaans. Kamwangamalu (2004) in his study concluded that language policies in South Africa are still tilted in favour of English. The linguistic position in South Africa is that English is at the top, followed by Afrikaans and African languages at the bottom. The constitutional provisions aimed at promoting and developing African languages are not followed and adhered to. Of late, English and Afrikaans still dominate formal as well informal communication settings of South African higher education institutions. As noted by Kamwangamalu (2004:58):

... the language consumer would not strive to acquire the knowledge of African languages, for currently these languages are not marketable and have no cachet in the broader political and economic context.

Kamwangamalu's (2004) argument dovetails well with Batibo (2005) who avers that African languages are generally marginalised and restricted to the primary domains while the dominant languages like English and French are given high statuses in education, mass media and administration of justice. In the words of Mutasa (2006:67):

After the demise of apartheid one hoped for a radical shift in giving the impetus to multi-lingual education in universities in South Africa.

This is premised on the vigour that South Africa exuded in its zeal and endeavours to promote eleven languages to national official status for the country. Kamwangamalu's (2004) study is of significance to the present research since it demonstrates the importance of all stakeholders in promoting their languages. The government has a role to play in promoting languages by crafting the language policy and enforcing it, the speakers of the languages should not leave everything to government since the government may not be having the political will to initiate language promotion programmes for the different language groups in the country. The present study is unique since it contributes to the fate of African languages but focusing on the domain of education in Zimbabwe citing developments and challenges using the Tonga language case.

Ndhlovu (2008) also examined the language policy of South Africa and Zimbabwe against the presence of multilingualism. Ndhlovu (2008) found out that South Africa recognises eleven official languages and Zimbabwe recognises sixteen official languages. The languages should enjoy the same statuses in education and administration of justice. As Bamgbose (2000) rightly notes, language planning in Africa is mainly characterised by nonconformity with the aforementioned national processes of decision making. This argument resonates well with Kamwangamalu (2004:133) who avers that:

... language policies in most African countries have succeeded only in creating space, on paper at least, for the promotion of indigenous languages in higher domains (but) they have failed to implement the policies and sever ties with inherited colonial language policies" because of ideological complexities.

Ndhlovu's (2008) study lays a strong and solid foundation for the present research which interrogates the marginalisation of Tonga in the school curriculum in Zimbabwe. Therefore, this study contributes to the debate on minority language status in education and the position of Tonga language in Zimbabwe in the education sector.

Moyo (2010) examined South Africa's language, cultural and broadcasting policies. Before the attainment of independence, English and Afrikaans dominated public life and the broadcasting policies in South Africa were skewed in favour of English and Afrikaans. After attaining independence, South Africa recognised eleven languages which are English, Afrikaans, Tsonga, IsiXhosa, IsiZulu, TshiVenda, IsiNdebele, Sepedi, Siswati, Tswana and Sotho. Since

the break of the new dispensation in South Africa in 1994, some fundamental changes are evident in almost every aspect of the public life such as education, law and socio-economy. Moyo's (2010:438) study clearly demonstrates that:

.... South Africa has done relatively well in promoting ethnic and linguistic minority languages in its constitution and public and community radio broadcasting.

Despite the success stories registered in South Africa, researchers like Mnguni (2013) argue that there is a missing link in the development of the African languages in South Africa. This is so because African languages are accorded and given low status in South Africa. Mnguni (2013:61) postulates that, "Yet almost two decades have gone, in reality there is not much to write home about, particularly in languages such as IsiNdebele."

Thus, there are some deficiencies and discrepancies in the South African system such as lack of appreciation of the critical role played by stakeholders such as those not directly involved in the language field. A superiority and inferiority complex is emerging in South Africa in the post-apartheid South Africa where English and Afrikaans are dominant languages. Moyo's (2010) study is critical for this study in that it highlights the importance of all stakeholders in improving the status of languages in public life. This study is crucial in that; it contributes to the same debate but specifically focussing on the Tonga language in Zimbabwe. Given the multi-lingual nature of South Africa, which has recognised eleven languages as official, the South African government has attempted to distribute resources equitably in that country for the promotion of all languages in that country but some languages are still lagging behind. This is a direct result of the lack of a vigorous language planning exercise in the country. Therefore, the present study contributes to the same debate on minority language status in Zimbabwe and education in particular. This study is relevant and crucial in that it tries to influence language planning programmes in order to ensure that minorities' linguistic rights get recognition at all levels in Zimbabwe. This would ensure that minorities are made to participate productively and meaningfully in public life and refute Tollefson's (2002) observation that the, "English language is the only suitable tool for technological development and modernisation," Since this argument relegates all indigenous African languages to the periphery of global development.

2.8 Studies done in Zimbabwe

The position of minority languages in domains of public life has not escaped Zimbabwean researchers. The Zimbabwean researchers clearly reveal that minority languages in Zimbabwe are disadvantaged because of the hegemony of English. The dominance of ChiShona and IsiNdebele in the Zimbabwean school curriculum also peripherises minority languages in Zimbabwe. Researches conducted in Zimbabwe have generally castigated the dominance of English, ChiShona and IsiNdebele and have made recommendations as to how linguistic minorities could be protected. The dominance of English has been the subject of most of the post-colonial studies on the state of indigenous African languages in Zimbabwe. Studies which were carried out by Ngara (1982) and Chiwome and Thondhlana (1992) examined the role of English in education against the indigenous African languages of Zimbabwe. This researcher found out that English was the preferred language and its development appeared to be natural and inevitable because of its association with social mobility. The linguistic map of Zimbabwe is to a great extent shaped by the colonial past when Professor Clement Doke in 1931 unified the ChiShona dialects. Doke (1931) in his unification of the ChiShona dialects only identified two indigenous languages in Zimbabwe namely ChiShona and IsiNdebele and disregarded the use of the other indigenous languages. IsiNdebele was to be recognised and used in the western region of the country and that only ChiShona was to be recognised and used in the rest of the country. English was declared the official language and the medium of instruction in the education system. The dominance of English was also to be seen in domains such as administration, the media and other important areas. The other languages were not recognised by then and Doke (1931) recommended that the speakers of these languages had to identify themselves with either ChiShona or IsiNdebele. Muzonodya and Ndlovu (2007:4) point out that, “Many groups, especially those speaking minority languages were lumped into ethnicised administrative units and their alternative identities ignored.”

The above scenario, thus disrupted and stunted the growth and development of minority languages in Zimbabwe. According to Muchenje, Bondai and Goronga (2013:150), “Other indigenous languages such as Tonga, Kalanga, Venda, Shangaan and others suffered calculated neglect.”

Thus, Doke acted as a perpetrator of colonisation by dividing people along tribal lines since he managed only to see two indigenous languages in Zimbabwe namely ChiShona and IsiNdebele. Doke's recommendations never recognised the so called minority languages. Instead the minority languages were supposed to learn English and ChiShona or IsiNdebele. This was the genesis of the marginalisation of the indigenous languages of Zimbabwe. Nyota (2013) called the non-recognition of the minority languages as the "Doke tragedy". It seems Doke was guided by the administrative division of the country into regions which did not consider the linguistic differences within those regions but imposed dominant languages in those administrative areas. Minority languages speakers were not to be taught but instead IsiNdebele was to be taught in the whole of Matabeleland and ChiShona in the whole of Mashonaland (Doke 1931). Unlike other southern African countries, Zimbabwe at independence in 1980 chose to ignore the rich cultural diversity of the country by attempting to disregard the existence of what they deemed to be minority languages.

Chiwome and Thondhlana (1992) analysed the position of English vis-à-vis the major indigenous languages of Zimbabwe ChiShona and IsiNdebele. These researchers' main findings were that English was the preferred language in education by both parents and students for reasons of social mobility and access to information and opportunities in the wider community. This is also captured by Crystal (2000:78) who avers that, "The language of the dominant culture infiltrates anywhere, reinforced by the relentless daily pressure of the media, and specifically of television." In line with this assertion, Mumpande (2006:3) postulates that:

English is fast becoming the indispensable language of communication throughout the world ... this is because it is viewed as a language of technological revolution.

It is against this background that the Zimbabwean government might have realised that there was need to make sure that all languages spoken in the country are officially recognised. As was rightly noted by Chiwome and Thondhlana (1992) the minority endoglossic languages were valued mostly for purposes of ethno linguistic identification and the preservation of culture. Minority languages are also advanced for purposes of primary education. The linguistic status quo in Zimbabwe is such that English dominates as the language of government, education, business, the media and the judicial system. While Chiwome and

Thondhlana (1992) examined the hegemony of English in Zimbabwe, the present study takes a different direction by examining the position of Tonga in the Zimbabwean school curriculum. An analysis and interpretation of the school curriculum of Zimbabwe is contributes to the debate on the fate of minority languages of Zimbabwe particularly Tonga. This study is an addition to existing literature on minority languages with the sole purpose of influencing language policy interventions on the use of minority languages in public life with a bias toward the education sector in Zimbabwe.

Mutasa (1995) interrogated the language situation of Zimbabwe paying particular attention to the sociological and orthographic problems experienced by the different minority language speakers in Zimbabwe. Mutasa (1995:1) posits that:

A state like Zimbabwe requires for its proper functioning a high level of manpower, technology and contact with the outside world. This is definitely one of the major constraints of the language policy of Zimbabwe.

The Zimbabwean government recognises English as the official language and ChiShona and IsiNdebele as the national languages and they still dominate the minority languages at national level because they are languages of the mass media. ChiShona and IsiNdebele have a radio station specifically for them and they are used in newspapers *Kwayedza* and *Umthunywa*. The language situation of Zimbabwe is tilted in favour of English and the two dominant national languages. Mutasa (1995) observed that the language situation is as it was before independence. This is so because English is still the official language and deliberations in parliament and the presidential speeches are mostly done in English. On the same note, the national budget and all business correspondences are done in English. Minority languages do not get the attention they deserve. The recognition of ChiShona and IsiNdebele in Zimbabwe have denied minority languages the right to exist independently like any other language. This shows the negative impact of the hegemony of the dominant indigenous languages over minority languages whose cultural norms are swallowed and in the danger of being lost. This is so because minority language speakers are forced by circumstances beyond their control to learn the dominant languages at the expense of their own languages in their own communities.

The major problem bedeviling minority languages in Zimbabwe is the issue of orthography. Mkanganwi (1987:2) cited by Mutasa (1995) argues that:

The particular orthography of any language constitute a problem that is unique and complex and requires the slow process of development typical of European languages. The history of writing is characterised by numerous spelling reforms ...

Thus, Mutasa (1995) identified orthography as a challenge in the promotion and development of minority languages in Zimbabwe. Efforts on devising the orthography of the different minority languages of Zimbabwe is a short cut to achieve official recognition. Mutasa (1995) also brings a new dimension to minority language studies because he observed that the cultural domination of minority language speakers is a result of their continuous use of English, ChiShona and IsiNdebele as lingua-franca is not ideal for the development of Tonga in Zimbabwe. The study by Mutasa (1995) lays a solid foundation for the present study which interrogates the marginalisation of the Tonga language in the education system and is set to contribute to literature on policy implementation suitable for the government of Zimbabwe to promote Tonga in the education domain.

Hachipola (1998) articulates the language situation by looking at the position of all the minority languages of Zimbabwe in education. This researcher cited developments and the current challenges affecting the development of each minority language used in Zimbabwe. Hachipola (1998) identified the cultural domination of minority language speakers as a result of the inherent use of the majority languages in Zimbabwe namely ChiShona and IsiNdebele in areas where they are predominantly used. Hachipola (1998:41) posits that:

Although Tonga is spoken in so many areas in Zimbabwe ... governments both in the colonial era and after independence, have tended to think that the Tonga are only found in Binga district. This is the district which has been given the mandate to teach Tonga ever since this language was introduced in education.

The continuous use of the majority languages of Zimbabwe (ChiShona and IsiNdebele) alongside the minority languages of Zimbabwe has brought the issue of multilingualism in

some districts. This shows the negative impact of the hegemony of majority languages over minority languages whose cultural norms and knowledge systems continue to be annihilated by these languages. Hachipola (1998:45) posits that:

Tonga is spoken in two administrative provinces of Zimbabwe namely Matabeleland North and Mashonaland West, its speakers have been treated differently depending on the province they live in, in terms of which language is “national” to them. The Tonga people living in Matabeleland North are fortunate enough to learn their Tonga at various points in their history.

Hachipola (1998) thus sees the Tonga people as a “split” speech community, which makes the teaching of Tonga difficult and concentrated in Binga district where most of the affluent Tongas are found. This study lays a strong foundation for the present research. The major difference however, between Hachipola’s (1998) study and the present research is that the former makes generalisations about the predicament of minority languages in Zimbabwe in terms of their statuses and makes references to development in education. The present study particularly focuses on the status of Tonga in the education system in Zimbabwe. It reveals the challenges faced by Tonga learners in education and come up with recommendations on how the Tonga language will be developed, protected and promoted so that the language rights of the minorities are protected.

Thondhlana (2000) analysed the question of language use for teaching and learning in the classroom in Zimbabwe versus trends in using the former colonial in this case English. Thondhlana (2000:36) argues that:

... Most children from Zimbabwe and elsewhere who are learning through a former colonial language are not proficient in the colonial language when they enter school since their exposure to the school language is often minimal in the home.

Thus, foreign languages pose serious challenges to the African learner in the classroom hence teaching should be in indigenous languages according to Thondhlana (2000). Thondhlana

(2000) observes that cognitive and effective development occurs more effectively in a language that the learner knows very well and dreams in.

Thondhlana notes the importance of using indigenous languages in general but this research will look at the importance and place of Tonga in the curriculum at all levels. In addition, while Thondhlana's (2000) study focuses on examining language use in the teaching and learning process in the classroom from a general perspective, the present research is striking in that it is situated within the education domain and complements Thondhlana's study. This study also interrogates the position of Tonga at all levels thereby contributing to the debate on minority languages' status in education focusing on the Tonga language. This study also provides a detailed analysis of the place of Tonga in the curriculum in Zimbabwe.

Gudhlanga (2005) examined the promotion and teaching of African languages in Zimbabwe highlighting the challenges and constraints that have been encountered in trying to use African languages as languages of wider communication and medium of instruction. Zimbabwe is a small country whose linguistic position is that ChiShona is spoken by at least 75% of the population, and IsiNdebele spoken by 10% to 16% of the population. These two languages are often referred to as national languages along with English which is used for all the official purposes (Chimhundu, 1993). Gudhlanga (2005:54) postulates that:

In addition to these, there are at least fifteen minority language groups which account for another 6% of the population. These include Kalanga, Tonga, Nambya, Barwe, Venda and Shangaan among others.

The researcher analyses the work that was done by the Zimbabwean government and the ALRI in trying to promote the use and teaching of African languages in Zimbabwe since they were threatened with extinction because they were marginalised through the education system and the colonial legacy which allowed the predominant use of English and the two national languages (ChiShona and IsiNdebele) at the expense of the minority languages of Zimbabwe. In the words of Gudhlanga (2005:55),

Supremacy was given to English at the detriment of ChiShona and IsiNdebele Throughout the colonial period, English was given the status of a national and official language while ChiShona and IsiNdebele were looked down upon.

The background to this research was the fact that, the attainment of independence in Zimbabwe in 1980 saw the political leadership in the country designating English as the official language in Zimbabwe alongside ChiShona and IsiNdebele as the national languages. The rest of the indigenous minority languages became marginalised since the government of Zimbabwe never outlines initiatives to develop and maintain them. Seeing the threat of a possible loss to some native languages of Zimbabwe, the ALRI at the University of Zimbabwe worked tirelessly to ensure that these languages had orthographies and were taught in the school system.

Gudhlanga's (2005) research reveals that stakeholders like the government and universities have a crucial role to play in making sure that native languages found in their area of influence are promoted and leaving everything to the speakers of the language may not help in achieving the desired outcomes since the speakers may not have the requisite skills to produce the desired orthographies. Government should establish language research centres which are mandated to sensitise and cultivate a sense of pride in all languages (Bamgbose, 1991; Crystal, 2000; Mwaniki, 2004). From the study by Gudhlanga (2005), a deduction can be made that universities play a crucial role in language promotion and development. This observation resonates well with Ndlovu (2013:73) who argues that:

Universities and other national institutions play a crucial role in language planning since they are expected to serve the communities they are located in. They have a clearly defined community service commitment in addition to their teaching and research tasks. They need to provide specific support for the languages of the communities around them.

Thus, universities are an integral part of their immediate community and should establish dialogical relations with the community around them. Universities are obliged to be at the centre for the search of solutions in multilingual societies. To justify the role of universities in language promotion, Bamgbose (2000:55) avers that:

Much of the progress in the efforts of the progress in the teaching of languages is due to the efforts of universities and colleges of basic research in languages and develop materials, terminology and meta-language. Universities lead in language standardisation and development.

However, while Gudhlanga (2005) focused on the general challenges bedevilling the promotion and teaching of minority languages of Zimbabwe, the present research integrates the marginalisation of Tonga in the curriculum. Gudhlanga's (2005) study is also comparable to the present research in the sense that this researcher also examines the status of minority languages in education but using Tonga as a point of reference.

Mumpande (2006) examined and traced the efforts that have been made to promote the indigenous minority languages of Zimbabwe before and after the attainment of independence like broadcasting in indigenous languages, coordinating with neighbouring countries advocating for the teaching of this languages as separate languages. Mumpande (2006) gave a detailed account of how non-governmental organisations (NGOs) were helping in the production of literature in some of the minority languages of Zimbabwe in general. Mumpande (2006) argues that, the Zimbabwe Indigenous Language Promotion Association (ZILPA) was specifically formed to look into the plight of the minority languages of Zimbabwe. Mumpande (2006) in agreement with Gudhlanga (2005:160) submits that,

“ZILPA's major aim is to promote the so called minority languages of Zimbabwe so that they can be taught in areas where they are predominantly spoken; it strives to produce literature in these disadvantaged languages.” ZILPA is thus making some strides in promoting the teaching, learning and use of minority languages in Zimbabwe. A study by Mumpande (2006) clearly demonstrates that besides linguists, there are other stakeholders like NGOs who are interested in the development, protection and promotion of the rights of minorities in general, especially language rights. Mumpande's (2006) study also revealed that minority language speakers through their organisations have a role to play in making sure that their languages get recognition and are promoted and leaving everything to government and chance may not help in advocating for the promotion of their languages. This is so because the government may not be having the capacity to promote all languages spoken in its territory. Faced with the threat of

a possible loss of their languages, minority language speakers including the Venda, Tonga, Kalanga, Shangaan and Sotho in Zimbabwe formed an organisation, ZILPA to make sure that their languages continued to survive because these languages needed the support and cooperation of others to achieve their goal. Mumpane's (2006) discussion is a lucid description of language activism particularly by the Tonga speech community in liaison with other language committees of Zimbabwe.

Mumpane's (2006) research is significant to the present study since both studies focus on the status of minority languages in Zimbabwe. In addition, while Mumpane's (2006) study focuses on the historical developments that transpired up to the recognition of minority languages in the curriculum in Zimbabwe in 2002, he did not consider the importance of teaching them at all levels. Mumpane (2006) did not give a detailed analysis of what can be done by the Zimbabwean government to uplift the status of Tonga and how the use of Tonga in the education system will impact on pupils' educational experiences in class and life in general. This study therefore contributes to the same debate on minority languages by adding literature available on this subject. The research will also highlight the importance of including Tonga in the school curriculum at all levels from pre-school to university level in Zimbabwe. This is so because of the need to protect the linguistic rights of the Tonga people so that they can use their native language freely in the education system so that effective learning and teaching is enhanced in the school curriculum.

Nyika (2008) interrogated the efforts which were made by civil society organisations and other interested stakeholders which were formed specifically by the minority language groups for the sole purpose of championing the cause of minority language speakers in Zimbabwe. Nyika analysed the position of minority language in the education and media domains challenging the proclamations of the 1987 Education Act in Zimbabwe which by then officialised the use of English, ChiShona and IsiNdebele as official and national languages respectively. Nyika (2007:223) looked at,

... the developments, challenges and prospects relating to the intellectualisation of the minority languages of Zimbabwe.

As advanced by Nyika (2008: 230) that:

... Process of intellectualisation involves the development of new linguistic resources for discussing and disseminating conceptual material at high levels of abstraction.

Intellectualisation in other words, is empowering a language. The idea of intellectualisation is significant in this study because for minority languages to be used in the education domain, they must have gone through the same process.

Nyika (2008) highlighted the problems which were faced by the different stakeholders in championing the plight of minority language speakers up to a time when they were recognised by the Landmark Circular No. 1 of 2002 which allowed the teaching of minority languages in Zimbabwe. According to Circular No. 1 of 2002, “Minority local languages are languages that are spoken by relatively small indigenous groups in various parts of Zimbabwe. They include, but they are not limited to Kalanga, Tonga, Venda, Nambya and Sotho.”

Nyika (2008) brings to the fore a new dimension to the issue of minority languages, that is the cultural domination of minority languages and cultures as a result of the continuous use of majority languages in public domains in life. The advocacy groups felt that the 1987 Education Act marginalised and discriminated against the minority language speakers since it did not ensure equal access to education for majority and minority language speakers. ChiShona and IsiNdebele are extensively used to the detriment of minority languages and cultures. Nyika’s (2008) observation lays a strong foundation to the present study which interrogates the marginalisation of Tonga in the education system. Nyika (2007) gave a detailed discussion on the work of civic organisations in promoting the Tonga language. He highlighted the work of such particular organisations like the Catholic Commission for Justice and Peace (CCJPCZ), Silveira House, Save the Children (UK), SCF-UK), BASILWIZI and the ALRI based at the University of Zimbabwe. These organisations worked with grassroots based organisations made up of speakers of the minority languages. The need to exploit language rights saw the Tonga Language and Cultural Committee (TOLACO) mobilising other minority language groups namely Kalanga language committee, Nambya language committee, Shangaan language committee and Venda language committee. This culminated into the formation of the Zimbabwe Indigenous Languages Promotion Association (ZILPA) in 2001. It is ZIPLA, SCF-

UK, and Silveira House which collaborated with the ALRI to develop the minority languages in Zimbabwe. Nyika (2007) thus studied the initiatives that were made by minority language speakers in Zimbabwe in an attempt to promote and maintain their mother languages which were marginalised since the government never outlined initiatives to develop and maintain them.

Nyika (2008) research revealed that minority language speakers have a role to play in making sure that their languages are promoted and leaving everything to government may not help in developing their languages. There is power bestowed in the language speakers. Different language speakers through their associations in Zimbabwe initiated the designing of orthographies and grammars for minority languages committees, as well as intellectuals in making sure that the minority languages and cultures were promoted. This resonates well with Ndlovu's (2013:59) observation that, "Concerned communities need to take their destiny into their own hands and be involved emotionally, intellectually and mentally."

This is so because, those who speak the languages have to show an active and dynamic interest to plan the existence, development, teaching, learning, promotion and survival of their God-given treasure (language). Nyika's (2008) study focused mainly on examining initiatives by civil society organisations and other relevant stakeholders in promoting the minority languages of Zimbabwe in general, while the present research is situated within the education domain. Therefore, this study contributes to the debate on minority language status in education and is going to give a detailed analysis of the position of the Tonga language in the school curriculum of Zimbabwe. Nyika's (2008) study was done prior to the new constitutional dispensation which has officialised all languages used in Zimbabwe. It is, therefore, crucial to investigate the impact of officially recognising minority languages in their use and recognition in the curriculum so that minority languages are used and programmes for them are provided in higher domains of the school curriculum in Zimbabwe. The present study is thus significant, because it contributes to the debate on the position of minority languages in the curriculum in Zimbabwe and will add to existing literature on the fate of minority languages in education.

Magwa and Mutasa (2007) studied the effects of former colonial languages such as French, English and Portuguese to Africa's economic development and observed that the former

colonial languages contribute to the socio-economic underdevelopment of Africa. Magwa and Mutasa (2007:1) argue that, “African languages have been stultified and marginalised in the mainstream of the economy which appears to be one of the reasons for Africa’s underdevelopment.” Magwa and Mutasa (2007) further argue that African languages are crucial for socio-economic development in Sub-Saharan Africa. This is so because European languages in Africa have tended to be associated with the elite and have so far failed to reach the rural population and urban underclass in any structurally coherent or scientifically viable form. (Magwa and Mutasa, 2007).

Development cannot be realised in Africa using a borrowed language. Makuvaza (1998:40) cited in Magwa and Mutasa (2007) postulates that:

What can further be deduced from the perspective is that development is unachievable, systematically elusive and a mirage for the not-yet developed countries. Unachievable because as the South struggles to catch up, the North continues to advance.

African countries cannot develop because of the former colonial languages which attack the integrity of African person. For Africa to develop, Africa needs home based strategies and models of development and use its language in the development process because development in Africa can never be achieved without serious consideration of the role played by African languages. If Africa is to make meaningful strides in economic development its people must participate using their different languages so as to enhance concept development. Use of foreign languages will prevent Africans from realising their creativity and reality.

Magwa and Mutasa’s (2007) research is relevant to the present study since both studies focus on the statuses of languages in their respective geographical origins, that is Africa and Zimbabwe respectively. Magwa and Mutasa’s research lays a foundation for the present study because the insights gleaned from this study. The present study also interrogates the marginalisation of Tonga in the education domain.

Makuvaza (2008) interrogated colonial education and cultural uprootedness in Africa and particularly focused on the role of education in enhancing hunhu/Ubuntu and how; education

was used to de-root the African in Zimbabwe. This researcher concluded that language practises in the whole of Africa in institutions like media, education and administration reflected a hierarchical ranking of language of languages always at the bottom and they always suffered discrimination. Makuvaza (2008:371) submits that:

Notwithstanding the benefits of Western education to the Africans, it had the major negative effect on the Africans of culturally uprooting the Africans from their autochthonous culture consciously or otherwise, into a foreign and alien Western culture.

This is so because culture is the content of any education if that education is to address the needs of the intended beneficiaries. The curriculum which was given to the Africans and Zimbabweans in particular disregarded the use of their languages, they were supposed to be conversant in the English language. Makuvaza (2008:377) submits that:

The most outstanding subject in the African education curriculum that contributed and even continues to do so now to African uprootedness was the teaching of English: At each level, be it primary or secondary school, English had more periods to it, showing how important it was ... pupils were not all allowed to speak vernacular except during vernacular lessons In fact, at high school vernacular lessons were even taught in English with the option of even answering examinations questions in English.

This tacitly implies that English was highly valued and a lot of recognition and importance was attached to it by the then colonial education administrators. The major impact of the English language to the Africans and Zimbabweans in particular was the marginalisation of their indigenous languages since these languages were undervalued. Any language is a vehicle of a particular culture and if that language is despised in the education system, the culture it carries is also despised. Because you do not only level a language, you also level the speakers of that language. Thus, the colonial education administrators wanted Africans to learn European culture and languages because, language is at the centre of cultural preservation and promotion. The colonial administration did not want to develop African languages because if they did so that would have been tantamount to affirming African humanness, a philosophy

that they were denying. This observation is further corroborated by Mwaura (1980:27) who sees the importance of different languages in the global village and contends that:

Languages influence the way we perceive reality, evaluate and conduct ourselves with respect to it. Speakers of different languages and cultures see the universe differently and behave towards it differently. Speakers of different languages do not have the same world view or perceive the same reality unless they have a similar culture or background.

In other words, disregarding a language in the curriculum was a way of marginalising the Africans so that they became inferior to the Europeans. Accordingly, the Africans, through the Western education they were receiving through English and French mainly, were being systematically ushered into a different and alien culture, (Mazrui, 1993).

Makuvaza (2008) brings to the fore, a relatively new dimension to minority language studies which focused on the cultural domination of African indigenous languages as a result of the continuous use of foreign languages in the school system. This study lays a strong foundation for the present study which interrogates the repercussions of using English, ChiShona and IsiNdebele for the Tonga speech community especially in the education system at the expense of their own language. Makuvaza's (2008) observation and recommendation that, education was instrumental in mentally and culturally uprooting the African, it should equally be instrumental in de-rooting the Africans especially Zimbabweans is relevant for this study which puts indigenous African languages especially Tonga in Zimbabwe at the centre of the development process in recognising minority languages in the school curriculum in Zimbabwe.

Ndhlovu (2009) made a significant contribution to the debate on languages in Zimbabwe by focusing on the politics of language and nation building. Ndhlovu (2009) sees the challenge of linguistic imperialism. His observation resonates well with Phillipson's (1992) argument that, the indigenous languages are dominated by the ex-colonial/foreign languages which is English in the Zimbabwean case. Phillipson and Skutnabb-Kangas (1995) strongly argue the majority of the population is denied their linguistic human rights through language policies that promote ex-colonial languages at the expense of the indigenous languages. Phillipson and Skutnabb-Kangas (1995:355) posit that:

Years after the attainment of political independence, the majority African independent states have continued to practise linguistic policies inherited at the time of independence, where on the whole, foreign colonial languages are more favoured than the languages' indigenous to the African continent.

This observation is particularly relevant in the Zimbabwean situation where the majority of the indigenous languages are marginalised by promoting English. Ndhlovu (2009) takes a rather different dimension, this researcher does not subscribe to the view that English is the “killer” language in Zimbabwe. Ndhlovu (2009:221) posits that:

[Chi]Shona and [Isi]Ndebele are the hegemonic languages which have resulted in the exclusion and marginalisation of minority languages from the main stream domains of social life which include administration, law, media, business and education.

Thus, minority language groups in Zimbabwe have generally felt disadvantaged by policy pronouncements which favour the predominant use of English and the dominant majority languages in formal domains of life. Ndhlovu (2009) also identified four factors which contribute to the exclusion of other languages in Zimbabwe other than the dominant ChiShona and IsiNdebele with the symbolic status of national languages. These factors are nationalist post-colonial discourse, exclusive nation building, subtle cultural oppression and the push for linguistic uniformity.

The study by Ndhlovu (2009) provides valuable insights for the present research. It raises the issue of the politics of language which disadvantages indigenous languages especially those spoken by minority groups and such languages continue to remain at the periphery when it comes to their use in formal discourses in Zimbabwe. The major difference, however, between Ndhlovu's (2009) study and the present research is that Ndhlovu (2009) looked extensively at the politics of language and nation building in Zimbabwe from the general point. The present research specifically delves into the status of the Tonga in the education system in Zimbabwe and its findings conscientise the minority language communities especially the Tonga speech community and other important stakeholders in making sure that the Tonga speakers' language

right to use their language in higher domains of life in general and in education in particular are guaranteed and protected.

Gora, Muringani, Waniwa and Mavunga (2010) analysed the use of ChiShona as a medium of instruction in the first grades of primary school in a Tonga speaking community giving the perceptions of parents and educators. The major findings of the researchers were that, while a few parents and educators felt that ChiShona should not be used as a medium of instruction in the first three grades of primary school in a community where the majority of pupils' mother tongue is Tonga, a large number of them felt that ChiShona should continue to be used as a medium of instruction mainly for the purposes of integrating Tonga children in the wider Zimbabwean society. Gora et al (2010) posits that, "Preparation for integration into these communities should, therefore, start as early as possible". Thus, from a linguistic point of view, the dominant indigenous languages also pose a threat to minority languages. This is the case of ChiShona and IsiNdebele in Zimbabwe. This can be explained by the view that, the higher the status of a language, the more the speakers' positive attitude towards it and the lower the status of a language, the more negative the attitude is. Gora et al (2010) raised the problems encountered by speakers of minority languages in a bilingual set up especially in the education system where school children are denied the right to use their mother tongue. This resonates well with Ndhlovu (2007:115) who posits that, "... language policies that deliberately seek to suppress some languages would be in violation of their right to language." as stipulated by UNESCO's (1953) recommendations which advocates the use of the mother tongue.

From the study by Gora et al (2010), a deduction can be made that, despite efforts to uplift, promote and develop the use of minority languages in education, the reality in the education settings has continued to favour the dominant indigenous languages that is ChiShona and IsiNdebele at the expense of the other indigenous languages. This is so because of the need for integration of Tonga children in the wider Zimbabwean society which is mainly ChiShona and IsiNdebele. The study by Gora et al (2010) is comparable to the present research in the sense that this researcher also examines the status of indigenous languages in Zimbabwe but pays particular attention to Tonga. This study is therefore unique in that, it will articulate the

position of the Tonga language in Zimbabwe and justify the inclusion of the Tonga language in the school curriculum at all levels. There is need to microscopically examine the position of Tonga in the school curriculum at all levels and be in a position to recommend possible intervention strategies which can be put in place to protect the linguistic rights of the Tonga people of Zimbabwe. This would enable the Tonga Speech Community to function productively and efficiently in life. The findings of this research bring the Tonga language issue to the fore so that the levels of commitment of the Zimbabwean government, the Tonga language speakers and other important stakeholders interested in linguistic rights in the curriculum are guaranteed.

Makoni, Makoni and Nyika (2012) analysed the processes which catapulted the Tonga people of Zimbabwe for the promotion and development of their Tonga language in Zimbabwe with assistance from civic organisations and stakeholders. The stakeholders included Tonga researchers or activists, chiefs and funders of language associations. The Tonga people used different stakeholders to actively fight for the recognition of their language rights. The Tonga people through TOLACO were at the forefront of resisting the use of isiNdebele in their schools in Binga. They viewed the presence of isiNdebele as an imposition on the Tonga people so as to encourage the underdevelopment of the Tonga language and culture since they were forced to be xenocentric in outlook.

Makoni et al's (2012) study is of significance to the present research since it demonstrates and justifies the importance of unity in language promotion and development. Despite the numerical inferiority of the Tonga people, unity of purpose among the Tonga people influenced the linguistic landscape of the entire community. It is against this background that this study looks at the marginalisation of Tonga in the curriculum while recognizing the role of different stakeholders involved in the respective communities in advocating and promoting the learning and teaching of Tonga in the education domain.

Maseko and Ndlovu (2013) interrogated the question of indigenous languages and linguistic rights in the Zimbabwe media. The researchers found out that indigenous languages have not been afforded enough space in both the print and electronic media in Zimbabwe. The indigenous languages of Zimbabwe especially minority languages are denigrated. According to

these researchers, “The indigenous languages have not been afforded enough space in both the print and electronic media in Zimbabwe”. This observation resonates well with Mporu and Mutasa’s (2014) observation that there is a glaring absence of media policy in Zimbabwe which advocates the development, protection and promotion of minority languages. There is extensive use of English in both the print and electronic media at the detriment of the minority languages. Mporu and Mutasa (2014:225) argue that, the marginalisation of indigenous languages, “demonstrates multi-layered linguistic hegemonies”. Thus, as observed by Maseko and Ndlovu’s 2013 study, minority languages are being overshadowed by English for media space and they found out that, “everyone has the right to freely participate in the cultural life of the community” (Article 27 of UNDHR, 1948) since the use of one’s language has a democratising potential in that it facilitates citizens’ involvement in cultural activities. According to Maseko and Ndlovu’s (2013:1) study, “The use and imposition of a foreign language is tantamount to cultural violence and linguistic imperialism”. This is so because minorities’ culture should also be involved in the development process of any country for democracy and peace to be promoted.

However, while Maseko and Ndlovu (2013) focused on linguistic rights in the Zimbabwean media, this research analyses the status of Tonga in a different domain which is the school curriculum in Zimbabwe. The current study also contributes to the debate on the position of minority languages in the school curriculum in Zimbabwe against developments and pronouncements of the Zimbabwean government through the constitution of Zimbabwe and the Ministry of Primary and Secondary Education pronouncements.

Muchenje, Bondai and Goronga (2013) interrogated Zimbabwe’s language policy in education and presents the perceptions from Nyanja/Chewa background regarding the status of their mother tongue in the education system in Zimbabwe. Muchenje et al (2013) revealed that pupils were eager to learn their language but their school curriculum was not offering Chewa hence the marginalisation of their home language. This observation is in tandem with Magwa’s (2010) study which revealed that language practices in formal domains like education, administration and public life have continued to favour ex-colonial languages and the dominant national languages. In the case of Zimbabwe, English permeates all functional areas

and ChiShona and IsiNdebele have more curriculum space accorded to them. Muchenje et al (2013:503) argue that the inclusion of the mother tongue is of paramount importance in the education system when they highlight that:

Cognitive and effective development occurs more effectively in a language that the learner knows very well, learning in general (including second language learning) occurs more effectively if the required cognitive development has already taken place through the use of a first language as a language of learning and finally literacy and cognitive skills already acquired in the first language provides easy transition to second language medium education.

Thus, these researchers found out that language and education are inseparable and interwoven.

While acknowledging the contribution made by the above mentioned researchers to the debate on the promotion, development and protection of minority language rights in education, the scholars did not consider how marginalised languages can be empowered and mainstreamed in education. This research is significant in that it will consider how languages can be empowered through teaching, research and documentation. The findings of the present research bring to the fore the question of the levels of commitment the Zimbabwean government and Tonga language speakers have as well as making sure that Tonga languages speakers' right to use the native language in the school curriculum is guaranteed. This study, therefore add to existing literature on the fate of minority languages in Zimbabwe and analyse the impact of the current constitutional provision on the use and recognition of minority languages especially Tonga in the education system with the sole purpose of taking it to greater heights.

Ndlovu (2013) using the language management critique or approach interrogated mother tongue education in official minority languages of Zimbabwe. In 2002, the government of Zimbabwe through Circular No. 1 of 2002 declared that it was going to implement the use and teaching of the official minority languages as media of instruction and teach these separate languages as subjects. The languages covered in this policy development include but not limited to Tonga, Venda, Kalanga, Nambya, Sotho and Shangaan. The Ministry of Primary and Secondary Education stated that it was going to introduce these languages to a grade per year until they could be taught at grade seven by 2005 (The Secretary Circular No. 1 of 2002 and

The Secretary's Circular No. 3 of 2002). The researcher brings to the fore the argument that speakers of the language and stakeholder participation is very crucial in language development. Ndlovu (2013:6) posits that:

Bottom up approaches are said to be most promising in terms of community commitment and sustainability. They are described as a strong foundation for strong programmes, which however, must be supported at the official level by legislation that shift from assimilationist to multilingual policies that tolerate and promote ethnic and linguistic diversity and equity and policies that enshrine and guarantee linguistic human rights and educational linguistic human rights.

This implies that language speakers, the government and other interested stakeholders have a big role to play to develop, empower and promote minority languages and cultures. Therefore, the adoption of majority languages in Africa and Zimbabwe in particular by minority language speakers impacts negatively on the preservation of a rich heritage of cultural norms by minority groups as a result of domination by majority languages. Ndlovu's (2013) study is of significance to the present research since it demonstrates an important prerequisite for successful bottom up approaches which is community involvement, participation of their initiatives. Language promotion, empowerment and development must involve the whole community not just part of it. This is so because languages need communities in order to live. The community, and only the community, in the last analysis, decides the future of the language. (Batibo, 2005; Crystal, 2000; Fishman, 1991; Ndlovu, 2013).

Ndlovu's (2013) study revealed that minority language speakers have a role to play in the making sure that their native languages are developed, promoted and taught in the school system. In addition, while Ndlovu's (2013) study focused on the delay in the implementation of the 2002 policy development, understanding the causes in the delay in the implementation process may influence future planners, researchers and agents of language planning in Zimbabwe. The present research is unique in that it contributes to the debate on minority languages status in the education system but paying particular attention to the position of the Tonga language in Zimbabwe school curriculum at all levels. From his research on mother tongue education in official minority languages of Zimbabwe, Ndlovu (2013) found out that

despite the recognition of six minority languages as official (Venda, Tonga, Nambya, Kalanga, Sotho and Shangaan) very little was being done to implement this policy especially on the provision of human resources and material resources for the development of these languages. Ndlovu's (2013) findings resonates well with Gondo (2009) who focused on the Shangaan group and concludes that the lack of political and unavailability of educators and teaching materials contribute to the delay in the teaching of minority languages.

Ndlovu (2013) also found a pertinent issue as regards the development of minority languages and cultures that of language committees/associations. Ndlovu (2013:63) avers that:

These bodies (language committees/associations) manage, coordinate and monitor the process in an organised and collaborative way. The committees or associations are established through the work of initiating individuals to promote the interest of these communities.

In summation, language committees are crucial in the preservation, development and promotion of their languages. The study by Ndlovu (2013) is comparable to the present research in the sense that this researcher also interrogates the status of indigenous minority languages in the education system. The major difference, however, between Ndlovu's (2013) study and the present research is that the former examined the mother tongue education in all the officially recognised minority languages of Zimbabwe and gave the predicament of minority languages in terms of developments after the recognition of these languages through Circular No. 1 of 2002. The present study particularly focuses on the marginalisation of one official minority language that is Tonga in the school curriculum in Zimbabwe and reveals the position of the Tonga language today in the education domain.

Mpofu and Mutasa (2014) examined the language policy of Zimbabwe paying particular attention to the hegemony of English in the print and electronic media while marginalising the indigenous languages of Zimbabwe especially the minority languages. These researchers observed that the English language is extensively used, thereby disadvantaging the minority languages of Zimbabwe. English dominates all facets of life in Zimbabwe. In Zimbabwe, English has remained the de facto language of education, the judiciary, trade and commerce and this threatens the existence of indigenous languages especially those spoken by minorities.

The position of minority languages is exacerbated by the fact that all the minority languages are allocated one radio station (National FM) despite their number. The findings of Mpofo and Mutasa (2014) inform the present research. There is need for Zimbabwe to have a language policy. This observation resonates well with Ndlovu (2013:1) who submits that:

Zimbabwe has no explicit formulated and written language policy. The current Zimbabwean language policy elements and policy guidelines are enshrined and inferred from the following documents: The 1997 position paper on Zimbabwe's language policy, the 1998 report on the formulation of a national language policy, National Language Policy Advisory Panel Report, the 1999 report of the Presidential Commission of Inquiry into Education and Training in Zimbabwe, The Constitution of Zimbabwe 2013, the 1987 Education Act as amended in 2006, the 1996 National Cultural Policy of Zimbabwe, the Secretary's Circular No. 3 of 2002, Curriculum Policy: Primary and Secondary Schools in Zimbabwe, The Director's Circular No. 26 of 2007, Policy Guidelines on the teaching of local languages in primary and secondary schools in Zimbabwe, RE: Response to the Binga Chiefs' concern on the teaching of languages, the Zimbabwe School Examination Council's Examination Circular No. 2 of 2011 and the ZIMASSET Document

Mpofo and Mutasa (2014) argued for the need of language policy paying attention to the media and this observation informs the present research. It is therefore, crucial to investigate the effect of declaring minority languages official could have on their use in formal domains of life like the education sector and investigating the developments that might accrue from declaring these languages official. Thus, the study is crucial in that it will contribute to the debate on minority languages' status in the education sector so as to annul the fate of these languages.

Magwa and Magwa (2014) interrogated the relationship between language and development from an African perspective. These researchers argue that language and development are inseparable and interwoven. Magwa and Magwa (2014:146) postulate that:

Development in Africa can never be achieved without serious consideration of the role of African languages ... African development cannot obviate African culture,

the culture of the masses; rather it must sustain it and build on it. Scientific knowledge and practice must build on what has been formed within the culture of African people. Failure to do that reduces Africans to mere consumers of artefacts produced in the developed world (Ibid).

Development as noted by Magwa and Magwa (2014) cannot be divorced from languages. This observation resonates well with Prah's (2005) argument that, when a mother tongue is used as a language of educational instruction, it becomes an instrument for the cultural and scientific empowerment of people. In free societies, knowledge transfer takes place in the language or languages of the masses, the languages in which the masses are more creative, the languages, which speak to them primordially in their hearts and minds. Scientific knowledge and practice must be built on what has been formed within the culture of African people. These researchers thus argue that development in Africa, therefore cannot be achieved without serious consideration of indigenous cultures and languages in social, educational, economic and political processes. (Prah, 2009; Chessa, 2001; Webb, 2002). On the same note, Bamgbose (1991:50) points out that:

Language is a powerful symbol of society, particularly if its potential is fully recognised and exploited. It can be a key contributing force towards nationhood and national development if properly managed. African indigenous languages can be as vehicles of national development if put into proper use." Thus, no nation has ever developed using a borrowed language.

Magwa and Magwa (2014) advocate the recognition and use of all indigenous languages in Zimbabwe for meaningful, productive and effective development to take place. Magwa and Magwa (2014) made some generalisations about the plight of African indigenous languages in the whole of Africa particularly their absence from scientific advancement. This is so because African children receive basic education in the colonial languages. Brook-Utne and Hopson (2005:4) observed that:

When Africans took over political control over their countries, most countries retained the colonial languages as languages of instruction.

The retention of European languages as the dominant languages of instruction had a serious negative impact on African education, scientific development and academic performance of African learners.

The study by Magwa and Magwa (2014) provides insights to the present research. It raises the importance of African indigenous languages in the development process. If Africa is to make some serious strides in terms of development, the African languages should be at the centre of the development process since no country in the world has ever developed using a borrowed language. Knowledge in the education system must thus be tapped using African languages so that critical thinking of the African is enhanced. The marked difference, however, between Magwa and Magwa's (2014) study and present research is that the former makes some generalisations about the predicament of African languages in terms of their position in technological advancement and them playing second fiddle to European languages. Magwa and Magwa (2014) argue that:

Development in Africa, therefore, cannot be achieved without serious consideration of indigenous cultures and languages in social, educational, economic and political processes.

The present study particularly focuses on the status of the Tonga within the education system in Zimbabwe simultaneously articulating the importance of this language in the state in ensuring sustainable socio-economic development and empowerment of the Tonga speech community. This study is therefore unique in that it puts the Tonga language at the centre of the development process in Zimbabwe by advocating the teaching of this language at all levels of the school curriculum. This study will also add to existing literature on the fate of minority languages in Zimbabwe in order to influence language policy interventions on the use of minority languages in formal situations particularly focussing on the educational sector.

Dziva and Dube (2014) analysed the issue of protecting the rights of minorities in public life from a legal perspective. The right to language is provided for in the 2012 United Nations Declaration on the Rights of Persons Belonging to National Ethnic, Religious and Linguistic Minorities (Article 4). Under this declaration, governments which have ratified this convention are called upon to provide programs to uphold, protect and practice cultural, religious and

traditional ways of life of minorities are guaranteed. These researchers examined critically efforts by "... individuals, civil society and the government of Zimbabwe to implement the UNDM in the past twenty years ...". Dziva and Dube (2014) looked at the predicament of minority languages in education and media. Particularly significant for this study is Skutnubb-Kangas' (2000) argument that it is in the education sector domain that the adverse effects for the denial of linguistic human rights for minority language groups are experienced. In this way, the dominated groups' languages and cultures are made invisible or socially constructed as handicaps rather than resources.

Dziva and Dube's (2014) study found out that universities in Zimbabwe were mandated to bring programs for minority languages so as to develop, protect and promote minority languages and cultures, Dziva and Dube (2014:113) submits that, "In addition universities, for example, the University of Zimbabwe through the ALLEX Project, Midlands State University and Lupane State University established departments one of whose mandate was to clearly focus on the development of minority languages." All, these developments were done to uplift the status of minority languages in Zimbabwe. Of late, the zeal and quest to develop minority languages and cultures has been hampered by shortage of financial and material resources. According to the current chairperson of ZILPA, JMNP is facing a critical shortage of teaching materials for the minority languages. She said, "We have reasonable classes of about 31 students who have been enrolled to be taught how to teach marginalised languages including TshiVenda, SeSotho and TjiKalanga. However, at the moment, we are teaching Methodology without majoring into the detailed content owing to the limited learning and teaching materials" (The chronicle of 13 June 2013).

Dziva and Dube (2014) study is of significance to the present research since it demonstrates categorically the importance of different stakeholders for instance UNDM and many others in fighting for the development, protection and promotion of the rights of minorities in particular. It is from this perspective that this study looks at the denial of minority language speakers' rights in the education system. While Dziva and Dube's (2014) study focus on examining initiatives of individuals, civil society and government in two domains of public life in Zimbabwe that is education and the media, the present research is situated within the education

domain only. Therefore, this study contributes to the debate on the position of minority language status in education and provides a detailed analysis of the position of the Tonga language at all levels in the Zimbabwean school curriculum. This study highlights the levels of commitment of civil society and the government of Zimbabwe in promoting the use of minority languages in education and thereby uplifting the status and dignity of the Tonga speech community.

Mazuruse (2016) examined the paradoxes in the multilingual provisions of the new 2013 Zimbabwean Constitution. This researcher looked at the practical possibilities of implementing the multilingual provisions of the constitution of Zimbabwe by examining the conduciveness of the situation on the ground in Zimbabwe for the promotion of all the official languages recognised by the constitution of Zimbabwe. Mazuruse (2016) observed that English in Zimbabwe has continued to overshadow all indigenous Zimbabwean languages in official matters because it is enjoying supremacy and prominence in all facets of life ranging from education, legislation, parliament, trade and commerce and in official documents required by government arms. Mtenje (2002) cited in Mazuruse (2016:81) posits that:

Many of the SADC countries pronounce and acknowledge the significance of African languages but these are not followed up by development and implementation of these pronouncements.

English is seen as preventing the development of indigenous languages in Zimbabwe because it does not give other languages the curriculum space they so deserve. The problem in most African countries and Zimbabwe in particular is that the governments simply state what the official languages are but there are no formal language policies that provide guidelines on the status of other languages. This is worsened by the fact that Zimbabwe does not have a clear national language policy, but policy elements and language in education policy guidelines enshrined and inferred from a number of documents. Thus, even after crafting a suitable constitution for the promotion of indigenous African languages, studies by Mazuruse (2016) and Magwa (2008) have revealed that language practices in formal domains like education have continued to favour English and other dominant ex-colonial languages at the expense of

the indigenous African languages of Zimbabwe. In his study, Mazuruse (2016:81) found out that:

There is no enough practical support on the ground to actualise the enhancement of the use of the indigenous languages as mandated by the constitution.

Ndamba (2014) cited by Mazuruse (2016:82) argues that:

The issue of promoting the mother tongue in nation building should be of major concern to language planners as it has implications on policy development.

Ndamba (2014) further suggests that factors that inhibit implementation of a mother-tongue education policy in ex-colonial African countries include state related factors, uninformed language myths and attitudes which support the dominant role of English. African governments are not prepared to fund and offer incentives for the promotion and development of African languages.

The study by Mazuruse (2016) provides valuable insights to the present study. It raises the importance of a comprehensive language policy for the recognition and promotion of indigenous minority languages so as to give practically sound safeguards to the indigenous languages especially those spoken by minorities like the Tonga language. This study stands out in that it also seeks to contribute to literature on policy implementation strategies by coming up with suitable recommendations for the development of the Tonga language in Zimbabwe and other minority languages in Africa and the world over.

This literature review has outlined the challenges the different minority languages the world over find themselves in. Most of the reviewed studies have generally highlighted the problem of discrimination of minority languages by different governments. Minority languages are denigrated, discriminated, stigmatised and dominated by former colonial languages especially English and French. This is caused by the colonial handover which perpetuates the dominance of former colonial languages because of the social mobility attached to these languages at the expense of the indigenous languages of Africa. It was also highlighted that most governments do not outline vigorous and clear language policies to develop and empower minority languages and cultures. National government the world over sometimes fail to craft

comprehensive language policies to uplift the status of minority languages thereby peripherising them. Literature in minority languages is also scarce and in some instances not available which perpetuates the predicament of these minority languages and cultures. The literature reviewed has shown that the best way of developing minority languages and cultures is to teach them as separate subjects so that the linguistic human rights of minorities are developed, protected, promoted and respected. To the researcher's knowledge besides Ndlovu (2013) who interrogated mother tongue education in all official minority languages of Zimbabwe no research has been done focussing on the marginalisation of Tonga in the Zimbabwean school curriculum at all levels and highlight the importance of including the Tonga language across the curriculum.

2.8 Conclusion

This chapter reviewed studies done on the status of minority languages the world over on the status of minority languages in education. The reviewed studies indicated that multilingualism is a challenge to many governments globally hence dominant languages thwart the development of minority languages and cultures. Minority languages are generally discriminated against and are constantly fighting for recognition and curriculum space with the dominant languages of the world. It also worth noting that minority languages and cultures are generally disadvantaged by policy pronouncements which favour the predominant use of the dominant languages globally and the majority languages in different countries of the world, at the expense of the designated minority languages. Reflections from the reviewed studies indicate that to develop these minority languages and cultures, the best way is to teach these languages as separate subjects and use them extensively in the media so that the linguistic human rights of minorities are developed, protected, promoted and respected in public domains of life. The majority of the reviewed studies generally focus on the position of minority languages in general and their importance is technological advancement. No studies have specifically focused on the marginalisation of Tonga in the school curriculum in Zimbabwe, hence the need to examine the status of the Tonga at all levels of education in Zimbabwe. The following chapter is going to look at the theoretical framework of this research which is the postmodernism theory.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1 Introduction

This chapter focuses on the theoretical framework of the study which is the postmodernism theory. Postmodernism celebrates diversity in society, and advocates the use of all languages in facets of life. Language is very important in any society since it touches the lives of all people. Postmodernism as a theory argues for the recognition of all languages, cultures, ethos and values which are relevant in the new modernity. Recognition of one's language the world over is a cherished ideal since languages carry the cultures of the speakers of the different languages. This theory is used to explain the importance of language to any learner. This chapter also discusses what postmodernism is, its characteristics or tenets. A conclusion of the chapter is to be drawn as well.

3.2 General overview of postmodernism

This research is guided by the postmodernism theoretical perspective. Postmodernism began as a theory of literature and literary criticism, concerned with the properties of the literary text, meaning and reading. Postmodernism also focuses on the role of language in society. Originally postmodernism, as a theory, was mainly concerned with issues to do with aesthetics and now it has permeated all functional areas (Zerzan, 2012) including cultural, philosophical and political experience. Postmodernism as a theory of literature and literary criticism arose after World War 2 in Europe. Heidegger is credited as the grandfather of postmodernism. By the 1980s, it became a dominant paradigm used for academic studies in the humanities and social sciences. Proponents of postmodernism symbolically trace its birth to the riots in Paris in May 1968 when students with the support of prominent scholars demanded changes in a rigid, closed and elitist European University. Postmodernism focuses on the role of language. Postmodernists argue that, language defines human nature and interaction in the society.

3.2.1 Defining postmodernism

Geary (2008:446) submits that:

Postmodernism can be described as a set of critical, strategic and rhetorical practices employing concepts such as difference, repetition, the trace, simulacrum, and hyper-reality to destabilize other concepts such as presence, identity, historical progress, epistemic certainty, and the univocity of meaning.

On the same note, Klages (2012:1) submits that:

Postmodernism is hard to define because it is a concept that appears in a wide range and variety of disciplines or areas of study including art, architecture, music, film, literature, sociology, communications, fashion and technology.

In a way postmodernism subsumes, assumes and extends modernism tendencies. Klages (2012) submits that the best way of defining postmodernism is to contrast it with modernism. Klages (2012:1) postulates that, “Modernism ... is the movement in visual arts, music, literature, and drama which rejected the Old Victorian standards of how art should be made, consumed, and what it should mean.” Thus Giddens (1990:16) submits that:

(modernity) ... derives from the separation of time and space and their recombination informs which permits the precise time-zoning of social life, the disembedding of social systems, and the reflexive ordering and reordering of social relations in the light of continual inputs of knowledge affecting the actions of individuals and groups.

Postmodernism as a theory, deals with human nature; it explains what human being is and what it means to be human. Postmodernist societies presuppose individualism by viewing societies as mere aggregates of like individuals (Murphy, 1990). Postmodernism is against all forms of modernity.

In other words, modernism presents a fragmented view of human subjectivity and history. Postmodernism in contrast, does not lament the idea of fragmentation, provisionality or incoherence, it celebrates that (Klages, 2012) Postmodernism is thus a late 20th century

movement in the arts, architecture, and criticism that was a departure from modernism. The major characteristics of postmodernism include sceptical interpretations of culture, literature, art, philosophy, history, economics, architecture, fiction and literary criticism. Postmodernism is commonly associated with deconstructionism and post-structuralism. Brann (1992) defines postmodernism as an incredulity towards metanarratives. Postmodernism was created as a philosophy by thinkers who knew and argued with the Western philosophical and intellectual traditions that preceded them. In other words, postmodernism is at variance with and strongly opposes Christianity, natural sciences and all philosophies that give priority to natural science as a system of knowledge including positivism and Marxism. Postmodernism is a social construct that describes movements which both arise from, and react against trends in modernism. It (postmodernism) as a movement has specific trends which are similar to modernism. Some of the specific traits or characteristics of it are formal purity, specifically art for art's sake, authenticity, universality and revolutionary or reactionary tendencies. Postmodernism is thus a set of sophisticated revealing texts to be gotten when all that preceded them have been properly studied. Brann (1992)

3.2.2 Characteristics of postmodernism

Some of the common characteristics or tenets of postmodernism are discussed below.

3.2.2.1 Organisation of knowledge under postmodernism

Postmodernism as a theory of literary criticism is concerned with the organisation of knowledge. In the modern societies, knowledge was equated with science and was contrasted to narrative, science was seen as good knowledge and narrative was bad, primitive and irrational. Positive philosophies assert that science was the only valid investigatory procedure for determining objective truth. On the other hand, postmodernism denies the existence of 'truth' in any sense. This is so because there is no objective truth because knowledge is relative to language systems. As noted by Klages (2012) knowledge was just good for its own sake, one gained knowledge in order to be knowledgeable in general. In postmodern societies, knowledge is functional; you learn things, not to know them, but to use that knowledge. This corroborates well with Sarup cited in Klages (2012:5) who avers that; "Educational policy

today put emphasis on skills and training, rather than vague humanist ideal of education in general.”

In postmodern societies, the ability to control knowledge and meaning, not only through writing but also through disciplinary professional institutions, and in social relations is key to understanding and exercising power relations in society. An observation by Klages (2012:8) is worth submitting when she posits that:

Not only knowledge in postmodern societies characterised, stored, and arranged differently in postmodern societies than in modern ones. Specifically, the advent of electronic computer technologies has revolutionised the modes of knowledge production, distribution, and consumption in our society.

Thus, in postmodern societies anything that is not able to be translated into a form recognisable and storable by a computer will cease to be knowledge, and they call it “noise”.

3.2.2.2 Inter-textuality

Inter-textuality is a postmodern trend which came as an alternative to formalism and structuralism. Thus, it is more related to post-structuralism than structuralism. However, because of its strong association with post-structuralism it was somehow pioneered by structuralist ideas. For example, Lacan's rejection of meta-language and Kristeva 's notion of multiple voices in narrative context contributed to postmodern inter-textuality (Willett, 2004). Post-structuralists theorists like Lyotard (1924-1998) advanced inter-textuality at the expense of universalism in favour of experimentation and diversity in art. Post-structuralism also advanced postmodern inter-textuality through Baudrillard (2007) idea of inter-changeability of signs and multiple references. Thus postmodern art constitutes of ideas from different contexts and diverse cultures. Inter-textuality is also linked to postmodern art in light of Foucault's (1926-1984) concept of discursive regime which rejected absolutist thinking in favour of open-ended approach. In general poststructuralist contributed much to the development of postmodernism.

Inter-textuality as it rejected the notion of essentialism in favour of contingency. Postmodern theorists claim that in the postmodern epoch it is not possible to speak of originality or

uniqueness of the artist since every artistic object is assembled from bits and pieces of already existing art (Allen, 2000). According to Willett (2004) one major characteristic of postmodernism is its conflation of high and low culture through the use of industrial materials and pop culture imagery. This view explains the inter-textual qualities of postmodern art. Every writer, speaker or artist before being a creator is a reader of texts or spectator of art therefore the work he or she produces comprise of references, quotation and influences of every kind (Warton and Still, 1990). That is an inter-textual approach to art studio practice.

In light of background ideas highlighted so far inter-textuality can be described as a trend that advocates cross fertilisation of references, quotations and influences in art. Postmodern inter-textuality has resulted in most contemporary artworks depicting traces of various art styles, cultures or ideologies. The proponent of inter-textuality denies the idea of original art because it limits the richness of an art work. Basically inter-textuality is whereby artworks portray evidences of imitations, appropriation, quotation and reference. Explaining inter-textuality in postmodern sense Willett (2004) says for a writer to write, for an artist to make an art references need to be put into play. Therefore, postmodern art should not be pure, unique or original but should rather reflect some interconnectedness and interdependence with other artworks.

3.2.2.3 Return to figuration

The postmodernists return to figuration come as a result of postmodernism of reaction and postmodernism of resistance (Harrison, and Wood (2003). Postmodernism is a reaction to lost traditions and postmodernism of resistance being a critique of modernism. Among other old art trends postmodernism is characterised by a return to figuration. Some scholars view postmodernism as 'neo' modernism as it is characterised by the re-emergence of representation and reappearance of past trends and borrowing from old styles. Among other things, what is new about postmodernism in its notion of return to figuration, an aspect which was rejected by modernism Avant-garde. Theorists such as Eco criticised Avant-garde for destroying and defying the past. The return to figuration could have not happened without supposed death of Avant-garde (Willett, 2004). Unlike postmodernism, modernism Avant-garde never looked back it was ever forward. Contrary to modernism the idea of new styles is bankruptcy in

postmodernism, what is evident is the resuscitation of dead styles such as figuration. Thus postmodernism is not concerned about stylistic innovation but imitation of dead styles. While modernism thrived on exploration of new possibilities and perpetual search for uniqueness, postmodernism returned to figurative painting that which had been rejected by modernists as old tradition or kitsch. Postmodernism therefore picked up that which had been abandoned by modernists. Modernism marginalised figurative art, viewed it as not art, but postmodernism incorporates it as a worthwhile characteristic of art. Postmodern art is noted for the way it blurs the distinctions between what is perceived as fine or high art and what is generally seen as low or kitsch art.

Figuration is that art which has strong resemblance to the real world and people can interpret it differently. The artist uses personal judgement to define in visual form what he or she sees. Figuration is achieved through strong emphasis on structure, shape and the effect of light. Meyer (1973) says non-figurative work often rejects the analysis of the subject yet subject matter is the principal aspect which the general public is attracted or attached to when seeing art. The above view applauds figuration, and in a way justifies its resuscitation by postmodernism.

3.2.2.4 Pluralism and multiculturalism

The pluralistic and multicultural approach to art by postmodernism has resulted in some scholars defining it as a collage approach to art. Thus postmodernism combines a variety of ideas, styles and different art trends and is evident in postmodernism as noted on its combination of various art forms. Today is no distinction between what was formerly viewed as high and low art. Postmodernism is not aimed at being unique or individualistic but pluralistic. Unlike modernism, postmodernism does not have a universal dominant language of the time, it celebrates diversity. According to Hooks (1984:25), "Postmodernism has provided a space which legitimises the search for the voices of displaced, marginalised, exploited and oppressed black people". Pluralism and multiculturalism is depicted by postmodernists stylistic eclecticism characterised by hybridization of art forms, combination of high and low art mixing of styles from different cultures and time. Therefore, postmodernists are not concerned about stylistic innovation, but recycling and resuscitation of existing images and styles. The

pluralistic and multicultural qualities of postmodernism have resulted in modernism described as art without borders or boundaries. Its art that is difficult to categorise. The postmodernism belief in pluralism and multiculturalism has led to the rejection of platonic absolutism in favour of relativism. This is reflected by postmodernism rejection of totalising and universal concepts such as Avant-garde. Pluralism and multiculturalism have brought about diffusion, negotiation and diversity in postmodernism art studio practice. Some language experts and linguists have rejected mono-cultural approach to language in favour of globalisation whereby communities borrow from different backgrounds. The role language plays in shaping human knowledge forms much of the postmodernism attitudes towards knowledge and the ability or inability for humans to understand concepts. In response to the imperial hegemony of dominant languages, Achebe (1969:44) is of the opinion that all postmodernist societies have to draw from Africa's experiences and see from "where the rain began to beat us" as this will help to show that:

... African people did not hear of culture for the first time from Europeans ..., their societies ... had a philosophy of great value and beauty, ... they had poetry and above all had dignity.

There is no control of authorship and control of art by the art world which existed during the modernism. The art world market is free and diversified and with so many languages which should be respected. All languages are good and communities have different languages which should be respected.

Pluralism and multi-culturalism have resulted in art critics and historians abandoning a Eurocentric definition of art. Williams and Snipper (1990) says postmodern art depict poetic features, it borrows from various visual and verbal sources, bringing different styles and forms together. Even art historians today they seem to be re-writing art history to include art from previously marginalised groups. Thus, contemporary art historians are working towards replacing modernism master narratives with a diversified history of art. Postmodernism has broken down the one art style, one history and one critic approach to art in favour of many. Pluralism and multiculturalism therefore acknowledges the importance of differentiation and variance other than the idea of absolute truths. Some critics relate pluralism and

multiculturalism to Kant's idea of 'relative truth' and Lyotard's idea that, all knowledge is a matter of perspective and interpretation. In this view, postmodernists believe that there is no truth, or that which is too good to transcend all persons and cultures.

The pluralistic and multiculturalism qualities of postmodern art have in deconstruction being viewed as the most relevant theory to explain contemporary art. From Derrida's deconstructive approach postmodern art can be viewed as a text because of its pluralistic and multicultural qualities. Therefore, seeing a postmodern artwork can be viewed as reading a text whereby multiple meanings and interpretations can be made. The concept of difference as a productive mechanism rather than a negation of identity is also a hallmark of postmodernism philosophy. This is so because, in a phrase echoed by Foucault who states that the purpose of his critic of reason, "is not justification but a different way of feeling another sensibility". (Deleuze, 1983: 94). According to Deleuze (1983:157):

Difference is the only principle of genesis or production: opposition occurs on the same logical plane, but difference moves across planes and levels, and not only in one direction.

Postmodernism view difference as productive in any society for truth is what people imagine it to be. (Nyawaranda, 2004). Language loss has a negative impact on diversity in postmodernist societies. The hybrid properties of postmodern art make it difficult to come up with a single universal meaning that which Derrida views as a state of 'undecidability'. Postmodernists' pluralistic and multicultural approach makes it impossible to have a universal society when one language is used. Concurring with the above, deconstructivists believe that neither a lengthy mediation, sustained reflection, quizzical investigation can successfully lock the truth in a work of art (Butler, 2002). The pluralistic and multicultural properties of postmodern art can be best explained in light of deconstruction theory as it asserts that no work of art can escape deconstruction because any work of art is made up of parts and proportions which are constructed and deconstructed during interpretation. Thus, the diverse postmodern plural and multicultural qualities are continuously encoded and decoded as one tries to interpret a work of art. Pluralism and multiculturalism therefore make the process of art interpretation endless. Postmodernism therefore particularly focuses on language and the question of subjugated

knowledge to facilitate pluralism in communities (Spelman, 1990). Postmodernism reveals a sensitivity to historical, special and cultural specificity (Momsen, 1991), a recognition of the multiple oppression of race, class and gender. It also emphasises on the role of place and location in the construction of identities and difference(s) particularly the emphasis on marginality as a site of resistance, has aroused a new interest in the way special context influence women's lives (Pratt and Hanson, 1994).

3.2.2.5 Context instead of style

Postmodernism is generally a period whereby stylistic innovation is no longer a priority. Evidently, it is an era which is bankruptcy of new styles, what is evident is recycling of dead styles. The postmodernism concern for the context disregards the modernist ideology of defining and describing art from the elite art world point of view. Modernism prioritised the art styles as determined by those who belong to the art world, postmodernism respects the context art is made. Postmodernism prioritise the context that is society other than style by Its rejection of master narratives that claim to explain or define what art from the art world point of view. Postmodernism's pluralistic approach acknowledges language from different contexts other than main language in the society. It argues for diversity in society. Concepts such as "art for art, sake" are no more in postmodernism and there is no authorship or control of art that prevailed during modernism.

According to Willett (2004) postmodernism is not a style but a set of dead classics which marked the disappearance of the individual and consequently unavailability of personal style. Therefore, the emergence of postmodernism somehow marked the end of universal official art styles. During this postmodern era stylistic innovation is not important; postmodernists stylise or resuscitate dead styles into something new. During this postmodern era, it is the social contexts and language that shapes the process in communities other than a particular individual, group or some philosophical theory. Postmodern critics therefore see the cultural and social context as a source of artistic ideas other than some totalising grand narrative. Concurring with the above, Williams and Snipper (1990) asserts that postmodern art is some form of a diary intertwining personal experiences and anxieties with a historical reference.

Thus postmodern art is meant to satisfy some personal or contextual inspiration other than meeting some aesthetic or philosophical stipulations.

3.2.2.6 Consciousness of the market

Basically the art market refers to the consumers of art. The audience, the public, the observers of what artists produce have a say on what they see. Marxism and the philosophy of visual arts believe that a work of art is a bridge or territory shared by the artist and the audience. (Willett, 2004) In light of such views postmodern artists are conscious and considerate of the society. In a way, contemporary artists thrive to produce art that is audible to the audience, and not only understandable by the elite initiated artists. Thus, postmodern art is for all, not art by and for the initiated minority, as in modernism. Postmodern generation have sought new forms of representation to best express the current age. For example, the technological advancement in digital art is a response to changes in market trend. Today's world is a global village and so is the market inhibiting it. Therefore, postmodernism has adopted inter-textuality, pluralism and multiculturalism as some of the trends that are accepted and appreciated by contemporary global art market. The democratisation and globalization of the world also suggest that the modernist Eurocentric influence on languages determines what should be on the art market. Thus, even that which was formerly labelled as Kitsch by modernists is now recognized and appreciated on the contemporary art market. The postmodern art market is global, democratic, and diverse, so are the artist and their art. Therefore, postmodernism is all inclusive, art that has been democratised, so is the market. As a result, there is notable abundance and variety on the postmodern art market.

3.3 Postmodernism and languages

This research is guided by the postmodernism theoretical perspective. Postmodernism is a theoretical perspective that celebrates diversity in society (Marchand and Parpart, 1995, Punch, 2005). According to the postmodernists, there is need for the recognition and accommodation of linguistic diversity in society and specifically in education. Muchenje et al (2013: 501) argues that:

Failure to accommodate linguistic diversity in society creates a situation where speakers of some indigenous languages are “silenced” and marginalised.

In short, postmodernism sees the world as pluralistic with an emphasis on diversity and the celebration of difference (Punch, 2005). This resonates well with The Barcelona Universal Declaration of Linguistic Rights (June 1996) which emphasises non-discrimination, pluralism and community initiatives in language use and promotion. Individuals who are denied their language rights cannot enjoy other rights. The Universal Declaration of Linguistic Rights (1996) brings to the fore the argument that each language is a carrier of the cultural norms, values and different world views of the native speakers and this is confirmed by the views of the postmodernists. This is the position because a community can be excluded from participation in the socio-economic transformation process in the country because they have no access to critical information for them to participate meaningfully in issues to do with national development.

The postmodernism theory is crucial for this study in that it encourages pluralistic multilingual societies to accommodate society’s pluralistic character as well as linguistic diversity which is inherent in most countries of the world. Thus appraised, people can begin to identify the pertinent traits of postmodernism elsewhere in the world. According to Lyotard cited in Marchland and Parpart (1995) a search has begun for previously silenced voices, for the specificity and power of languages and their relation to knowledge, context and loyalty. The postmodernism theory arose out of the desire to accommodate multilingualism and how societies could develop using language as an agent of change. Therefore, every effort has to be made in pluralistic, multilingual, multi-ethnic and multicultural societies to accommodate the nations’ linguistic diversity by way of teaching some if not all indigenous minority languages. The postmodernism theory holds that the human life the world over is fundamentally constituted in language and that language should therefore be the target and the object of the study. Mhandu (2011) submits that postmodernism insists on the uniqueness of languages and the cultures they represent or portray. This is so because languages help to construct community realities and sensibilities. Postmodernism is basically concerned with the broader patterns of social meaning as encoded in languages. (Monk, 1996). Language being one of the

portent tools in the development of a people must be developed and guarded because human communities depend on it for survival. Knowledge in postmodernist societies is not only defined by its utility, it is also characterised by its distribution, storage and arrangement with regards to language. Knowledge production, distribution and consumption are highly correlated with language in any society. (Klages, 2012). Postmodernism is a way of thinking and making that sort to strip privilege from any one ethos and to deny the consensus of taste. The use of indigenous languages as media of instruction is what the postmodernists clamour for. This is so because their teaching is largely confined to the primary sector in Zimbabwe and Africa in general. Postmodernists argue that diversity should be accommodated in the school system since all learners have a right to learn in their mother tongues, because it is from their languages that they can best create and become innovative. Innovation is very crucial in society for economic development and the flourishing of democracy at the socio-economic level. Most African countries, generally, have shown low levels of commitment in addressing linguistic diversity. For instance, The Harare Declaration of 1997 opines that:

A democratic Africa with respect for linguistic rights as human rights including those of minorities, a democratic Africa that seeks to promote peaceful co-existence of people in a society where pluralism does not entail the replacement of one language or identity by another but instead promotes complementarity of functions as well as cooperation and a sense of common destiny.

This observation is a right step in the recognition of linguistic pluralism in the society. It is important to highlight that, if a child or a learner's native language is not taught by the school system, that child's cultural identity and voice as well cultural integrity of the entire family and entire group would have been stripped as well (Goduka, 1998). Postmodernists argue that a language which is not used for education is an undervalued language. This is so because society downgrades the child's language and culture which is not offered by the school system. People do not only level or look down upon a language, they also look down upon the speakers of the language concerned, and this is why postmodernists value diversity in society to counteract the freak mentality in some people so as to create equality in society.

According to Patrick (1998:136):

It is our possession of language that makes us human. Language distinguishes us absolutely from animals. Everything human about us is contained within a language. Consciousness, thinking and behaviour are based in language and have no source outside language.

This is so because communities are unique and different because of the different languages bestowed to them by God. Language is a proclivity that was given to men by God. All languages are important in the society because language is the primary means by which people express their cultural values, diversity and the lens through which they view the world. Language is an individual's identity. It is therefore pertinent for governments and policy makers to make serious efforts to address learners' linguistic diversity as noted by postmodernists. Language, or the mode of expression used in producing and disseminating knowledge, must be rational. To be rational language must be transparent that is, it must function only to represent the real or perceivable world which the rational mind observes according to postmodernists. Postmodernists argue that the level of development in a society is measured against the ability of a society to recognise and accommodate linguistic diversity (Sharma, 2004).

Klages (2012:4) opines that; "Postmodernism is about order, about rationality and rationalisation, creating order even out of chaos". Thus recognition of different languages in the society is part of rationalisation. The assumption being that, creating more rationality is conducive to creating more order and that the more ordered a society is, the better it will function. Postmodernists' societies constantly are on guard against anything labelled as "disorder" which might disrupt order. The non-recognition of some of the world's languages is part of the disorder according to the postmodernism philosophy. 'Order' or 'disorder' as noted by postmodernism have to do with the effort to achieve stability. Francois Lyotard cited by Klages (2012:6); "equates stability with the idea of totality, or a totalised system".

Totality, stability and order are thus maintained in societies through the means of 'grand narratives' or 'master narratives' which are, "stories a culture tells itself about its practices and beliefs." A grand narrative in African culture might be the story of the importance of identity in the global village. According to Lyotard cited by Klages (2012) every belief system has its own

grand narratives. Postmodernism then is a critic of grand narratives. Postmodernism, in rejecting grand narratives, favours mini-narratives, that is, “stories that explain small practices, local events, rather than large scale universal or global concepts” (Klages, 2012). Postmodernism ‘mini narratives’ are always situational, provisional, contingent and temporary, making no claim to universality, truth, reason or stability. Languages are important as they portray a community’s heritage from a local level which should be jealously guarded.

Postmodernists are peculiarly of the unique state of contemporary society, because of changes in the climate of ideas. The postmodernists’ theory is concerned about the functions of language in a society. Postmodernists are against uniformity in society. Butler (2002:9) argues that:

Doubtless there was a certain universality of writing which stretched across to the elite elements of Europe living the same privileged lifestyle, but this much-prized communicability of the French language has been anything but horizontal, it has never been vertical, never reached the depths of the masses.

It is thus, important and incumbent to note that, the postmodernists are against an unjustifiable universal acceptance of a Bourgeois view of the world. They clamour of new ways of seeing and recognising the diversity inherent in the world especially the socio-cultural conditions of the minorities. It (Postmodernism) recognises the power of the languages in shaping the world. Postmodernists are for a pluralist age where multiplicity of languages is the order of the day and is highly recognised in the societies for co-existence and equality between the subordinated and marginalised people. This is so because language is the mirror of society and the activities that take place in it. Postmodernists argue that there is a strong relationship between language and society. As observed by Lyotard (1984:16):

Postmodernist thought sees the culture as containing a number of perpetually competing stories, whose effectiveness depends not so much on an appeal to an independent standard of judgement, as upon to their appeal to communities in which they circulate.

Postmodernism is opposed to any overarching philosophical or political doctrine and strongly opposed to those dominant ideologies that shape the status quo. All reasonably systematic uses of language are to be seen as having a particular power enforcing function in all societies and it can also be used to subordinate or exclude or marginalise those who are outside it according to the postmodernists. The postmodernists posit that all societies should feel proud of their mother tongue languages and use them more actively because they convey different cultures inherent in the speakers of those languages. Non recognition of linguistic rights is one major way used in all societies to discriminate and marginalise subordinate groups hence the essence of the postmodernism theory that celebrates variety in societies. It is imperative to submit that, there are no universal values shared by all human groups, there is no predetermined human nature or human constants. Postmodernism question the boundaries of our ascribed social roles, their validity and dominance of certain ideas in society. Butler (2002) argues that:

Postmodernism demand for the recognition of difference, an acceptance of the “other” within the community: In such a pluralistic universe, no one framework is likely to gain assent.

This is so because, the non-recognition of the presence of other languages in the society has created a culture in which many people were encouraged to see themselves as victims since they could not speak the mainstream languages spoken by the majority in the bigger society. Postmodernism, as a theory, values different contexts and diverse cultures. It is the social contexts, cultures and languages that shape events and the processes in the communities not individuals.

Patrick (1998:223) argues that postmodernism is noted by:

The historiographical results of the recognition of a broader social hybridity are the embrace of the anti-essentialist thought, and the recognition that categorises of thought and culture are rational, and composed through the operation of systems of difference.

The quest for plurality, of making existence into co-existence and living with difference, cuts across national difference. Postmodernists believe that identity is constructed primarily and

independently by language which depicts the different cultures inherent in the global society hence its importance in this study. Diversity is stressed by postmodernists rather than unity. According to Geary (2008:448) “Postmodernists stress the formative role of language and culture.” In other words, identities are forged from engagement with cultural and political discourses. Language in the postmodernist society is used in the construction of social reality. Stedman (1994) cited in Geary (2008:449) argues that, “Language ... is not the product of experience but actually constitutes, gives birth to experience.” It is the claim of the primacy and importance of language and culture in the determination of identities in the community which forms the object and need of this study because it pays due attention to language, the fragility and transience of ascribed identities of the world. Language to postmodernists reproduces realities inherent in the society since it articulates the different sensibilities found in different societies. Language as noted by Butler (2002) constructs reality and culture for the different people of the world. This resonates well with Geary (2008:452) who submits that, “... reality does not exist apart from languages.” Communities the world over comprehend and construct different and multiple realities through language and culture. Language is central to postmodernists because as highlighted by Geary (2008:453). “People use language in order to communicate ideas and beliefs ... and they do so as part of more complex social events.” In this case language constitutes and represents reality. The postmodernist’s theory therefore advocates the recognition and use of the different languages of the world, hence its importance in this study. In other words, postmodernists use language to explain diversity. Language use in communities should reflect the linguistic composition of societies. Postmodernists explain divisions and hatred among the people of the world by the dominance of the language rather than another among specific group of people. The postmodernism theory insists on difference and diversity in all societies so as to avoid chaos and recognize linguistic human rights.

Zagorin (1990) describes postmodernism as an inevitable stage of present day culture and a break with the past. Postmodernism as a theory lies heavily in its repudiation of the values and assumptions of the presiding high modernist movement which revolutionized the 20th Century because of its belief in the preferentiality of language. This theory argues that language and knowledge are related. Zagorin (1990:265) posits that:

... Postmodernism lends itself to a marked relaxation of cultural standards and succumbs to an extreme elitism and heterogeneity without any critical or ordering principle. In the cultural domain as a whole it implies a total erasure of distinction between high and elite culture and mass popular culture largely shaped and dominated by ... modernism and humanism accepted as axiomatic.

In other words, postmodernism is ideal for this study because it is against the discrimination and hierarchisation of cultures and languages which is common in the world today caused by the oppression of man by man. This researcher is against discrimination, stigmatisation and marginalisation of societies in any way especially on languages. Postmodernists thus argue for the recognition of the needs of the society, and language is such a need which should be respected by all democratic governments of the world. The world according to postmodernists should not propose languages or beliefs for use by all people. The communities or the world should embrace the concept of unity and diversity so as (Jenkins, 2000) to accommodate the different human mental states. Language represents reality, not vice-versa. According to Haralambos (2008:13); "Postmodernists argue that all knowledge is based upon the use of language" – It is so because of differences between people rather than similarities between members of social groups. There are different viewpoints on society. Postmodernists see different versions and languages as valid; none is superior to any other. It is the view of postmodernists that dominant cultures should not try to impose their views or languages on others, but the voices of different people should be heard that is politics of difference or the theory of difference.

Diversity is the order of the day in postmodernist societies according to Haralambos and Holborn (2008:891) "... these developments are related to technology, science, and some social developments, but most importantly to changes in language." Thus put simply diversity is the order of the day as people lose faith in the search for one great truth that unites and justifies all knowledge. The curriculum must be multicultural in nature. Postmodernists are concerned with language storage and use in the environment. Postmodernists emphasise the importance of language since reality is always constituted for us through language that is multiple realities should be respected and practiced in society. Harvey (1990) cited in

Haralambos and Holborn (2008:891) argue that postmodernism is about enlightenment and describes enlightenment as:

The idea was to use the accumulation of knowledge generated by many individuals working freely and creatively for the pursuit of human emancipation and the enrichment of daily life ... The development of national forms of social organization and national modes of thought promised liberation from irrationalities of myth, religion, superstition, and release from the arbitrary use of power as well as from the dark side of our own human natures.

Postmodernists thus accommodate and celebrate the logic of difference in society. This theory also supports democracy in society by recognizing the functions and importance of different languages. In treating different languages equally, postmodernists promote the concept of equality in society and this is where the liberation of humanity begins (Barrett, 1997).

Postmodernism is crucial in my study because it is concerned with questions of the organisation of knowledge, and language of instruction is one of them. In a postmodern society, knowledge is functional – you learn things, not to know them, but to use that knowledge hence this is why linguistic diversity should be encouraged in the school curriculum. In Zimbabwe, the 1987 Education Act enhanced the status of indigenous minority languages while recognising English as the language of business, administration and international relations (The Presidential Commission of Inquiry into Educational and Training, 1999). The net effect of this recognition is a situation where some indigenous languages are being taught in primary schools particularly ChiShona, IsiNdebele, Kalanga, Tonga, and Nambya among others. However, these curriculum reforms have not adequately addressed fully the linguistic problems of learners from diverse linguistic backgrounds because some languages are still not offered at all levels of the curriculum in Zimbabwe especially Tonga. At present, teachers' colleges are not training educators for this language and Tonga has not been examined at Ordinary Level to date.

Postmodernism theory is concerned about the utility of knowledge in society and how that knowledge is also distributed, stored and arranged. The postmodernism theory is of paramount

importance since it encourages diversity in society. What the school system teaches should be a mirror of society hence the importance of this theory in this study.

The pluralistic and multicultural approach to language by postmodernism has resulted in some scholars defining it as a collage approach to language. Postmodernism combines a variety of ideas, styles and different trends. Postmodernism is not aimed at being unique or individualistic but pluralistic. Unlike modernism, postmodernism does not have a universal dominant language, it celebrates multiculturalism and diversity in society. Postmodernists are not concerned about stylistic innovation, but the recognition and resuscitation of existing languages and styles found in different societies. Pluralism and multiculturalism have brought about diffusion, negotiation and diversity in societies. This is so because some language experts and linguists have rejected a mono-cultural approach to language given the diversity found in societies in favour of globalisation where communities could borrow from different backgrounds. The world according to the postmodernists is diversified with so many languages which should be used and respected. All languages have the same characteristics and are capable of expressing the needs of their speakers. According to Scribner and Cole (1974:11), the purpose of a language is to; “develop the user’s capacities to conceptualise, remember, reason logically and use abstractions.”

Thus, according to the postmodernists, all languages have the same functions and characteristics. All languages operate through similar intrinsic structural characteristics despite the great variety in their surface forms. To postmodernists, all languages perform the humanising function of “developing their user’s capacities to conceptualise, remember, generalise, reason logically and use abstractions” (Scribner and Cole, 1974). In other words, the postmodernism theory puts it succinctly by saying; no language is superior to any other. We also know with John Milton’s Satan that, “The mind is its own place, and in its self can make a Heav’n of Hell, and a Hell of Heav’n.” Thus, the Zimbabwean curriculum and the curriculum of some African countries is, ‘its own place’ and have made some languages inferior to others. Postmodernism has broken down the one art style, one history, and one critic approach to art in favour of many. Pluralism and multiculturalism therefore acknowledge the importance of differentiation and variance other than the idea of absolute truths. Some critics

relate pluralism and multiculturalism Kant's idea of 'relative truth' and Lyotard's idea that, all knowledge is a matter of perspective and interpretation. In this view, postmodernists believe that there is no truth, or that which is too good to transcend all persons and cultures.

The pluralistic and multiculturalist qualities of a postmodern society have in deconstruction being viewed as the most relevant theory to explain a total society. From Derrida's deconstructive approach, postmodernism societies are pluralistic and multicultural in nature. This is seen from multiple meanings and interpretations which can be seen from the society. The hybrid properties of postmodernism societies make it difficult to come up with a single universal meaning which Derrida views as a state of 'Undecidability'. Postmodernist's pluralistic and multicultural approach is crucial in this study since it makes it impossible to have a universal society where one language is used. The pluralistic and multicultural properties of postmodernism societies can be best explained in light of deconstruction because all societies are made up of different parts and proportions which are constructed and deconstructed during interpretation. Today's world is a global village, postmodernism has adopted pluralism and multiculturalism as some of the trends that are accepted and appreciated by the different societies. Postmodernism is basically premised on the democratic and all-inclusive languages of the world. Postmodernists celebrate the idea of having multiple languages and their promotion in the society. An understanding of the postmodernism trends ultimately provides a better insight about this theory. Postmodernists therefore do not simply support aesthetic 'isms', or avant-garde movements, such as minimalism or conceptualism.

According to Butler (2002:3), postmodernists have a "distinct way of seeing the world as a whole, and use a set of philosophical ideas that not only support an aesthetic but also analyse a 'late capitalist' cultural condition of postmodernity". Thus, postmodernists' doctrines drew upon a great deal of philosophical, political and sociological thought which disseminated itself into the humanities, hence the importance of this theory for this study. Postmodernism is basically about the politics of difference inherent in all societies. Differences in communities should be recognised, respected and accommodated according to postmodernists. Butler (2002:57) avers that:

Postmodernism thought, in attacking the issue of national centre or dominant ideology, facilitated the promotion of a politics of difference. Under postmodern conditions, the ordered class politics preferred ... has given way to a far more diffuse and pluralistic politics, which often involves the self-conscious assertion of a marginalised identity against the dominant discourse.

This is so because the postmodernist theory celebrates diversity in its outlook. Postmodernists are just epistemologically pluralists. Postmodernism thus react against modernism and in some circles, it is called anti-modernism.

Barrett (1997:18) postulates that:

Postmodernists criticise modernity by citing the suffering and misery of peasants under monarchies, and later the oppression of workers under capitalist industrialisation, the exclusion of women from the public sphere, the colonisation of other lands by imperialists and ultimately the destruction of indigenous peoples.

The postmodernist's theory is crucial in this study in that postmodernists claim that modernity leads to social practices and institutions that legitimate domination and control by a powerful few over the majority, thereby creating injustices in society. Multilingualism as a tenet of postmodernism is a step towards celebrating diversity in society. Postmodernism therefore advocates pluralism in society with one emphasis on diversity and the celebration of differences (Punch, 2005). According to Butler (2002), postmodernism is largely influenced by philosophers such as Nietzsche, Heidegger, Dewey, Derrida and Rorty. Postmodernists stress that facts are interpretations that truth is not absolute but merely the construct of individualised groups and all knowledge is mediated by culture and language. Truth in other words is what people imagine it to be (Nyawaranda, 2004). Whereas modernists search for universals, postmodernists identify differences. To postmodernists it is the recognition of differences in societies which makes societies progress and move forward. Differences according to West (1993:27); "Is concerned with issues of exterminism, empire, class, race, gender, sexual orientation, age, nation, nature, region"

West (1993:66) writes that:

A new cultural politics of difference is determined to thrash the monolithic and homogenous in the name of diversity, multiplicity and heterogeneity; to reject the abstract, general and universal in light of the concrete, specific and particular and to historicise, contextualise and pluralise by highlighting the contingent, provisional, variable, tentative, shifting and changing.

Thus the search for universalistic knowledge has been abandoned. A search has begun for previously marginalised and silent voices, for the specific power of languages and their relation to knowledge, context and locality. Recognition of marginalised cultures is the thrust of postmodernists.

Foucault, one of the leading postmodernist thinkers has emphasised the need to examine the specificities of power and its relation to knowledge and language. Scott (1985:36) in agreement with Foucault submits that:

The ability to control knowledge and meaning, not only through writing but also through disciplinary and professional institutions and in social relations, is the key to understanding and exercising power relations in a society.

This is so because having and accepting diversity in society is of paramount importance in as far as linguistic human rights are concerned.

3.4 Conclusion

In summation, postmodernist thinkers reject universal, simplified definitions of social phenomena, which they argue, essentialise reality and fail to reveal the complexity of life as a lived experience. Postmodernists emphasise the need for local, specific and historically informed analyses, carefully grounded in both special and cultural contexts. Above all, it is worth submitting that, postmodernists call for the recognition and celebration of difference(s), the importance of encouraging, the recovery of previously silenced voices and acceptance of the partial nature of all knowledge claims and thus the limit of knowing (Marchand and Parpart, 1995). Postmodernism is crucial in this study because of its focus on difference(s). Many countries in Africa are marked by linguistic diversity which makes these countries multilingual nations. Africa's and Zimbabwe's linguistic diversity presents problems

concerning which language is to be considered official and national languages. At the same time governments and educators are confronted with the problem of mother tongue education. The question of which language to use for the teaching and learning is of paramount importance in multilingual and multi-ethnic contexts (Thondlana, 2002). Postmodernism provides a space which legitimises the search for “the voices of displaced, marginalised, exploited and oppressed black people” (Hooks, 1984) hence its importance in this study. Postmodernism in other words focuses on language and the question of subjugated knowledge. Postmodernists, reveal sensitivity to historical, spatial and cultural specificity, recognition of the multiple oppressions of race, class and gender and commitment to uncovering previously ignored voices and resistances (Hirsch and Keller, 1990). The concept of difference as a productive mechanism, rather a negation of identity is pivotal in postmodernism. As reflected above, postmodernism is basically premised on the democratic and all-inclusive languages of the world. Postmodernists celebrate the idea of having multiple languages and their promotion in the society so as to mirror the realities in the different societies to promote all cultures, sensibilities and world views of the different speakers inherent in the world. This chapter has provided a theoretical framework for this study. The chapter located this study in the postmodernism theory and explained its applicability to this study. The next chapter is going to focus on the research methodology of the study.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 Introduction

This chapter discusses the research methodology which was employed in the study. It focuses at fundamental aspects that make qualitative data gathering techniques relevant in the study of marginalised languages and communities. The chapter also clearly interrogates why qualitative techniques are crucial in this study. It describes the research design of the study of the study, the approaches used to collect data, that is, data collection instruments, the setting and the participants involved in this study, sampling procedures and the process used in organising data for this study. The aim of the study is to analyse and interpret the marginalisation of the Tonga language in the school curriculum in Zimbabwe.

4.2 The research design

This research is a qualitative research which utilises the ethnographic research design. The study is qualitative in nature and various definitions of qualitative research have been provided. Heppner, Wampold and Kivlighon (2008:160) give a generic definition of qualitative research as:

... A situated activity that locates the observer in the world. It consists of a set of interpretive material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field-notes, interviews, conversations, photographs, recordings and memos to the self ... qualitative research involves an interpretive, naturalistic approach to the world.

Thus, the qualitative researcher, study things in their natural settings, attempting to make sense of or to interpret phenomena in terms of the meanings people bring to them. Nyawaranda (2004:3) further postulates that qualitative research, “uses descriptive data in its research,

reports and the investigation is holistic, that is participants, are studied within their natural settings.”

In other words, the natural setting is the direct source of data for the researcher. The qualitative research paradigm affords the researcher the opportunity to observe the phenomena and to understand events in their natural environment. The researcher chose a qualitative research design because the researcher wanted to get the views of school educators, school heads, education officers, university lecturers, university students and members of BASILWIZI and TOLACO about the marginalisation of the Tonga language in the school curriculum. According to Mcmillian and Schumacher (1997:162), “A research design is a framework that shows which individuals will be studied, when and where and under what circumstances”. In this study the researcher also used some quantitative techniques so as to make the study robust. Blending of research techniques is highly encouraged by Borland (2001) who submits that the quantitative and qualitative approaches are not mutually exclusive since they complement each other. In this research the researcher used quantitative tool of the questionnaire to quantify some of the data collected from the interviews, focus group discussions and documentary analysis. What makes qualitative technique suitable for this study as noted by Frankel and Devers (2000:251) cited in Gwekwerere (2013:135) is that:

While in quantitative research, rigour is reflected in narrowness, conciseness and objectivity, and leads to rigid adherence to research designs and statistical analysis, rigour in qualitative research is associated with openness, scrupulous adherence to a philosophical perspective, thoroughness in collecting data, and consideration of all data in the development as a theory.

This is in addition to the fact that, “Because inductive reason is emphasised, what researchers learn in the earlier stages of the research substantially affects subsequent stages of the research process” (Frankel and Devers, 2000:215). In the words of Gwekwerere (2013), the major advantage of the research process is that data collection and analysis can go ahead simultaneously. This research seeks facts about the marginalisation of the Tonga language in the Zimbabwean school curriculum hence the suitability of the qualitative research design. This design is also suitable because as Jupp (2006) observed, qualitative research is that

research that investigates aspects of social life which do not warrant quantitative measurement. The research is grounded by a social reconstructivist philosophy which promotes or advocates more interaction between the researcher and the participants at their natural setting. Unlike the positivist philosophy, social reconstructivism as a philosophy develops a theory instead of testing one. The positivists test a hypothesis.

4.3 Ethnography

This investigation makes use of a research design focusing on the marginalisation of the Tonga language in the education system of Zimbabwe. According to Saldana (2011:4), “Ethnography is the observation, and documentation of social life in order to render an account of a social group’s culture.”

Further Nyawaranda (2014) submits that ethnography is a qualitative research design which focuses on large cultural groups of people who interact overtime, and the research explains about shared learnt patterns of values, behaviour, and language of a culture shared by the group of people. According to Heppner, Wampold and Kivlighon (2008:179), “Ethnography relies on thick description in, an attempt to capture and portray the world as it appears to the people in it.” The objective of ethnography is to develop a holistic perspective that will allow an analysis of local culture in its full context. In a similar sense, this study provides a detailed description of the marginalisation of the Tonga language in the school curriculum in Zimbabwe all levels of the education system.

Ethnography is relevant to this study because it studies societies and cultures. Kendell (2004:42) cited in Saldana (2011:5) postulates that, “Culture is the knowledge, language, values, customs and material objects that are passed from person to person and from generation to the next in a human group or society.” On the same note, “... (A) Society is a large social grouping that occupies the same geographic territory and is subject to the same political authority and dominant cultural expectations.” Thus, whereas, a society is composed of people, and language, a culture is composed of ideas, behaviour, and material possessions. Society, language and culture and interdependent, neither could exist without the other. The goal of ethnographic studies then, is to research the default conditions of a people’s ways of living for example, language and its position in the society.

The major focus of ethnography is always on the values, attitudes and beliefs that determine how members of the group behave in the social setting. The researcher in ethnography type of research looks for patterns of the group's mental activities, that is their ideas and beliefs expressed through their language or other activities and how they behave in their groups as expressed through their actions and language. Ethnography advocates the liberation of groups which are marginalised in society and in this case it is the Tonga language speakers. Ethnography is suitable if the needs are to describe how a cultural groups works and to explore their beliefs, language, behaviours and also issues faced by the group, such as, power, resistance and dominance (Haralambos & Holborn, 2008).

There are a lot of criticisms which have been levelled against ethnographic studies. Ethnographers are said to be biased. This is so because it is often argued that they bring their own experience in their studies which can lead to biases in directions of enquiry and analysis. (Magwa & Magwa, 2014). The qualitative research design especially the ethnography design has been criticised because of "the human element" which according to Miles and Huberman (1984:230) is:

A one-person research machine, defining the problem, doing the sampling, designing the instruments, collecting the information, analysing it, interpreting it and writing it up.

As noted by Nieuwenhuis (2007:77), "the researcher may become so emotionally involved with the participants that it may cloud judgement." This is so but there is no way that a researcher (Ethnographer) cannot become involved if he/she is to establish trust and rapport with the researched. It must be borne in mind that the ethnographer is an outsider and must exercise discretion and caution to avoid offending, alienating or harming those being studied. There is no way a researcher cannot become close to the participant if he/she is to establish trust and rapport with the participants. Ethnography has also been criticised of late because it relies heavily on storytelling and the presentation of critical incidents which is inevitably selective and viewed as a witness by those used to the scientific approaches of hypothesis testing, quantification and replication.

An observation by Jankie (2009) is worth submitting which highlights the importance of ethnography and other types of research. Jankie (2009:180) avers that, “Research in the field of education, and other disciplines concerned with the cause of social justice and human emancipation, cannot be regarded as the neutral enterprise.” This is so because there is need for prolonged engagement of a site(s) under investigation so as to build trust with the participants so as to get credible rich data.

Ethnography has also been heavily criticised because its results cannot be generalised. Nyawaranda (2004:11) avers that the results from “Ethnographic studies cannot be generalised because the sample chosen is not representative.” It is worth submitting that although the results cannot be generalised in the sense of the positivists, they can help in understanding the particularities of unique phenomena and in generating hypothesis and in gaining insights into similar phenomena. In the same way, findings from this study can help understand complexities among the Tonga of Zimbabwe as they try to fight for their language rights.

4.4 Population of the study

Gora (2014:117) defines a population as, “A well-defined group of all the elements that could be used in a study”. In this study, the research population was drawn from primary and secondary schools in Binga (Zimbabwe) and two universities in Zimbabwe where Tonga is taught and offered as a subject at undergraduate level. The population included primary and secondary school educators, university students, school heads, lecturers and members of TOLACO, BASILWIZI and the ZILPA chairperson. The DEO for Binga and the education officers were also part of the population for this research. Primary and secondary school educators are crucial in this study because they are the program implementers, that is, they are the people who are involved in the teaching of Tonga in the schools. For universities, lecturers who teach Tonga and those studying Tonga were selected because of their knowledge on the place of Tonga in the schools. University lecturers are expected to have a thorough understanding on the position of Tonga in the school curriculum in Zimbabwe. The researcher focussed on ten primary schools and ten secondary schools in Binga. For the sake of confidentiality and anonymity, universities were assigned letter “A” and “B”. Primary schools

were represented by numbers “1, 2, 3, 4, 5, 6, 7, 8, 9 and 10”. Secondary schools shall be represented by the letters “A, B, C, D, E, F, H, I and J”.

4.5 Sampling procedures

It is difficult and impossible to reach all members of the targeted population. Taking this into consideration, the researcher chose a population of interest for the study to be successful by practising sampling. Sampling is crucial for any study. It is used to identify and select participants for the study. According to Best and Kahn (1999:13), “A sample is a small proportion of a population selected for observation and analysis.” In other words, a sample is part or a whole or the subsets of the measurements drawn from the population. By observing the characteristics of the sample, one can make certain inferences about the characteristics of the population from which it is drawn. As noted by Gobo, (2007) in agreement with Bless and Higson-Smith (2000) when considering a sample size, the researcher had to consider the type of study, time and resources available to the researcher and the representativeness of the sample to the target population. According to Nyawaranda (2014:176), “...a representative sample, usually 10% of the population to be studied, is randomly selected for the study.” In this research, the researcher took into consideration the type of study, time available, resources available and the extent to which the selected sample is representative of the target population.

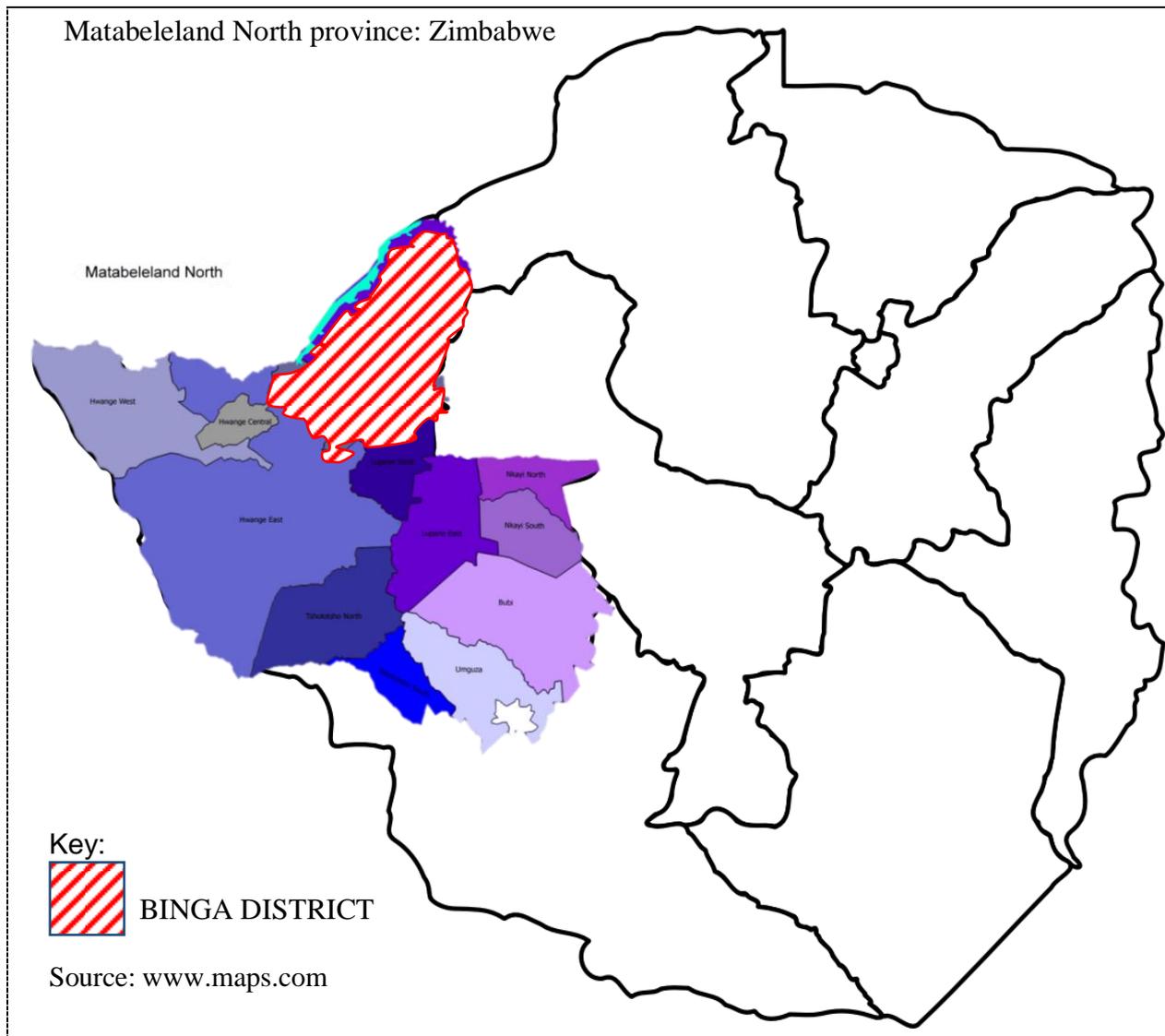
All qualitative researches make use of purposive sampling, where the researcher as the chief research instrument looks for rich information sites. The sample size must be small, rich and purposefully selected from participants who have the most experience and detail about the issue under investigation. Blaxter, Hughes and Tight (2001:161) avers that:

Purposive sampling ... Involves handpicking supposedly typical or interesting case. It selects participants of the study among a selected target population, because of some defining characteristics that make them the holders of the data needed for the study.

This observation resonates well with Bogdan and Biklen (1992:16) who postulates that, “A purposive sample is one which research subjects are chosen on the basis of the purpose of the research.” The purposive sampling approach that the researcher utilised is sometimes referred

to as judgemental or theoretical sampling because it is based on the," judgement of the researcher that a sample has typical elements which contain the most typical attributes of the population" according to Bless and Higson-Smith (2000:198). Purposive sampling is also governed by the need to develop additional theories in social science. The duty of the researcher is to continuously sample until he/she obtains no newer information. This study collected information representative of a wide range of experiences, perspectives and behaviours relevant to the research problem that of the marginalisation of the Tonga language in the education system in Zimbabwe. Most of the sampled participants are mainly in Binga, a district in Matebeleland North province of Zimbabwe as shown below:

Figure 4:1 Matabeleland North Province: Zimbabwe



4.5.1 The sample of the population

The researcher sampled different stakeholders for different reasons. In the first place, the different stakeholders dealt with language issues as they relate to education in Zimbabwe at different levels which complement each other. Students, educators and school heads were of importance to this study because they acted as the major primary sources of information on the

marginalisation of the Tonga language in Zimbabwe in the education system. University lecturers like school educators were also primary sources of data on the nature of marginalisation of the Tonga language in schools. A microscopic scrutiny of the participants who were purposefully selected for this study are discussed below:

- i. DEO for Binga: The researcher interviewed the DEO on 24 March 2016 and became aware of the plight of the Tonga language speakers. The Tonga speakers are fighting for the recognition of their language which had been under trodden for some time. The DEO is the head of the education cluster and is tasked with the responsibility of enforcing government directives in the district. The DEO is responsible for the implementation and evaluation of education programmes in the district.
- ii. The Tonga Language and Cultural Organisation (TOLACO) members. It was during my first interview with a member of TOLACO, conducted on 2 March 2016 that the researcher became aware of the importance of TOLACO which was formed specifically to fight the marginalisation of the Tonga language since 1976. TOLACO was formed to champion for the recognition of the linguistic rights of the Tonga people. The researcher was made aware of other stakeholders who were instrumental in fighting the marginalisation of the Tonga language and these are ZILPA, BASILWIZI, BIDDA, CCJPZ, UZ, Save the Children (UK), UCE, GZU and Silveira House.
- iii. Educators, Heads and Education Officers. The researcher interviewed 15 educators in the first cycle, 10 School Heads and 3 Education Officers at Binga district education office. Educators were interviewed because they implement language policies enacted by the central government in Harare. School Heads were also interviewed because they oversee the implementation of language policies at their schools. School Heads also supervise educators at their different schools. Three education officers at Binga district education office were also interviewed. Education officers are the most relevant authorities on issues to do with curriculum access, implementation, evaluation and material availability for instance Tonga language syllabus. Eos are agents of change since they can perpetuate the marginalisation of language in districts they man or challenge the marginalisation of languages in districts under them.

- iv. ZILPA Members were also targeted in this study. ZILPA is tasked to promote the teaching of TjiKalanga, ChiTonga, ChiVend, ChiNambya In schools, colleges and universities (ZILPA Constitution). The researcher interviewed the current chairperson of ZILPA and the treasurer of the organisation so as to get an insight of the work of the organisation in promoting the Tonga language in the Zimbabwe school curriculum.
- v. BASILWIZI is responsible for the marginalised Zambezi Valley Communities. The goal of the BASILWIZI Trust (2002:2) is to, "make education accessible to disadvantaged individuals and to promote the culture and languages of marginalised communities in the Zambezi Valley". Two officers from BASILWIZI were interviewed since they fight for the recognition of the Tonga language.
- vi. Researchers at ALRI are responsible for language development and documentation. ALRI is mandated, "to research, document and develop Zimbabwean language as in order to promote and expand their use in all spheres of life." (source: Report on the retreat to review the ALLEX Project, Kadoma, 21-27 September, 2003, pg. 4) Two officers from ALRI were interviewed since they are involved in the institutionalisation of language research work so as to promote and expand their use in all spheres of life and prepare local languages for socio-economic and cultural functions in Zimbabwe. ALRI values all languages which are indigenous to Zimbabwe and places them at the centre of the development process. The researcher targeted members of ALRI and BASILWIZI since he wanted to establish the role of those organisations in the fight against the marginalisation of Tonga in Zimbabwe. The researcher wanted to establish the activities and strategies which these organisations employed to fight the marginalisation of Tonga and evaluate the effectiveness of their efforts. It is worth noting that the selection of these stakeholders in Cohen and Manion's (1989) terms, based on purposive selection informed by the organisation's uniqueness. This resonates well with Creswell (1994) who submits that, qualitative researches must purposefully select informants (or documents or visual material) that will best answer the research questions. In the words of Stake (1995:4), qualitative researchers:

Need to pick cases which are easy to get to and hospitable to our inquiry, perhaps for which a prospective informant can be identified and with actors (the people studied) willing to comment on certain draft materials.

Thus following my initial interviews with the DEO for Binga and a member of TOLACO, the researcher was able to see the stakeholders who were instrumental in fighting the marginalisation of the Tonga language. The researcher needed more research participants in the second cycle so as to address their search questions. The researcher also needed participants he would do focus group discussions with so as to complement data from interviews so as to clearly articulate the marginalisation of the Tonga language in the school curriculum. The researcher was also facing the challenge of getting access of getting access to documents from institutions relevant to the issue under investigation. The researcher was grappling with what Flick (1998:55) calls the demands of qualitative research when he posits that:

How does the researcher secure the collaboration of his or her potential participants in the study? How does he or she achieve not only that willingness is expressed but that this also leads to concrete interviews or other data.

After some negotiations, which included explaining the study and its significance, the BASILWIZ officials agreed to be interviewed and also availed their documents for perusal by the researcher. The researcher was able to gain access to the participants because of his assurance of the confidentiality of the information he was going to get from them. A diagrammatic representation of the sampled population is provided below.

Table 4:2 Sample of the population

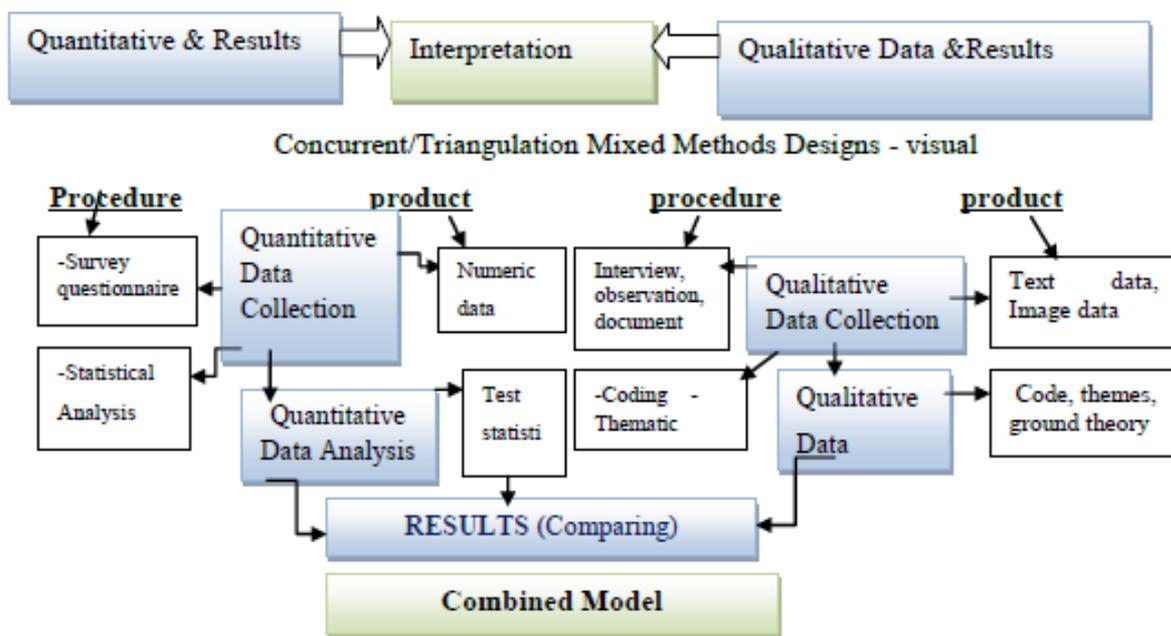
INSTITUTION/ENTITY	NUMBER OF PEOPLE IN THE STUDY
Primary school educators	20
Secondary school educators	20
Heads (Primary And Secondary)	20
Education Officers	2
DEO	1
University students	28
Lecturers (Universities)	3
Lecturers (Teachers' Colleges)	1
ALRI	2
BASILWIZ	2
ZILPA	2
TOTAL	101

4.6 Data gathering techniques

Data for this study were gathered through qualitative interviews, focus group discussions, questionnaires, observations and document analysis. A review of secondary sources was meticulously done. The researcher used a number of methods to gather data so as to complement the weaknesses of each method and to ensure that data collected was rich which is impossible when the researcher employs one research method. It is worth submitting and worth noting that the use of a variety of methods which is known as triangulation helped the

researcher to cross check his findings so as to confirm or challenge the findings. The multi-method, which is also called triangulation, facilitates the cross-checking of patterns and themes by gathering data from a number of participants and entails comparing and contrasting one account with another so as to produce a strong, comprehensive and balanced argument by critically analysing the marginalisation of the Tonga language within the education domain. The researcher to collect the data for this study, used questionnaires, interviews, observations, focus group discussions and document analysis to collect data from various resources and research participants. This resonates well with Gobana (2013:93) who encourages the use of the multi-method as shown diagrammatically below:

Figure 4:2 Concurrent mixed method design



Source: Gobana (2013:93)

In the next sub-sections, the researcher provides an in-depth discussion of the data collection processes used for this study.

4.6.1 Interviews

An interview is one of the research tools used by the researcher to gather information from the participants. Nyawaranda (2004:7) defines a research interview as, “a face to face conversation between the researcher and the participant for the purpose of collecting data for a study.” On the same note, Cohen and Manion (1989:291) define a research interview as:

Two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by him (sic) on content specified by the research objectives of systematic description, prediction or explanation.

Further, Nieuwenhuis (2007:87) defines an interview as:

a two-way communication in which the interviewer asks the participants questions to collect data and to learn about ideas, beliefs, views, opinions, practices and behaviours of the participants.

Interviews are about knowledge excavation and generation. This is so because the interviewers get, “what people think, how they feel about given issues and what they believe in” (Rubin and Rubin, 1995:167). Interviews were used alongside focus group discussions, document analysis and questionnaires so that the information could be verified from different sources.

According to Rubin and Rubin (1995) the wide spread use of interviews for data collection in research has led to qualitative interviewing. As noted by Creswell (1994), qualitative interviewing is generic term which is used to refer to interviews of a semi-structured type where a set of predetermined questions are prepared and are asked.

Qualitative interviewing was considered appropriate for this study because it helped the researcher to see the world through the eyes of the participants. The aim of interviews is to get an insight of the participants’ views and avoid shooting in the dark. For Rubin and Rubin (1995:4) the major advantage of qualitative interviews is that:

Through qualitative interviews, researchers evaluate all kinds of projects and programs, whether for social reform, or managerial improvements.” Interviewers

talk to people who are trying to solve social problems and examine their successes and failures.

The interviews that the researcher conducted were aiming at getting an in-depth analysis of the position of the Tonga language in the Zimbabwean school curriculum. Further, one of the major advantages of using a semi structured interview is to allow the researcher the opportunity to probe and prompt participants in order to get more information, seek clarification where necessary. For purposes of this study, interviews were also considered appropriate because as noted by Magwa and Magwa (2014:71), “An interview is a technique by which research participants get involved in the study and talk about their views.” Thus, interviews are appropriate especially when we cannot observe behaviour, feelings or how participants interpret the world around them; this is the case with the issue of the marginalisation of the Tonga language. As Patton (2000:4) puts it, “Interviews ... yield direct quotations from people about their experiences, opinions, feelings and knowledge ...”. Interviews thus occupy a central position in this study ahead of observations and document analysis because document analysis, “lend themselves well to be used in combination with other methods”. (Rubin and Rubin, 1995:227). Interviews were also considered appropriate for this inquiry because interviews offer opportunities for follow-up of ideas, probing of responses and investigation of motives and feelings which the questionnaire cannot do. Because truth is in people, and people live their truth in their everyday lives in natural settings, interviews were seen as appropriate and were one in their natural settings. (Nyawaranda, 2004).

For this study, the researcher conducted face to face interviews because of their advantages over telephone and on-line interviews. Magwa and Magwa (2014:75) posit that:

The researcher can probe for more information hence there is greater flexibility ...and it allows the interview to explain or help clarify questions, increasing likelihood of useful responses.

This is so because, the researcher can be able to notice if a question is properly understood and to reassure and encourage the participant through body language and appreciation of the responses which are valuable tools in promoting complete responses (Ndlovu, 2013)

Interviews were also relevant for this study because as noted by Babie, (1995), interviews invite participants to share their experience and understanding, thereby revealing the “possibilities” and limits of what people may do in similar circumstances. It is worth submitting that while interviews are suitable for qualitative data collection, it is particularly useful when qualitative data is required, hence their relevancy in this study.

For the purpose of this study, the researcher interviewed the District Education Officer for Binga, members of TOLACO, School Heads, Education Officers for Binga district, school educators, members of BASILWIZ, the then acting Director of ALRI, and a lecturer at United College of Education and University A and University B lecturers. Interviews with lecturers in teachers’ colleges and universities focussed on issues to do with the standardization of the Tonga language and the availability of a standard orthography for the Tonga language. In short all participating institutions’ sampled people were interviewed as per schedule.

In summation, the interviews that the researcher conducted were of paramount importance because they availed detailed insight about the marginalisation of the Tonga language from the insiders’ perspectives. Data were recorded as field notes and it was also audio-taped and transcribed for purposes of data interpretation letter. Most of the interviews lasted for at least thirty (30) minutes and at most forty-five minutes (45). The research used in-depth interviews so as to authenticate the information from other research tools. The views of participants were recorded and later transcribed. Emerging things from interviews were for analysis. Interviews were useful in collecting detailed information from twenty (20) school heads in Binga district of Matabeleland North Province.

4.6.2 Focus group discussions

Another important source of data for this research was focus group discussions. Haralambos and Holborn (2008:828) define a focus discussion as:

A form of group interview where there are several participants (in addition to the moderator facilitator) there is an emphasis in the questioning on a particular fairly tightly defined topic, and the accent is interaction within the group and the joint construction of meaning.

Further, Nieuwenhuis (2007:90) avers that the:

Focus group discussion strategy assumes that group interaction will be productive to widen the range of responses, activate forgotten details of previous experiences and lessen inhibitions that may otherwise discourage participants to disclose information.

As noted by Bryman (2000) the major purpose of focus group discussions is to encourage greater probing of “why people feel the way they do” that is achieved by individual interview hence their applicability and relevancy in this study. Focus group discussions are relevant for this study because they produce data rich in detail from far and wide than is difficult to achieve with other research methods. This is so because the focus group discussions that the researcher had with participants were closer to real social life than to one on one interviews. Focus group discussions were very vital for this study because they managed to explore the thoughts and feelings of participants from different angles. On the same note Wilkinson (2004) cited by Haralambos and Holborn (2008:828) postulates that:

Focus groups are a method of choice when the objective of the researcher is primarily to study talk, either conceptualised as a “window” on participants’ lives or their underlying beliefs and opinions, or as constituting a social context in its own right amenable to direct observation.

Focus group discussions were done with school heads in Binga. One focus group discussion was for primary heads and the other one for secondary heads. For this study, focus group discussions were useful since they triggered group discussions and debates from group members. They were also ideal for this study because they encouraged greater probing of “why people feel the way they do” (Bryman,2000) than is achieved by individual interview. On the same note, focus group discussions were also used to gather data for this study because, as noted by Bell (2009:162):

Focus group interviews are valuable when in-depth information is needed about how people think about an issue – their reasoning about why things are as they are why they hold the views they do.

Contributions from participants in a focus group discussion add value to the research hence their importance in this study. Focus group discussions were considered for being efficient and effective in the data gathering process. Focus group discussions allowed the researcher to reach out to as many informants as possible under the same setting.

Focus group discussions have been criticised for being dominated by the outspoken members of the group (Nieuwenhuis, 2007). In order to avoid dominance by the extroverts in the group, the moderator ensured that all group members were afforded enough time to express their feelings freely and sincerely. The moderator also ensured that, there was good rapport between the participants. Krueger (2002:4) further submits that, "... the moderator must create a thoughtful, permissive atmosphere, providing ground rules and set the tone of the discussion." Thus, the moderator created a conducive environment for focus group discussions to be successful and meaningful.

Another criticism that has been labelled against focus group discussions is that they require all participants to congregate in the same place at the same time. To counteract this challenge, the researcher worked with participants from the same cluster to avoid a situation where participants were supposed to walk or drive long distances for the discussion.

For the purpose of this study, the researcher managed to have ten focus group discussions in the first cycle with school heads, school educators and BASILWIZ and TOLACO members. The discussions focussed on the marginalisation of the Tonga language and the steps which are in place to empower this language. The focus group discussions were important in providing insights from the perspectives of the participants in the fight against the marginalisation of the Tonga language which is pertinent to this study. Conducting focus group discussions was advantageous to the researcher in that, he obtained a variety of opinions on the Tonga language when time was limited.

4.6.3 Recording focus group discussions data

All of the data from the focus group discussions was tape recorded for repetitive future listening and later transcribed for analysis. It is worth submitting that tape recording makes some participants anxious and nervous because they feel that their chances of remaining

anonymous are threatened because they are being recorded, hence there is no confidentiality. To avoid making participants uncomfortable, the moderator explained before the commencement of the discussion, the purpose of the study and ensured all the participants that confidentiality and anonymity were guaranteed. The duration of the focus group discussions was about an hour. The moderator also sought the consent of the participants to tape the proceedings and also explained clearly to the participants why recording was preferred to note taking.

4.6.4 Questionnaires

The questionnaire method was very useful in gathering data from the participants who were identified for the research. Questionnaires that were administered to school educators and university students doing Tonga at University A were an important source for this research. Magwa and Magwa (2014:76) posit that:

Questionnaires are any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among the existing answers.

Similarly, Chiromo (2006:24) echoes that, “a questionnaire is that form of inquiry, which contains a systematically compiled and organised series of questions that are sent to population samples.”

For purposes of this study, questionnaires were considered appropriate because it enables the researcher to get information from participants that may not be readily obtainable from other sources or ways. The questionnaire solicited for what a participant knows, likes, dislikes and s/he thinks about an idea. (Chikoko and Mhloyi, 1995). Questionnaires enabled the researcher to cover a wider geographical area in minimum expense time, money and effort on the part of the researcher. (Gora, 2014). In this study it was possible for the researcher to reach to forty educators and twenty-eight university students at University (I) for them to respond to the questionnaires. The questionnaires were administered by the researcher or the research assistance to participants so as to explain issues where necessary. As Cohen and Manion (1989:313) also observed, open ended items are flexible in that:

They encourage co-operation and rapport and they allow the interviewer to make a truer assessment of what the respondent really believes. Open ended questions can result in unexpected or un-anticipated answers which may suggest hitherto un-thought of relationships or hypotheses.

The questionnaire items were thus designed in such a way that the educators and the students would state and explain the causes of marginalisation of the Tonga language, challenges in Tonga language teaching and learning and what the government of Zimbabwe can do to promote the Tonga language in the education system. The prerogative was to locate the marginalisation of the Tonga language in its rightful context. The questionnaires were designed and distributed to school educators in both primary and secondary schools and university students by the researcher and the research assistant. The researcher used seventy (70) questionnaires and fifty were filled correctly and returned. All the fifty questionnaires were used in data presentation, analysis and interpretation. The questionnaires had closed ended questions and open ended items.

However, as noted by Gwekwerere (2013) with questionnaires:

it is virtually impossible to determine whether the respondent is giving serious attention to the questions, or regarding the exercise as a tedious chore to be completed in a perfunctory manner.

In other words, data from questionnaires can be superficial and misleading to the researcher. Of late the questionnaire has also been heavily criticised and as a result, has fallen into some disfavour as a device for gathering data for research. The misuse of the questionnaire has been the chief cause of its poor reputation (Hopkins, 1976). Questionnaires are not suitable for questions that require further probing and clarification hence they must be further complemented by interviews and focus group discussion data. Since a respondent cannot ask questions to clear up any ambiguity, the researcher complemented the questionnaire method with observations and document analysis to enhance validity and reliability.

The researcher administered questionnaires so as to establish the pupils' home language (L1) mother tongue, teacher's language of instruction, teaching materials and textbooks used by

educators and the teacher's language attitudes. Questionnaires were administered to grade 7 pupils because they are more literate to complete the questionnaires. Questionnaires provided findings which were triangulated with the interview, focus group discussion and document analysis data to increase the validity of the data, findings and conclusions. The challenges which might have been brought by the use of the questionnaire were rescued by use of face to face interviews and observations so as to increase trustworthiness of the study.

4.6.5 Observations

Another important source of data for this research was observations that were made by the researcher. The degree of observation depends on the researcher's interests. Chiromo (2006) cited by Magwa and Magwa (2014: 83) asserts that:

Observation is the most direct means of ascertaining what people think and so by watching them in action as they express themselves in various situations and activities. It consists of observing behaviour and interactions as they occur but seen through the eyes of the researcher. It is the systematic description of events, behaviours, artefacts in the social setting chosen for the study.

The researcher has decided to quote Chiromo (2006) at length so as to justify the relevancy of observations in this study. Observations can be participant or non-participant, structured or non-structured (Bell, 2009). Observations of a phenomenon maybe accompanied with audio-taping and field notes. Observations are considered appropriate for this study because the researcher wanted to find out whether the participants' verbal claims or utterance are backed by actions on the ground. (Nyawaranda, 2004). Observations, in this study were a very useful way of triangulating results from other sources that is focus groups discussions, interviews and document analysis.

Disclosed observation is a situation where participants know that they are being observed and undisclosed observation on the other hand is a situation where participants are not aware that they are being observed. Due to research ethical considerations, researchers are agreed that undisclosed observation raises serious concerns when those under observation have not agreed to be observed (Bell, 2009). In this study, the researcher used the disclosed observation

method which is suitable and useful for monitoring classroom practices (Blaxter, Hughes and Tight, 2001). Direct observation was especially valuable to establish the present condition.

The researcher observed language use in the classroom, that is, the language that educators used to give instructions to the pupils. Teaching materials available for Tonga language, the school timetable, schemes of work for Tonga language and charts were also checked. This was done so as to see the degree of marginalisation of this language. Harbon and Shen (2010:280) postulates that,

... observations have been criticised for risking losing both detail and flexibility. The data provides snapshots of limited periods of time, especially with regards to language use in the classroom. and as such conclusions drawn are tentative at best can be indicative rather than conclusive.

In order to address this challenge, the researcher triangulated with the interview, questionnaires and focus group discussions. The researcher also came up with an observation sheet after the pilot study to ensure that everything was on track.

4.6.6 Document analysis

Document analysis was a useful source of data for this research. This was so given the plethora of challenges associated with the use of interviews, observations, questionnaires and focus group discussions. Jupp (2006:103) defines document analysis as, “the detailed analysis of documents with a view to making assertions about some aspect of the social world.” On the same note, Magwa and Magwa (2014) submit that, document analysis is a situation whereby information from the respondent is gathered without direct interaction. It is where information is gathered by use of documents. Document analysis is evaluation of all documents on the phenomenon being studied. Content analysis is one way in which documents can be analysed, which involves a process of counting the number of times a given thing (often referred to as a “theme” occurs and or the identification and interpretation of themes).

Document analysis was relevant to this study because as noted by Nyawaranda (2004:8):

Documents are useful for corroborating and augmenting evidence from other sources. Documents can also offer useful leads to further inquiry, such as retrospective interviews, especially where documentary evidence is contradictory than corroboratory. A qualitative researcher examines a participant's records not to learn about the contents but to learn about the people who produce and maintain these records.

In the document analysis process, the researcher observed that there are two types of documents namely personal and official documents. Nyawaranda (2004:8) postulates that, "Personal documents are participant made such as scheme-cum plans, evaluation reports and diaries. In personal documents, participants reveal in their own words, their view of their entire life, or part of it or some other aspects about themselves." On the other hand, official documents are public documents not directly produced by the participants and these may include secretary's reports, national syllabuses, circulars, videos and slides."

For Henn, Weinstein and Ford (2006:97) documents are necessary because," there is no intermediary to influence the account to report it or change it. Rather, such documents provide a first-hand account from the "inside"." In other words, documents are a silent source of information since they speak volumes and provide sense about the people who produced them. Some of the official documents that the researcher consulted were education policy circulars, the Constitution of Zimbabwe 2013, the 1987 Education Act, as amended in 2006, the 1999 Presidential Commission of Inquiry into Education and Training in Zimbabwe, The 1997 Position Paper on Zimbabwe's Language Policy, the 1998 Report on the Formulation of the National Language Policy, National Languages Policy Advisory Panel Report, The Secretary's Circular No.1 of 2002, Policy Regarding Language Teaching and Learning, The Secretary's Circular No.3 of 2002, Curriculum Policy: Primary and Secondary schools, The Director's circular 26 of 2007; Policy Guidelines on the Teaching of Local Languages in Primary and Secondary schools in Zimbabwe, RE: Response to the Binga Chiefs' concern on the Teaching of Languages, the Zimbabwe Schools Examinations Council's Examination circular No.2 of 2011, Tonga Syllabus and the ZIMASSET document. Some of the personal documents that were consulted are scheme-cum plans for educators, school timetables, grade 7 papers

presented in seminars, language workshops and minutes of meetings, constitution of ZILPA, constitution of TOLACO, constitution of BASILWIZ, school reports, newspaper reports produced by the Education officer (council) to effect the teaching of Tonga in Binga district. (Ndlovu 2013)

The above documents were analysed to establish the position of the Tonga language in the Zimbabwean school curriculum at all levels. Documents are important because they are used by those who yield power and authority to implement ideology or turn practice into ideology through formal education. (Makoni, 2011). It was also important to analyse documents from the different stakeholders because they provided an important historical perspective of an issue being studied and also complement data from interviews and focus group discussions. Furthermore, document analysis proved very efficient, cost effective and productive for this research. Wellington and Szezerbinski (2007:109) opines that, “Documentary research provides an excellent means of triangulation, helping to increase the trustworthiness, reliability and validity of research especially as most documents are publicly accessible.” In this research, various documents were accessed and they corroborated research data.

Henn et al (2006) identified some disadvantages which are related to the use of documents as a data gathering method. Henn et al (2006:105) singled out two critical problems that are associated with the use of documents which are what they refer to as, “selective deposit” which only occurs when an unrepresentative selection of documentary data is stored. The second scenario which they call “selective survival” involves an editing process whereby certain documents which are relevant are not made available to researchers. In the process of data gathering, the researcher kept on checking whether there were any gaps in the documents. In reading through the documents, the researcher was able to identify issues of concern which needed probing during interview sessions and focus group discussions so as to do justice to the research questions. The use of documents for data triangulation is further emphasised by Punch (2005:185) who categorically states that documents used alongside other modes of data collection provide for a, “triangulation frame work to ensure that everything is checked from more than one angle.” This is an altruism because as noted but Henn et al (2006:99):

The document is viewed not as a neutral resource, but as a social construction that represents the way some people (the people who produced the document) see the world. In this sense documents are not objective sources of information, rather they will need to be read and interpreted to bring out the evidence that is within them.

The researcher used a variety of methods to collect data for triangulation purposes. For O'Donoghue and Punch (2003:78), triangulation is a, "method of cross checking data from multiple sources to search for regularities in the research data." Documents were relevant for this study since they revealed the discrimination of the Tonga language in the education domain. Document analysis was crucial in that they helped in exposing the policy makers' political will. Bamgbose (1991:200) notes that, "Language policies of African countries are characterised by one or more of the following problems: avoidance, vagueness, arbitrariness, fluctuation, and declaration without implementation." This observation informed me in my analysis of the marginalisation of the Tonga language in the education sector. The documents that the researcher consulted served to corroborate the evidence from other sources. Documents also assisted me to study trends over time and in this study, document analysis was a valuable source of data.

4.7 Data presentation, analysis and interpretation

Data shall be presented using thick narrative descriptions and where necessary with the aid of tables, direct quotes from interviews, questionnaires, focus group discussions and documents. This shall be done to ensure a clearer analysis and interpretation of data. The researcher shall use emerging themes to present data. Data presentation, analysis and interpretation of this study shall engage both qualitative and quantitative techniques.

4.8 Ethical considerations

Ethical issues are very crucial in any research at any level. A researcher should adhere to strict ethical standards while collecting data for any study. This is done to ensure the protection of participants so that researchers do not cause harm to the different stakeholders involved in the study. This study considered the following ethical issues:

4.8.1 Approval to conduct research

The researcher obtained approval to do this study from the ministry of primary and secondary education in Zimbabwe through its Permanent Secretary where educators are employed and were schools as institutions are answerable to. Ethical clearance was also sought from the University of South Africa. Data collection began after obtaining approval from the relevant stakeholders.

4.8.2 Informed consent

Participants have the choice to participate or not in any research. The researcher provided an explanation for the research and that participants have the right to withdraw services at any stage of the research should they feel so. The researcher obtained informed consent first from participants.

4.8.3 Confidentiality

McMillan and Schumacher (1997) note that data collected for research must be treated in strict confidence and can only be made public in disguise of anonymity. In light of this, the names of participating institutions and individuals in the research shall not be referred to, instead pseudonyms shall be used. This is done to protect the reputation and images of participating institutions and lecture/classroom practitioners in view of whatever data emerges from the study.

4.8.4 Accountability

Researchers must be honest, responsible and accountable at all cost in dealing with participants. The researcher undertakes to keep all sensitive information generated from this study in strict care and promises to use it for this study's purposes only. All statements made in the write up are entirely the researcher's therefore the researcher is answerable for such.

4.8.5 Accessibility of research results

McMillan and Schumacher (1997:194) cited by Gora (2014) insists that participants have the right to research results, a copy of the research will be given to the Ministry of Primary and

Secondary Education in Zimbabwe so as to access the results. This is in accordance with the ministry's expectations that the results of any study carried out in their institutions be availed for public reference on completion of the research. In addition, the study interrogates the marginalisation of the Tonga language in education in Zimbabwe, and aims at influencing policy in the ministry, it is imperative that the findings be availed to policy makers in order to make an impact.

4.9 Conclusion

This chapter has provided the research methodology for this study. This chapter highlighted the sampling procedures as well as the data gathering methods which were employed in this study to explain the marginalisation of the Tonga language in the Zimbabwean school curriculum. The target population for this study was discussed and justification for the sample explained. This chapter also discussed the data gathering tools which are interviews, focus group discussions, questionnaires, observations and document analysis. This chapter also interrogated the various strengths and weaknesses of each data gathering instrument and methods which were put in place to rescue the weaknesses. The weaknesses were ameliorated by cross validating the research tools so as to blend the research data. Data presentation, analysis and interpretation techniques were also highlighted. Last but not least the ethical considerations that researcher practised were also analysed and explained in greater detail. These included approval to conduct research, informed consent, issues to do with confidentiality, accountability and accessibility of research results to participants and the relevant stakeholders. In the next chapter, the researcher provides, a detailed analysis and discussion of the findings of the research.

CHAPTER FIVE

RESEARCH FINDINGS

5.1 Introduction

This chapter presents the analysis of findings from the focus group discussions, semi-structured interviews, observations, questionnaires and document analysis which were administered by the researcher. This chapter discusses the various ways in which the findings from the data gathering techniques converge or diverge in their view of the marginalization of the Tonga language in Zimbabwe at various levels of the education system. The promotion of the Tonga language is of paramount importance for socio-economic development in Zimbabwe. The research findings are presented, analysed and interpreted in line with the research objectives/questions as outlined in Chapter 1 of the study. The researcher used both qualitative and quantitative methods to present the research findings so as to ensure triangulation of research findings. This chapter is organized as follows: importance of Tonga as a language, findings from documentary analysis and results from focus group discussions, interviews, observations and questionnaires giving perspectives of policy makers, educators' perspectives and perspectives from other language stakeholders. However, before delving into the presentation of the research findings, it is essential for the researcher to highlight the importance of Tonga as a language so that it can be appreciated.

5.2 The importance of Tonga in the Zimbabwean education system

The participants during focus group discussions and from questionnaires revealed that the Tonga language should be in the Zimbabwean education system because of the following reasons:

5.2.1 Transmission of culture

Language is the vehicle that is instrumental in the transmission of culture. Language is part of a nation's heritage. According to WA Thiongo (1986), education is a product of culture and a carrier of culture as well. It is very difficult to transmit a culture using a 'foreign' language.

Language is at the centre of cultural presentation and promotion. In fact, language is the reservoir of culture which controls human thoughts and sets boundaries of the worldview of its users. Culture is development since it has intrinsic value for national development, peace and social cohesion. By allowing the Tonga people to use other languages as medium of instruction, the Tonga are deliberately and forcibly uprooted from their rich and intact culture into a culture which is foreign and alien to them (Makuvaza, 2008) in agreement with Carnoy, 1974; Rodney, 1972 and Mazrui 1993. There is no way the curriculum can hope to recapture genuine indigenous Tonga culture in its wholeness when its medium of instruction is not the indigenous language concerned (Makuvaza 2008) Foreign languages attack the integrity and dignity of Tonga culture and language, thus language is a lethal weapon that can destroy culture. The use of foreign and alien languages threatens the pride of the Tonga people and thereby uprooting the Tonga language and culture. There is African pride in the use of Tonga in the school curriculum. According to Makuvaza (2008), culture is the content of any education if that education is to be relevant, it must both be a product of, and response to the people's concrete existential conditions. On the other hand, Lawton (1976:6) has this to offer about the importance of language in any curriculum, "Curriculum is ... essentially a selection from culture certain aspects of our way of life, certain kinds of knowledge, certain attitudes and values ..." It can be submitted that, any education should evolve from and be guided by the peoples' philosophy of life articulated. Thus, in view of this thesis, culture, language and education are inseparable and interwoven because if Tonga culture is to be transmitted in the education system, Tonga must be used as a means of instruction. Language like education, evolves and reflects a particular culture and perpetuates that particular culture (Makuvaza 2008), the language of education for the Tonga community should reflect that. The point is that, any language is a vehicle of a particular culture.

It is worth submitting that, one cannot learn another peoples' language without at the same time learning their culture as well since learning a language and learning a culture happens simultaneously. Language is at the centre of culture preservation and promotion. In fact, Mazrui (1993:351) captures it correctly when he posits that, "language is sometimes regarded as a reservoir of culture which controls human thought and sets boundaries of the worldview of its users". This observation is further corroborated by Mwaura (1980:27) who argues that:

languages influence the way we perceive reality, evaluate and conduct ourselves with respect to it. Speakers of different languages and cultures see the universe differently and behave towards it differently. Speakers of different languages do not have the same worldview or perceive the same reality unless they have a similar culture or background.

Language is thus a carrier of culture. In other words, language does not only communicate culture, it also carries culture implying that the culture which is inherent in any language can “actually be transposed onto the speakers of another unrelated language” Mazrui (1993:352). In the process of transposing the language one is at the same time transposing the culture of that language onto the culture of another.

5.2.2 Language as a tool that promotes critical thinking, development and creativity

Participants during focus group discussions highlighted that language promotes critical thinking development and creativity if fully developed and promoted. It is a fact worth submitting that the Japanese and Chinese are well developed in most aspects of life because they used their languages in industry and commerce (Nherera, 2000). People think in a certain language. Once Tonga is introduced in the Zimbabwean school curriculum, critical thinking and creativity on the part of the Tonga learners is enhanced or sharpened. Language determines thought as was noted by Baldauf (2005). The use of Tonga in the Zimbabwean school curriculum, deepens the thinking of the Tonga people resulting in effective learning. Schools should bend most of their efforts to the facilitation of learning.

Bantock (1980:10) postulates that, “Knowledge is the structure of relationships among concepts”. Creativity, it must be pointed out, can only be enhanced if and only if the Tonga people use their language as a medium of instruction in the Zimbabwean school curriculum. If the Tonga people embark on research using their language they can produce new knowledge which enables them to live well in their society. Kamwangamalu (2004) provides South Africa as a case in point of how it developed to be the best economy in Africa. The Afrikaners made sure that their language (Afrikaans) and English were at par and the Afrikaners were prepared to continue with the war that is the Anglo-Boer war until that compromise was reached that Afrikaans was at par with English as the official language. The Boers/Afrikaners ensured that

their language was taught from kindergarten up to university level. The Boers went on to the extent of establishing universities like Stellenbosch and Rand University so as to protect and promote their language and culture. Thus, if the Tonga language is to be promoted, there is need to ensure that it is taught up to the highest level in the country as did the Boers. The Tonga people have a rich and unique culture which must be promoted by the government of Zimbabwe to encourage critical thinking.

5.2.3 Tonga as the soul of the community

It also emerged from the interviews that Zimbabweans need to have a paradigm shift in the way they view indigenous minority languages. Most if not all independent countries use their indigenous languages a case in point is countries like Malawi, Tanzania, Zambia, South Africa and Botswana so as to enhance their identity in the global village. There is virtually nothing which the English language can do, which the Tonga language cannot do. Using the former colonizers language and other foreign languages is an indication of mental colonialism or a sign of neo-colonialism. Independence is used to refer to, “a particular type of society as well as a social arrangement in which the rights and obligations of individuals are significantly understood and respected” as noted by Hapanyengwi-Chemhuru (2009:379). Thus, an independent society is one in which the majority of the population plays an active rather than a passive role (use of their language is one such active role). Use of Tonga is a sense of equity among the people which is a sign of identity, because of the awareness of the fact that, every person has an equal right to be respected and listened to. Independence entails the use of one's language when expressing their ideas. On its website, the United States of America's department of foreign affairs lists what it considers the pillars of independence and democracy as:

- Sovereignty of the people
- Guarantee of basic human rights from this "certain social ethos" should prevail, use of language being one of them. (Singleton, 1990).

Using Tonga in the Zimbabwean school curriculum is making sure that the Tonga people participate meaningfully in the democratic practices and processes of Zimbabwe effectively

and efficiently. In justifying why Tonga should be in the Zimbabwean school curriculum, the participants agree with Singleton that, if there is to be democracy in government, “then, if there must be education of the people in the principles, practices and commitments of democracy”. In other words, the Tongas cannot be educated using other people's languages and cultures. Educating and teaching the Tonga people using their language prepares them for effective and informed active participation in Civic life. As was right noted by Batibo (2005:50), “there is no country in Africa that is not constituted of diverse cultures, religions, skin colour, gender, socio-economic statutes and races”. The use of Tonga would lead to internalization of inclusivity, thereby producing societies that enable all members to feel that they are equal citizens who belong to the same community (Zimbabwean community). In other words, inclusion of Tonga at all levels in the Zimbabwean school curriculum would attempt to remove or eliminate what is sometimes called tribalism, elitism and classism as it encourages respect for human dignity. Singleton (1990:13) argues that, “Education plays a critical role in democracy by teaching non-repression and non-discrimination and imparting the values and confidence necessary for civic participating”. Thus, the inclusion of Tonga in the school curriculum should lead to a celebration of unity in diversity and tolerance of other cultures and languages.

As was rightly noted by waThiongo (1986:6):

Economic and political control can never be complete without mental control. To control a people's culture is to control their tools of self-determination in relation to others.

The inclusion is a sign of independence because currently the Tonga pupils are using and learning a language (in schools) which is foreign and alien to them. language is politics and language is an ingredient of independence. Cultural up-rootedness in the colonized manifests itself at various levels of society and in various ways and degrees. It manifests itself in the manner people behave towards their language, culture, traditions and institutions. Makuvaza (2008:379) says all the politics of a nation starts with a people's language. If the Tonga people are to be fully recognized as a speech community, their language has to be recognized and taught in the Zimbabwean school curriculum at all levels. Everything may be granted to the

Tonga people, build highways, build airports, skyscrapers and build chalets, but as long as they are denied the right to use their language, then they are not yet independent and they have not started to develop..

Development starts with the person and then the place, it is in the person where the language is housed, so it makes sense to start where the language is housed. Genuine liberation and independence must be meaningful and realistic, it should not only be political and economic, and it must be mental and cultural as well. (waThiongo, 1986). In other words, as long as there is no consciousness of the importance of indigenous languages, the people of indigenous languages such as the Tonga will not be fully independent.

5.2.4 The medium of basic education

Participants submitted that Tonga should be in the Zimbabwean school curriculum because it forms one of the mediums of basic education in Zimbabwe as a stakeholder in the global village. All learners should be taught in their L₁, from zero grade up to grade three for effective learning and teaching to take place according to the 1987 Education Act. According to Nherera (2000:55):

globalization has been used to describe the phenomenal expansion in cross border movement of goods and services, the world wide diversification and deepening of capital and financial links, rapid advances in Information and Communication Technology (ICT) and cross border movement of people.

For the Tonga people to guard their culture in the global village, they need to make use of their language. This also calls for education and training to be responsive to national and international needs of endangered languages. To the Tonga people, the curriculum can only be relevant if Tonga is part and parcel of it because it will be a logical extension of their culture.

According to Hirst's forms of knowledge, language is a basic subject which should be taught. He argues that forms of knowledge should be at the centre of the curriculum and thinks that these forms are universal and the same for all societies. Bantock (1980:1) argues that, "A curriculum, therefore, implies that part of the adult culture thought important enough to be transmitted to the younger generation". From this, one can submit that, if the education system

is not using Tonga as a medium of instruction, that will lead to the peripherisation of the Tonga language and the Tonga people will develop an inferiority complex towards their language and culture. If a language is not promoted, it can die a natural death. The Tonga people need to use their language as a medium of basic education.

5.2.5 Tonga as tool for communication purposes

Educators revealed that Tonga is a crucial language which the Binga society use for communication purposes in the classroom hence it should be in the school curriculum at all levels. If a language is used in different contexts like education, formal society and in communities it grows. Once a language grows, it is going to be learned by a lot of people. Tonga should be allowed to grow like ChiShona and IsiNdebele and other indigenous languages because it is a tool for human communication. Scribner and Cole (1974: 220) argues that, “Communicating is the process of creating, transmitting and interpreting ideas, facts, opinions and feelings”. Thus, man cannot communicate in the global village since communication is indispensable. According to Gatawa (1997:8), one of the cordinal goals of African socialization and education is:

to develop character, to develop a sense of belonging and to encourage active participation in family and community affairs, to understand, appreciate and promote the cultural heritage of the community at large.

The Tonga people need to use their language to develop, communicate and initiate actions in the global village using their language. For the Tongas, communication and learning often than not, it begins at the mothers' breast. The aesthetic experiences of the Tonga community can only be expressed through communication using language and this is seen in their music, crafts, painting works of art and drama. Learners must be exposed to these at a tender age through communication. Tonga should thus be offered in the Zimbabwean school curriculum at all levels so that their language for communication is what the schools offer. The school should be an extension of the home environment in the use of language.

5.2.6 Tonga as a human right

Language is very important and a complex issue and has a great potential to transform the teaching and learning process at school. Participants from TOLACO and BASILWIZI during interviews submitted that language is a productivity that was given to man by God and must be used in all facets of life especially in education. Language in education permeates all activities of the learner in the global village. People should use and enjoy their God given rights to the fullest. However, even in the global village, it is advised that people should still maintain their identity and should not allow themselves to be swallowed by the so called ‘languages of power’. As was rightly noted by Kamba (1998:5), the inclusion of Tonga in the Zimbabwean school curriculum is, “necessary for the enjoyment of human rights and for development”. Language is the root in any society and educational institutions have a role to play in its dissemination. The Tonga people have a right to use their language which they were given by God and should not be denied that by any statutory body in Zimbabwe.

5.3 Results from document analysis

Results from document analysis are presented below:

5.3.1 Policy inconsistency

The 1987 Education Act as amended in 2006, the Secretary’s Circular Number 1 of 2002, the Secretary’s Circular Number 3 of 2002 and the Director’s Circular Number 26 of 2007 recognize English, [Chi]Shona and [Isi]Ndebele as Zimbabwe’s main languages. According to the Director’s Circular Number 26 of 2007, “The two major local languages are ChiShona and IsiNdebele” and the Secretary’s Circular Number 1 of 2002 submits that, “[Chi]Shona and [Isi]Ndebele are the two major local languages.” On the same note the 1987 Education Act as amended in 2006, Part X11, Section 62, subsection (1) submits that:

... all the three main languages of Zimbabwe, namely [Chi]Shona, [Isi]Ndebele and English shall be taught on an equal- time basis in all schools up to form two level.

The Secretary's Circular Number 1 of 2002 stipulates that: ChiShona and IsiNdebele are the two major local languages and the Director's Circular Number 26 of 2007 define Kalanga, Venda, Tonga, Sotho, Shangani and Nambya as indigenous minority languages or minority local languages. In the Secretary's Circular Number 1 of 2002 minority local languages are described as languages that are spoken by relatively small indigenous groups in various parts dotted around Zimbabwe. Bamgbose (2007:2) argues that population is used or rather misused to accord language status. Bamgbose (2007) argues that this approach is unjustified, because the distinction between major and minority languages is arbitrary. The treatment of languages on a major and minor scale as reflected in the linguistic profiles of schools in Binga district has led to the marginalisation of the Tonga language and other minorities to a greater extent in Zimbabwe. Batibo (2005:21) gives a generic definition of a major language as a language that, "... Would normally have some form of prestige aurally (in a specific area within a country), nationally (within a given country) or, regionally (across national borders)," whilst according to the United Nations Article 27 of the International Covenant on Civil and Political Rights (ICCPR) a minority is:

A group numerically inferior to the rest of the population of a state, and in a non-dominant position, whose members being nationals, of the state possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religions and language.

The treatment of languages as major and minor has greatly affected the development and promotion of the Tonga language in Zimbabwe. Batibo (2005:28) captures the net effect of labelling languages as major or minor as, "The dominant languages that are used as national media have gained so much status and weight that they are pushing the minority languages into a marginalized position". It is worth submitting that what is accepted as a major language in one area may have less speakers in another area. A case which fully explains this scenario is Kalanga in Botswana and Zimbabwe Tonga in Zambia and Zimbabwe, and Sotho and Shangani in South Africa and Zimbabwe respectively. Generally, people have a tendency of developing negative attitudes towards minority languages. Given a choice, very few minority

language speakers prefer to be taught in their mother languages, preferring majority languages as noted by Gora (2010). On the same note, most seasoned commercial publishers avoid publishing books and other reading materials in minority languages fearing to target a small market. It is clear from the documents that the researcher consulted that, ChiShona, IsiNdebele and English are dominant languages which thwart the growth and development of the small indigenous languages. This is evidenced by the use of the word dominant (Abdelhay, et al, 2011; Makoni, 2011).

The hegemony of ChiShona, IsiNdebele and English as can be gleaned from policy documents give the impression that the main languages are supposed to be known, spoken and used by everyone in Zimbabwe for the people to function productively as compared to other official minority languages. As noted by Ndlovu (2013:309),

The distinction between main or major and minor languages embodies a difference in power, status, rights, privileges and prestige to the languages in question. This dichotomization inevitably underscores the complex situatedness of particular languages with respect to power relations and differences in status and prestige. The status differentia in the cited policy documents creates, perpetuates and sustains systems of linguistic inequality in the education system.

English according to the 1996 National Cultural Policy of Zimbabwe, the 1997 Position Paper on Zimbabwe's Language Policy, the 1999 Commission of Enquiry into Education and Training (C.I.E.T), ChiShona and IsiNdebele are Zimbabwe's national languages and Tonga, Venda, Sotho, Nambya, Kalanga and Shangani are official minority languages. The status of ChiShona and IsiNdebele in Zimbabwe as national languages increase their hegemony, predominance and influence over Tonga and other minority languages. The position which has been assigned to ChiShona and IsiNdebele from the documents which were analysed has led to the marginalisation of Tonga in the education system. ChiShona and IsiNdebele are viewed as vital in nation building, integration, unity and national identity. This also resonates well with Batibo's (2005) observation that the main threat to African languages in the post-colonial period is no longer only the ex-colonial languages since major indigenous African languages

have assumed the role of killer languages. This is so because, the Secretary's Circular Number 1 of 2002 stipulates that:

... it is now mandatory that [Chi]Shona and [Isi]Ndebele be treated exactly like English in all formal learning situations. They can also be used in the teaching of other subjects where this facilitate the comprehension of concepts.

The marginalisation of Tonga stems from policy documents which are marked by modifications non-compliance and opt-outs or let-outs which permit reluctant implementers to teach Tonga in some districts. Whilst there is evidence from policy documents addressing the issue of minority languages in Zimbabwe, the idea of addressing minority languages is a recent development because Tonga was first examined at grade 7 in 2011 and the 2013 Zimbabwean constitution was the first to address the plight of the Tonga language and other minority languages, before then it was not a major issue. There is a disjuncture on what the policy says and the situation on the ground in the schools. This is gleaned from the Secretary's Circular Number 3 of 2002 which stipulates that:

Table 5:1 Clauses from the Secretary's Circular No. 3 of 2002

4.4 OPTIONAL SUBJECTS

Learners' interest, abilities and available resources should guide the selection of optional subjects from the following five groups:

4.4.1 GROUP 1: LANGUAGES

Kalanga, Tonga, Nambya, Shangani, Venda, Sotho....

NB: School heads should note that the choice of optional subjects depends largely upon the environment, facilities and staff available in the school as well as the individual learners' preferences and ability to cope with the curriculum.

According to the Director's Circular Number 26 of 2007:

Table 5:2 Optional teaching of other languages

<p>In areas where indigenous (minority) Languages other than ChiShona and IsiNdebele are spoken</p> <p>schools may teach such languages in addition to ChiShona and IsiNdebele. The curriculum Development Unit (CDU) may be approached for assistance with the provision of syllabi.</p>

What baffles the mind which has led to the marginalisation of the Tonga language is the use of the escape clause *may* because policy circulars must be mandatory or obligatory. *May* does not compel policy implementers to expedite the teaching and learning of Tonga in the schools. The use of *may* does not compel the educators and school heads to offer Tonga at their schools because they do not see the value of offering Tonga at all levels in the curriculum. *May* does not give teacher training colleges the impetus to introduce these languages (Minority Languages) in their curriculum. Ndlovu (2013:336) avers that the use of the escape clause *may*:

does not motivate speakers of official minority languages nor non-speakers of these languages to attach any value to the teaching and learning of these languages. Nor does it provide an impetus for commercial book publishers to publish in these languages.

Thus, the use of the escape clause *may*, is a tacit acknowledgement of unfair environment for the effective teaching of the Tonga language in Zimbabwe since some stakeholders do not do what they are expected to do because there is no compelling policy. Some policy circulars are just paper tigers which are put in place for appeasement purposes especially during campaign periods. The most pessimistic interpretation of the reviewed policy documents suggest that most policy developments were put in place largely to silence the speakers while the status quo remained the same due to non-implementation of the policies. The marginalisation of the Tonga language in the education system can also be traced to lip service from government. According to policy circular 1 of 2002, on the teaching of minority languages, it states that:

...From January 2002, the languages (minority languages) will be assisted to advance to a grade per year until they can be taught at grade 7.

The table below shows how this was to happen even though it did not materialize.

Table 5:3 The teaching schedule of minority languages in Zimbabwe

Grade 3	Already in place by 2001
Grade 4	January 2002
Grade 5	January 2003
Grade 6	January 2004
Grade 7	January 2005
NB: The annual progression of the classes will enable the necessary inputs to be put in place in advance. This includes educators, classrooms and materials. By the time these languages are offered at Grade 7 in 2005, new arrangements will be made for their further development. In other words, we will cross this particular bridge when we come to it.	

Source: Ministry of Education, Arts, Sports and Culture Secretary's Circular No. 1 of 2002: Policy Regarding Language Teaching and Learning.

This was the roadmap for the teaching of minority languages in Zimbabwe which never materialised because the first Tonga examination at Grade 7 was witnessed in 2010. The Secretary's Circular Number 1 of 2002 also discriminates minority languages of Zimbabwe because it recognises ChiShona and IsiNdebele as the two major local languages which is a replica of the colonial language policy. ChiShona and IsiNdebele can be offered for study in any part of the country where numbers of learners are high enough to warrant the deployment of a teacher. According to the same circular, ChiShona and IsiNdebele have the same status as English in the Zimbabwe education system. Tonga, Kalanga, Nambya, Venda, Shangani and Sotho are supposed to be introduced in their respective areas where they are predominantly spoken. Even in areas where they are predominantly spoken, these minority languages are offered together with ChiShona/or and IsiNdebele at secondary school level. Most of the minority languages of Zimbabwe are not examinable even at Grade 7 save for Tonga. According to Examinations Circular Number 2 of 2011, all Grade 7 candidates should write four subjects at Grade 7, three are common to all candidates and these are English, Mathematics, General Paper and a, "Candidate should choose one of [Chi]Shona, [Isi]Ndebele

or Tonga as the fourth subject”. (See Circular Number 2 of 2011). This is naked discrimination of Zimbabwe’s minority languages who are not given enough curriculum space they so deserve. Even though, these minority languages are taught in areas where they are predominantly spoken, it should be pointed out that, according to the Ministry of Education, Sport, Arts and Culture’s response to the Binga chiefs’ concern on the teaching of languages in Zimbabwe, “it must be emphasised that these local languages do not supplant the three main languages (ChiShona, English and IsiNdebele) of Zimbabwe” (See Circular Number 2 of 2011). Thus, learners at present learn and will be examined in English, ChiShona and IsiNdebele in addition to the local languages which they might choose to do. In this regard, all schools in Zimbabwe are expected, in line with the national vision, to teach, first and foremost, the three main languages (English, ChiShona and IsiNdebele). The vision of the Zimbabwean government states that, “Zimbabwe shall emerge as a United, Strong, Democratic, Prosperous and Egalitarian Nation with a high quality of life for all Zimbabweans by the year 2020” (Ministry of Education, Arts, Sports and Culture Secretary’s Circular No. 1 of 2002). Thus, the schools then are at liberty to teach any of the local languages which, prior to Form 1 may be used as the medium of instruction depending on which language is more commonly spoken and better understood by the learners. The Secretary’s Circular No. 1 of 2002 also stipulates that, “Learners in the Matabeleland areas are expected to learn and speak English, IsiNdebele and conversational ChiShona”. To the government of Zimbabwe, this will result in the much needed unity as all the people will better understand each other. As a consequence, the minority language speakers who are discriminated against are compelled to adopt the ‘chosen’ languages as their national tongue (Mumpande, 2006). The Zimbabwean government see the learning of ChiShona, IsiNdebele and English as a strategy of unifying diverse tribal groups, even though it actually encourages discontent among those groups whose languages or distinct dialects are suppressed. The government of Zimbabwe does not recognise that there can be unity in diversity in its treatment of languages inherent in its districts nationally.

English is still a compulsory subject in all schools in Zimbabwe. At government level, there is unwillingness to recognise the language and cultural rights of the minority language groups. This is so because the government is not training educators in most of the minority languages of Zimbabwe save for Sotho, Venda and Kalanga who are trained at Joshua Mqabuko Nkomo

Polytechnic (JMNP), formerly Gwanda Zintec College. The training of educators is only done for the primary sector. The pertinent question is why train educators in Sotho, Venda and Kalanga languages which are not offered at Grade 7 and any stage beyond Grade 7. There is urgent need for the training of educators in Tonga at JMNP or any tertiary college designated to do that since it is now an examinable subject at Grade 7. At secondary level, there is no training of educators for the minority languages at present. Lack of resources like textbooks is also hampering the teaching of minority languages in Zimbabwe. J. M. N. P which introduced the teaching of minority languages in its college curriculum is facing a critical shortage of the teaching materials for the minority languages. According to Dube, the lecturer in charge of local marginalised languages, J. M. N. P is facing a critical shortage of teaching materials for the minority languages. She said, “We have reasonable classes of about 31 students who have been enrolled to be taught how to teach marginalised languages including TshiVenda, SeSotho and TjiKalanga. However, at the moment we are teaching students Methodology without majoring into the detailed content owing to the limited learning and teaching materials”. (See The Chronicle of 13 June 2013).

From the circular above, one can actually submit that the Tonga language’s position in the school curriculum in Zimbabwe is at the mercy of the government and school heads. This is so because the government always react to language challenges so as to provide new arrangements for further development and to map the way forward. The fate of the Tonga language and other minority languages in Zimbabwe solely lies with the Minister of Primary and Secondary Education and all schools in Zimbabwe’s efforts to develop Tonga lies with the available resources (both material and financial) which are supposed to be provided by the government. The Zimbabwe 1987 Education Act with the latest amendment of 2006 stipulates that, ‘three main languages namely ChiShona, IsiNdebele and English shall be taught in all primary schools from the first grade ...’ The first and second recommendations of the Commission of Inquiry into Education and Training (C.I.E.T) on language says that, “ChiShona and IsiNdebele should be accorded national and official status and taught in all schools at all levels throughout the country” and that ‘ChiShona and IsiNdebele as well as English should be the medium of instruction throughout the education and training system (C.I.E.T. 1999:169). Then, there is the issue of the other mother tongues that the Act says may

be authorized by the Minister of Primary and Secondary Education in Zimbabwe, to be taught in the primary schools in addition to the three main languages which are ChiShona, IsiNdebele and English. What is also worth noting in the recommendations of the Presidential Commission of Inquiry into Education and Training is the position of indigenous languages especially the minority languages. It argues that, “The mother tongue should be the medium of instruction at Early Childhood Education Course (ECEC’s) and a second language should be added as the local community may decide” and “in multicultural and multilingual ECEC’s provision should be made that the two most commonly spoken languages by the children be used.” The issue of languages of instruction in schools is quite confusing. The confusion has affected the position of the Tonga language in the education system and has led to its marginalisation from far and wide. Evidently, Zimbabwe needs a clear language policy that will by all means try to eliminate the ambiguity of whether one or two or all multiple languages should be studied and used as media of instruction and at which levels. The language policy should clearly spell out who should learn what, where, when and who does what, when and why for Tonga to be afforded its rightful place in the school curriculum. This is so because from the documents, it is very clear that, there are various restrictions and conditions which prevent the smooth teaching of Tonga in the education system at all levels in Zimbabwe. Clauses from government circulars that aim at promoting and developing the Tonga language and other minority languages are carefully worded and policy makers and policy implementers do not have any obligation to take positive measures to promote the learning and teaching of Tonga and other minority languages in the schools in Zimbabwe. Clauses that refer to ChiShona and IsiNdebele are clear and unambiguous and they contain strong language which coerce implementers to act in order to ensure that the demands are implemented by all the relevant stakeholders. For instance, the 1987 Education Act as amended in 2006 submits that:

... all the three main languages of Zimbabwe, namely [Chi]Shona, [Isi]Ndebele and English, shall be taught on an equal-time basis in all schools up to form two level.

This is clear and policy implementers are not left guessing or in darkness as is the case with circulars that try to address the plight of minority languages in Zimbabwe. For instance, document analysis revealed that:

Table 5.4 Clause 4.2.1

<p>IT IS COMPULSORY FOR ALL LEARNERS TO STUDY THE FOLLOWING FIVE CORE SUBJECTS UP TO “O” LEVEL: --- [Chi]SHONA OR [Isi]NDEBELE (THE SECRETARY’S CIRCULAR NUMBER 3 OF 2002)</p>

The clear clauses attached to ChiShona and IsiNdebele also create hegemonic space for the two languages in question. School heads are obliged to offer one of the two subjects since it is a requirement by the state. The researcher finds this being an impediment to the successful teaching and learning of Tonga in the schools and other minority languages in Zimbabwe. Whilst there is evidence from policy documents addressing the issue of Tonga language and other minority language speakers, the idea of addressing Tonga language issues comes from the Tonga speech community. The government is playing a passive role and only reacts to language problems of late. In short, language provisions targeting minority languages in the Education Act are very weak, neutralized, full of redundancies and full of escape clauses. In the 1987 Education Act as amended in 2006, Section 4, children’s fundamental right to education in Zimbabwe, language as a right completely disappears. The children’s right to education is not guaranteed in their languages of choice. There are restrictions to the learning of certain languages especially minority languages. To base on the clause that out laws discrimination in terms of race, place of origin and tribe is highly problematic and controversial. The reason is that, mother tongue is not always equal to ethnic origin, tribe, race, place of origin and colour. Section (23), subsection (1)(a) and (b) and subsection (2)(a) and (b) could have been the best basis for challenging the unconstitutionality of section 62 of the 1987 Education Act as Amended in 2006. Thus given the stipulations of the constitution of Zimbabwe and the 1987 Education Act as amended in 2006, the Tonga language community and other official minority language speakers have very little or nothing to fall back on in

terms of meaningful guarantees if they feel their language rights and educational linguistic human rights are violated. The marginalisation of the Tonga language to a greater extent is attributed to the constitution of Zimbabwe and policy circular which are weak, neutral and full of escape clauses which do not provide an enabling environment for their teaching. However, the current constitution of Zimbabwe (Amendment (number 20) Act 2013 recognizes sixteen officially recognised which are Chewa, Chibarwe, English, Kalanga, Khoisan, Nambya, Ndau, [Isi]Ndebele, Shangani, [Chi]Shona, Sign language, Sotho, Tonga, Tswana, Venda and Xhosa. The binding language clauses contain firm, strong and obligatory decisions expressed through the use of the word “must” except in subsection (2) of section, (6) where the clause contain an escape clause “may”.

Evidence from documentary analysis reveals that marginalisation of the Tonga languages in Zimbabwe originated from the policy directives guiding the teaching and learning of official minority languages. The reviewed documents have revealed that ChiShona, IsiNdebele and English are extensively promoted at the expense of Tonga and other minority languages in Zimbabwe. There is an unequal treatment in the promotion of major and minor languages. In as much as the policy documents seem to be giving the impression of accommodating official minority languages in the curriculum in Zimbabwe, they are overtly and covertly underpinned by the philosophy of linguistic homogenization and assimilation of these language groups into the dominant groups (Ndlovu, 2013). The policy documents like the Director’s Circular Number 26 of 2007, The Secretary’s Circular Number 3 of 2002 and Circular Number 1 of 2002 clearly play the subtle policy of assimilating minority groups into the dominant language groups into the dominant language groups of Zimbabwe. This is so because it stipulates that:

All the provisions for teaching the language are in place and are continually being upgraded to meet the challenging demands.... It has already been amply proved that the new syllabi for [Chi]Shona and [Isi]Ndebele can be learnt by all school children regardless of ethnic origin. Further adjustments are underway to ensure that the languages are suitable for any child regardless of their mother tongue.

Thus, in some cases, the policy documents are seen as counter-productive to the development of Tonga and other minority languages of Zimbabwe. This is so because multilingualism is

seen as a major barrier to national unity, competing languages are deliberately and subtly accorded low status of optional/additional subjects or afforded the opportunities to be taught under strict conditions which make their teaching impossible or take off at a snail's pace. The policy documents discussed in question led to the marginalisation of the Tonga language and other minority language groups in Zimbabwe in that they empowered ChiShona, IsiNdebele and English with the allocation of increased institutional and functional space as well as status at the expense of the official minority languages which they purport to promote (Ndhlovu, 2008; Makoni 2011). These policy documents, it is worth noting, mainly serve the interests of the dominant groups of expanding their political and geographical central over the minority language groups of Zimbabwe. The curriculum space for Tonga is not guaranteed because of escape clauses in the policy documents produced by the government of Zimbabwe.

5.3.2 The constitution and linguistic rights

Research findings from the different stakeholders, especially educators and school heads, show that people are generally aware of their language rights as enshrined in the constitution of Zimbabwe. The following languages namely Chewa, Chibarwe, English, Kalanga, Khoisan, Nambya, Ndau, IsiNdebele, Shangani, ChiShona, sign language, Sotho, Tonga, Tswana, Venda and Xhosa are the officially recognised languages of Zimbabwe. The constitution of Zimbabwe Amendment (No. 20, 2013) further submits that no child in Zimbabwe *shall* be discriminated against on the grounds of his/her race, place of origin, national ethnic group, political opinion, colour, creed or gender. The state is also obliged to promote and advance the use of all languages used in Zimbabwe including sign language. It must also ensure that suitable conditions for the development of all official languages are guaranteed. The promotion of all official languages is captured well in the constitution and all official minority languages have protection in case their linguistic and educational rights are fringed upon. An interviewee in the research undertaken argued that it was not enough to only recognise languages in the constitution without allocating resources for their development. The participants submitted that no language must be allowed to dominate other languages. There is need for a paradigm shift in the way the indigenous languages of Zimbabwe are treated in practical terms. The participants argued that they were aware of the constitutional provision of their language rights

but were not happy with the pace at which the Tonga language was being treated in the curriculum because of the non-availability of educators and other necessary resources which encourage the smooth development of the recognition of the Tonga language as an official language. The following statement from interviewees was typical of many such responses:

The constitutional recognition of Tonga is a step in the right direction but we want teachers for our language.

The people of Binga are aware of what is in the constitution but have no faith in the implementation of this provision. Most of the officials and some educators included are not aware of the statutory instruments in place to promote the teaching and learning of Tonga in the schools. It was also highlighted that the constitutional recognition of Tonga is seen as a good move towards an all-inclusive Zimbabwe because the Tonga people's participation in nation building and everyday life activities and socio-economic development under ZIMASSET is to be enhanced and guaranteed. The sentiments raised by the participants during interviews confirmed what was highlighted in questionnaires. The participants want a constitution that encourages the preservation of each and every one of the world's languages taking multilingualism as a resource and not as a budding problem which must be nipped in the budding phase. The Tonga people who participated in this research revealed that they want their language to be at the centre of the development process in Zimbabwe.

It also came out that the phrase *Officially recognised* in the constitution is vague and an escape clause on the part of government. It does not give the government an obligation and mandate to ensure the promotion of the Tonga language. The inconsistencies in the wording in national policy documents lead to confusion among policy implementers. This is so because of lack of clarity on the official position and status of local languages especially Tonga in the curriculum. The lack of clarity in policy documents and the constitution calls for the need to have a clear written language policy enacted by the government so that the country may have a point of reference to issues to do with language development and promotion in the schools dotted all over the country. Vague and unclear terms in policy documents are not good for the country since they encourage non-compliance among the different stakeholders in Zimbabwe.

Whereas Chapter One, Section 6(3) states that the state and all institutions and agencies of government at every level must (a) *ensure that all official recognised languages in Zimbabwe are treated equitably* and (b) *take into account the language preferences of people affected by government measures or communications*. It is not clear whether those responsible for executing and implementing this are state agencies or ordinary people. It is an unequivocal declaration that official recognition of a language does not necessarily translate to actual practice because like a blue print, this might be there on paper for a lot of years without any practical action being taken. There is need for the different stakeholders in language promotion to be highlighted and conscientised on the roles of the different stakeholders for the Tonga language to be fully promoted at all levels.

5.3.3 Philosophy in the policy documents

The research also established that one major factor which also contributed to the marginalisation of the Tonga language to the philosophy in the policy documents. The national ideology of Zimbabwe is nation building which promotes the assimilation of weak languages by the so called dominant language groups. Language is used by those who wield power to advance collective consciousness. As propounded by Verhoeven (1997:403) chances for education in a minority language are very limited where the general policy is directed towards assimilation, but good where the development of ethnic identities is tolerated and promoted. In the case of Binga chiefs and the government of Zimbabwe, the director's response in this position paper (RE: Response to the Binga chiefs concern on the teaching of the languages) the then Ministry of education, Sports, Arts and Culture stated that:

... all schools in Zimbabwe are expected in line with the national vision, to teach first and foremost, the three main languages. The vision states that, "Zimbabwe shall emerge as a United, Strong, Democratic, Prosperous and Egalitarian Nation with a High Quality of life for all Zimbabweans by the year 2020" (p2).

...Learners in the Mashonaland areas should learn and speak English, conversational IsiNdebele and ChiShona. Similarly, learners in the Matebeleland areas are expected to learn and speak English, IsiNdebele and Conversational

ChiShona. It is expected that this will result in the much needed unity as all our people will better understand each other (p3).

To the government, national unity is forged through ChiShona and IsiNdebele. This argument does not recognize unity in diversity by accommodating minority language speakers. The non-recognition of minority language speakers in the education system led to a greater extent to the marginalisation of the Tonga language in the education system. The government of Zimbabwe in its policy circulars chose to ignore the rich cultural diversity of country by attempting to disregard the existence of what they deemed to be minority languages. (Mumpande, 2006). The philosophy in the policy documents by the government was to foster economic development through the English language which is the language of business. The other major philosophy of the government is to promote and develop a national culture through ChiShona and IsiNdebele. This is so because, Zimbabwe is broadly defined in terms of Mashonaland and Matabeleland provinces.

5.4 Perspectives from participants

The following are some of the essential viewpoints of respondents.

5.4.1 The hegemony of Ndebele in Matabeleland

The Ndebele language is the dominant language in the Western part of Zimbabwe which is popularly called Matabeleland. The hegemony of the Ndebele language is traced to the recommendation by Clement Doke in 1931 when he was called to unify the ChiShona dialects. The ChiShona language was given dominion in the whole of Mashonaland and that only IsiNdebele was to be recognized in the whole of Matabeleland (Muzondidya and Ndlovu, 2007) and the Ndebele language was supposed to be taught in all schools in Matabeleland. This is what Nyota (2013) calls the Doke tragedy because, Doke as a linguist failed to recognize the presence of fifteen other languages which are spoken in Zimbabwe. The speakers of the minority languages which were not recognized by Doke had to identify themselves with either ChiShona and IsiNdebele and this was the genesis of the marginalisation of the Tonga language in Zimbabwe. The hegemony of Ndebele as a killer language was also confirmed by the interviews during focus group discussions with school heads. As noted by Ranger (1985)

after the 1896 revolt in Matabeleland, Rhodes wanted to pacify the Ndebele people and this was to be done through giving them supervisory roles and duties in industries ahead of other ethnic groups in Matabeleland. This development resulted in most ethnic groups in Matabeleland such as the Kalanga, Venda, Tonga, and many others identifying themselves as the Ndebele. Ranger (1985) cited in Bonde (1994:8) postulates that:

Under such circumstances, thousands of job seekers in the town and elsewhere claimed Ndebele identity, regardless of whether they come from areas as far from the sphere of the Old Ndebele state or from subject groups which had begun to assert independence from Ndebele rule after 1896.... Missionary work on language also helped add an intellectual depth to the emergent wider Ndebele identity ... Hence in many places, children whose parents spoke other languages were taught IsiNdebele in mission schools, and for them, IsiNdebele became the language of history and culture.

The researcher quoted Bonde (1994) a number of times to justify why and how the hegemony of the Ndebele language has led to the marginalisation of the Tonga language in Zimbabwe. Non-Ndebele speakers had to abandon their languages in preference of IsiNdebele so as to get the benefits attached to being Ndebele. Missionaries around Matabeleland also worsened the plight of minority language speakers because they used IsiNdebele to preach the gospel. The Ndebele language was also taught extensively in the mission schools dotted around Matabeleland. The Ndebele language is a killer language (Batibo, 2005) as it prevented the development of the minority languages. This development was highlighted by the participants during focus group discussions and it also emerged from the documents that were consulted as alluded earlier. During interviews with participants, it also emerged that there are many people who were Kalanga, Tonga, Sotho and speakers of other minority languages in Zimbabwe who were happy to be identified with the Ndebele language or as Ndebele because it is considered a superior language in Matabeleland. The current position in which Ndebele is seen as a dominant language in Matabeleland can be attributed to the colonial legacy and has greatly led to the marginalisation of the Tonga language in the education system in Zimbabwe. The hegemony of Ndebele as highlighted by one of the education officers which also contributed to

the further marginalisation of Tonga in the curriculum is seen in the appointment of education officers for school subjects at district, provincial and national level. The participant submitted that ZIMSEC and CDU are supposed to have a Tonga focal person unlike having the languages bunched under one group of languages. Minority languages have one education officer responsible for them at ZIMSEC and CDU levels. This has further contributed to the under development of the Tonga language. The participant submitted that it is crucial for the Tonga language to have its own education officers responsible for its teaching, research and development in the schools unlike the case today where Tonga and all other minority languages in Zimbabwe are manned by one education officer.

5.4.2 Colonial language policies

The research established that the marginalisation of Tonga was also caused by colonial language policies adopted by the British. The language situation Africa has today been shaped by the former colonial masters. Zimbabwe, like any other country's linguistic situation is shaped to a large extent by its colonial past which was shaped by the British. The British did not discourage the use of African languages in private domains and for purposes of functional literacy, English was promoted as the language of all important public domains such as public administration, Justice, education, science and technology. The ultimate effect of the colonial language policy of the British was to give pride of place to the English language and in the process, undermine and marginalize the indigenous languages on the African continent especially those designated as minority languages like Tonga in the case of Southern Rhodesia. As a consequence of colonialism, the existing language policies and practices in education, communication, administration policies and development in most of Africa have their roots in the colonial experience (Bamgbose, 1991; Mazrui and Mazrui, 1998). The colonial experience according to Nyika (2008) resulted in the marginalisation and stigmatisation of the endoglossic languages which were branded as mere dialects, idioms, vernaculars or patois. From the focus group discussions, interviews and the questionnaires that were administered, it came out clearly that the marginalisation of Tonga in the education system emanated from the language policy that was practiced by the British in Southern Rhodesia, The Tonga language's position was further exacerbated by the hegemony of Ndebele in Matabeleland region. Batibo (2005)

developed a triglossic structure model to describe the general pattern of language use and policies by all the former colonial powers which motioned the position of minority languages.

Table 5:5 Typical triglossic structure of language use in an African country

H	Ex Colonial Language	
L	Dominant Indigenous Language	H
	Minority Language	L

Key: H=High code

L=Low code

Source: Batibo (2005:18)

As the above figure shows and as noted by Nyika (2008:111), in most African countries the language use pattern is such that at the top is an ex-colonial language which in most cases usually hold and wield official status power and is the language of higher education, science and technology and official government business. The ex-colonial language tends to monopolize all the secondary or high level domains and is therefore the most prestigious, In the middle, we have a major endoglossic language, normally demographically dominant because of the higher number of speakers and socio-economically prestigious, serving as a Lingua-Franca. All minority languages, which are socio-economically marginalized, occupy the lowest level. In Zimbabwe, the positioning of Tonga in the last/lowest strata has led to the marginalisation of the Tonga language. In the case of Zimbabwe, it is the positioning of the minority languages at the lowest ebb which is being contested by the Tonga people through TOLACO and ZILPA. The Tonga people are challenging the provisions of the colonial language policy as enshrined in the 1987 Education Act as segregatory and discriminatory because it has marginalized them by peripherising their language. This is because, it does not recognize the Tonga language since it is not offered at all levels in the Zimbabwean education system save for the primary sector where it has been examined since 2011.

The British in Southern Africa introduced their language as the linguistic tool of colonial administration and power. The syllabi were designed skillfully in such a way that it portrayed

the settlers' culture as the epitome of civilization (Gudhlanga, 2005). In the then Southern Rhodesia, English was seen as a prestigious language and viewed as a gateway to success. Supremacy was given to English at the detriment of the endoglossic languages. In Southern Rhodesia, students were forced to speak English and ended up adapting and adopting a foreign culture. The adoption of English as a dominant language had its roots in the work of Doke (1931). The British had experiences from other colonies they had occupied of large nations that spoke one national language and they wanted to create similar nations in Africa, which led them to sideline other languages of Zimbabwe.

The British did not see the value of the so-called minority languages. This was the case with the Tonga language which was labelled as minority language and this is the genesis of the marginalisation of the Tonga language. It was the British's desire to group languages which led them to invite Clement Doke, a renowned linguist, to come and help them standardize the ChiShona language. It is worth noting that the missionaries had been facing a lot of challenges in writing the ChiShona language. Irrespective of the colonial governments' attempt to eliminate indigenous languages, missionaries on the other hand standardized, developed orthographies and promoted mother-tongue education in most African languages, even though the major drive was evangelical. This is so because the missionary education did not go beyond the 3Rs which are **R**eading, **wR**iting and **aR**ithmetic. Doke was able to produce a report which was to shape the linguistic landscape of Zimbabwe. The most affected and casualty of Dokes' work were the so called minority languages because ChiShona was to be taught in the whole of Mashonaland and IsiNdebele in the whole of Matabeleland. Doke in addition to the categorization of Africans into distinct groups, the British also divided the country into ethnicised administrative units: Mashonaland for Zezuru speaking Shonas, Matabeleland for Ndebele speaking groups, Masvingo for Karanga speaking groups, Manicaland for the Manyikas. Muzondidya and Ndlovu (2007:278) commenting on the British policy on language in the then Southern Rhodesia had this to say:

Many groups, especially those speaking minority languages, were lumped into these ethnicised administrative units and their alternatives identities ignored. The colonial state did not only categorize the country's nationals in terms of the

geographical places of origin but also enforced their identities through what the renowned Ugandan scholar, Mahmood Mamdani has called it an “ethnic citizenship” regulated through a “regime of ethnic rights”.

The colonial establishment set by the British in Southern Rhodesia in 1896 meant the dominance of English in all facets of life. ChiShona and IsiNdebele were given national status and were supposed to be used by Africans in their private domains. The other languages (minority languages) were not recognized as linguistic substitutes. The speakers of minority languages had to identify either with ChiShona or IsiNdebele. To exacerbate this plight, and position of minority languages, they were not supposed to be taught in either Mashonaland or Matabeleland. The Doke legacy thus disrupted and stunted the growth and development of the so called minority languages of Zimbabwe. It seems Doke (1931) was guided by the administrative division of the country into regions which did not consider linguistic differences within those regions but imposed dominant languages in those administrative areas. It is clear that all, all these policies and developments resulted in the marginalisation of indigenous languages in Zimbabwe. The use of English alienated black children from their culture since language is an embodiment of cultural values and symbol of identity (WaThiongo 1986). Gudhlanga (2005:55) posits that, “If a language is denigrated then the culture embodied in that language is also denigrated”. Of importance in this study is the fact that, the colonial language policies did not only denigrate minority languages of Zimbabwe, it also leveled the speakers of the minority languages because you do not only level a language, you also level the speakers of the languages concerned.

The Africans in Southern Rhodesia under the British rule had no choice but to learn the language of the colonial master and most of the times, Africans or natives did not have lessons in indigenous languages. In the then Southern Rhodesia, [Chi]Shona was introduced as a subject at O’ Level in 1957 for Group B schools in high density areas and [Isi]Ndebele was introduced in 1967. In former Group A schools, [Chi]Shona was introduced in 1964 and Zulu instead of [Isi]Ndebele was introduced in 1977, and subsequently Ndebele in 1979. The first group of Shona students enrolled at the University of Rhodesia in 1963 and for Ndebele in 1968 (Gudhlanga, 2005). It is worth submitting that, even though ChiShona and IsiNdebele

were introduced in schools, it should be categorically stated that they were not taught by qualified educators hence their peripherisation caused by the colonial language policies.

According to Chiwome and Thondhlana (1992), ChiShona educators were often chosen on the basis of their spoken competency rather than their professional training. White untrained second language learners often considered themselves competent enough to teach ChiShona. Indigenous languages (ChiShona and IsiNdebele) were offered as options to French or Latin. For the love of adventure and prestige, it should be pointed out that students often opted for foreign languages. Minority languages were of no interest to the British and their missionary counter parts. It is noteworthy that the marginalisation of the Tonga language has its roots in the colonial period and has been perpetuated through the post-colonial period. Bonde (1994) cited by Nyika (2008:130) questions why the minority languages were of no interest to the missionaries. It is reported that Doke (1931) told early Kalanga intellectuals that, “They would have to translate the Bible themselves if they ever wanted to read the scriptures in their own dialect” and that it was only in 1957 that the four Gospels and the Acts of the Apostles were published by the British and foreign Bible Society (Bonde, 1994:8). From the colonial period through the post-colonial period, there have not been enthusiastic historians or linguists among the minority language groups to undertake orthographic research and to develop literature in these languages. In other words, the current situation in which ChiShona and IsiNdebele are the dominant endoglossic languages in Zimbabwe can thus be attributed to the colonial language policies which were put in place by the colonial masters. This observation was echoed by the participants during focus group discussions and it dovetails well with documents that were analysed.

The British in the colonies they occupied suppressed indigenous languages based on the monolingual ideology which state that heterogeneity of languages retards economic development hence the pursuit of assimilationist policies Phillipson and Skutnabb-Kangas (1995). The British had negative attitude and perceptions about African languages. The British saw Africans as a people without a language, they specifically saw minority language speakers as people who could only howl hence the development of the monolingual ideology. Bamgbose (1991:37) deciphers that:

It is said that language diversity slows down economic development, by, for example, breaking occupational mobility, reducing the number of people available for mobilization into the modern sector of the economy, decreasing efficiency and preventing the diffusion of innovative techniques.

This attitude which was adopted by the British in Southern Rhodesia led to the undervaluing of the minority languages by peripherising them. The colonial experience has thus bequeathed to Africa a language ideology in which multi-lingualism is viewed as a problem that threatens national integration, national development as well as the provision of good education to the Africans. Commenting on the colonial language policies in Africa, Phillipson and Skutnabb-Kangas (1995:277) opine that:

On the other hand, French and English were glorified, French as the language of reason, logic and human rights, English as the language of modernity, parliamentary democracy, technological progress and national unity.

It was revealed by participants during interviews and focus group discussions that this attitude by the former colonial masters and by the British in particular, contributed significantly to the further marginalisation of the Tonga language. This is so because the British viewed multi-lingualism as a threat to the status quo which would divide the nation and slacken national development, hence the development of indigenous minority languages was anathema. It is crucial to note that attitudinal factors in favour of colonial languages and dominant African languages diverted the attention, love, involvement and loyalty to the minority languages in Zimbabwe. All African languages were seen as viable options and not fit for promotion by the British government. The British policy on indigenous African languages especially the minority languages was a heavy blow to the development of these languages. This was also highlighted by participants during focus group discussions and questionnaires that the policies were put in place by the British marginalized and retarded the growth of the Tonga language. There is need for a paradigm shift on the part of the government so as to rescue the Tonga language from further marginalisation.

5.5 Results from focus group discussions, interviews, observations and questionnaires

This section presents views of respondents.

5.5.1 The general view

There is a multiplicity of factors that contribute to language endangerment in Africa and Zimbabwe in particular with reference to Tonga. Some authors who have investigated factors that contribute to language endangerment are Grenoble and Whaley (1998) and Crystal (2000). They concluded that these factors can be grouped under macro and micro factors. Batibo (2005) avers that African languages are generally marginalised and restricted to the primary domains while the foreign languages like English and French are accorded high statuses in education, administration of justice as well as the mass and electronic media. This observation correlates well with the information that was gathered from participants with the literature and the various articles that were reviewed in the literature review section (see Chapter Two). On the contrary, most of the African languages would be designated as minority languages in view of their relative demographic, political and socio-economic inferiority. Batibo (2005) identified two possible situations that contribute to language endangerment and death in Africa. The first situation is when the weaker language (minority language) is subjected to pressure from the stronger language. The pressure according to Batibo (2005) could take the form of political domination, socio-economic attraction or social gain. This is so because in the words of Mumpane (2006:3), “English is fast becoming the indispensable language of communication throughout the world ... this is because it is viewed as a language of technological revolution”.

It was revealed by participants during focus group discussions, and interviews that the hegemony of Ndebele was one of the chief factors that caused the marginalisation of Tonga in the education system in Zimbabwe because Ndebele was not offering the Tonga language the curriculum space that it strongly needed and desired. One participant during focus group discussion said:

The Ndebele language is negatively affecting us in Binga. Its domineering factor has reduced the Tonga language. It is like having two bulls in one kraal (Ndebele

and Tonga). Evidently one is bound to lose out. Our language has been given a second fiddle by this “foreign” language being imposed on us.

In this case, the marginalisation of the Tonga language has its genesis from the Ndebele language which was imposed by the then colonial system. The Tonga people are against the use of Ndebele in Binga district because they regard it as a killer language. This was also echoed by Mumpande (2006:21) who avers that:

The Tonga people wanted the issue of their language brought to the attention of parliament and ministry of education. They argued that it was being eclipsed by [Isi]Ndebele and [Chi]Shona and consequently that their identity was at stake. As they saw it, the laws relating to the education system and the language policy had to be amended.

The second situation which leads to language endangerment in Africa is when the speakers of the weaker language see many advantages in joining the speech community of the stronger language. A speech community according to Crystal (2000:437), “is a group of people, identified regionally or socially, who share at least one language or variety.” In other words, a speech community is a group of speakers of the same language or dialect whether located in one geographical area or spread over a given area. When speakers see many advantages of joining a stronger language, the speakers of the weaker language may not resist the dominant language, but abandon their language totally in favour of the other as a strategy for integration. According to Batibo (2005:21), the dominant language:

... Would normally have some form of prestige either or really (in a specific area within a country), nationally (within a given country), or regionally (across national borders). They would attract second language learners because of the socio-economic promotion, access to wider communication and their demographic superiority.

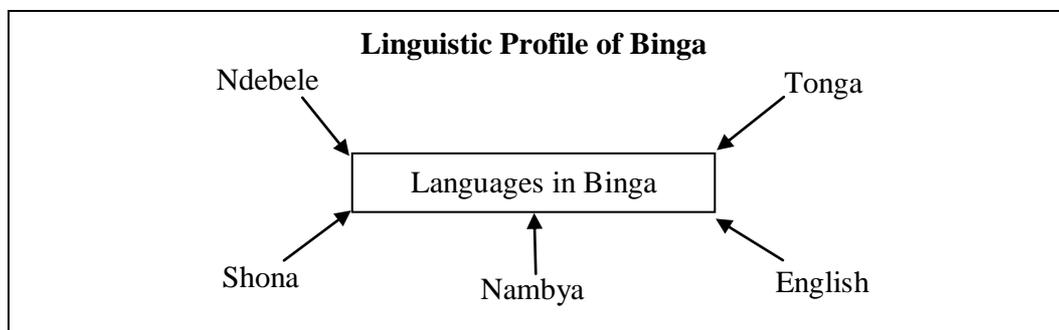
This situation places minority languages at the mercy of the dominant languages. In this regard, Skutnabb-Kangas (2000) identified cultural and linguistic imperialism as a major factor

that contributes to language endangerment in Africa. This resonates well with Crace (2002:13) who argues:

Economic imperialism has gone hand in hand with linguistic imperialism as people abandon their mother tongues in favour of the globally dominant English, Spanish, Arabic, Chinese, French (and) Russian.

Thus, the linguistic landscape has always been in the process of change. The process of change has thus caused languages to assimilate, languages to be extinct or to expand to cover many nations, if not entire regions of the globe. What is of concern to linguists though, is the rate at which some languages are now being “artificially” pushed into extinction. Linguistic imperialism is expanding through the massive assimilation of minority languages and cultures through education. The linguistic profile of Binga district which was highlighted by the district schools’ inspector, education officers and school heads during interviews and focus group discussions is shown below:

Figure 5:1 Linguistic profile of Binga



Source: Own Creation

IsiNdebele, ChiShona, Tonga and English fight for recognition and domination in the education system. The linguistic fight is seen especially amongst the indigenous languages of Zimbabwe. From the interviews the two national languages, IsiNdebele and ChiShona, dominate the weaker languages because of the perceived benefits attached to these languages for the school pupils. Multilingualism is usually perceived as a barrier to nation building, national integration, unity and identity and a threat to the unity of the state by the dominant languages (Dorian, 1998; Coulmass, 1999; May, 2001, 2006; Kamwendo, 2005; Ndhlovu,

2005, 2009). Multilingualism is seen as a barrier because competing languages are deliberately and subtly accorded low status and prestige. This is the position of Tonga language in Zimbabwe. It was revealed during focus group discussions which were done that the Tonga language is denigrated because it is not offered at all levels by the school system. As was rightly, noted by Ndlovu (2013:19):

The teaching of such languages (minority languages) is allowed under stringent conditions which ultimately make their teaching impossible or very minimal.

This is so because covert and overt language in education policies are declared and implemented to secure the status of the national language and to assimilate or suppress minority languages. Minority languages in extreme cases are given no or little rights and curriculum space. The adoption of a national language endangers socially, politically and economically less powerful languages like Tonga which has a small number of speakers as compared to IsiNdebele in Matabeleland. The tendency to neglect minority languages is often a result of the promotion of strong national languages (Daoust, 1997; Kaplan and Baldouf, 1997; Crystal, 2000; Batibo, 2005; Makoni, 2011). Education has often played a key role to facilitate and at times enforce the transition to a majority national language. If one or two dominant languages are emphasised in the school curriculum as is done in Zimbabwe where ChiShona and IsiNdebele are national languages and are strongly enforced by acts of parliament, speakers of other languages (minority languages) are forced to speak and learn the dominant languages through the medium of the dominant languages. Support to the national language in public education is an important means to promote the national language. The support usually leads to the linguistic and cultural assimilation by minorities and a shift to the national languages. National languages are seen as languages of power by the speakers of minority languages hence they adopt them at all cost.

The interviews that were carried out with research participants indicate that a minority group, whose children attend school in a non-mother tongue environment, usually cannot reproduce itself as a minority. The reason is that, classrooms are significant sites for the production and reproduction of cultural and linguistic identity. Languages are the vehicles through which cultural experiences are accumulated, stored and transmitted from one generation to another.

With each newly acquired language one acquires a new soul. Cultural assimilation through education bears the greatest responsibility for pushing some languages to the periphery and to death. As was noted Safran (1999:78), “As nation states are built, ethnic languages are replaced by national languages”. One can safely submit that ethnic languages which are normally spoken by a few people are always disadvantaged by the national languages with so many speakers because of inferiority complex. Minority language speakers do not see the social and economic value of using their languages in some situations, if their languages are not given official positions like languages of administration. This is why the Tonga people advocated the use of Tonga in most aspects of life. Minority language speakers tend to harbour negative attitudes against their languages. According to Phillipson (1992:95), one way to forge unity in sovereign states is to select one or more languages as official and national. Most people tend to identify with the national language. Most nation states regard a common national language as very crucial and central to their national building policies and implement policies and language measures accordingly. This is the position in Zimbabwe where ChiShona and IsiNdebele are given national status and English is given the status of an official language. The minority languages of Zimbabwe are recognised but should be used mainly in areas where they are predominantly spoken and understood. This is a sure way of peripherising the minority languages since they are seen as community languages. According to Tollefson (2002:16), “The process of language policy making and planning may in itself be seen as the institutionalisation of a language as basis for the distinction among social groups”. This is so because language policy is a policy to position language within social structures to determine who has access to political power and economic resources. Those groups whose languages are supported by the policy have better access to cultural resources and education and implicitly to upward social mobility (Bangbose, 2000; Ferguson, 2006; Rassol, 2007). This observation corresponds with the information from participants and the literature that was reviewed. Participants highlighted that the Tonga language is not given the curriculum space it needs as is done to IsiNdebele and ChiShona.

5.5.2 Impact of the British attitude towards African languages

British attitude towards African languages or towards indigenous and non-dominant languages is a major factor that contributed to language death in African countries. British attitudes have been prominent in killing African languages as was rightly noted by Kuter (1989:81) who postulates that indigenous and non-dominant languages are seen as:

a peasant patois, unable to ensure communication even with the neighbouring village, even more incapable of expressing the modern world – the world of tractors, automobiles, airplanes and television, a language only good to talk to cows and pigs. From that you get the refusal to transmit this language to children – a language considered to be a burden, a handicap in social promotion, a source of humiliation and shame.

Given such stigma and stereotypes attached to African languages, Europeans even though they tapped resources from Africa, were not eager to develop African language hence logically contributing to their death because these languages are associated with being inferior, less viable and the language as being full of redundancies and unnecessary repetition. Europeans saw Africans as people without a language, people who could only howl at each other (Sasse, 1992). European attitude presented a direct danger to the African languages especially the non-dominant languages like minority languages. Sasse (1992) further submits that Europeans cultivated a spirit where Africans saw their languages as a sign of backwardness and a hindrance to making improvements in social standing. The danger manifests itself in diverse contexts including post-colonial states in Africa where the colonial powers influenced the linguistic status quo through language policy (Nyika, 2008). For Dorian (1998), European attitude towards indigenous and non-dominant languages has led them to adopt language policies that undermine even the humanity of the subordinate people because you do not only level the language, you also level the speakers of the languages concerned. This is why African languages are not recognised by supra organisations like the United Nations. The UN only recognises those dominant languages in the global village like English, French, Spanish, Portuguese, Chinese and German. Participants during focus group discussions echoed that the

attitude of the British towards Tonga relegated it to the periphery and this contributed greatly to its marginalisation.

For Dorian (1998:10) cited in Nyika (2008:39) also characteristic of the western language ideologies is, “a belief in a linguistic survival of the fittest, a social Darwinism of language” which “encourages people of European background to assume a correlation between adaptive and expressive capacity in a language and that language’s survival and speed”. This is a self-serving but widespread belief not only among prominent languages like English, French and Spanish but also among speakers of smaller, standardised and state promoted languages of Europe. In Zimbabwe for instance, ChiShona and IsiNdebele are promoted more than Tonga and any other indigenous languages but this is done at the detriment of the minority languages who are crying for curriculum space and recognition. ChiShona and IsiNdebele are the “big brothers” in the linguistic war of Zimbabwe these two languages thwart the efforts of minority languages because of colonial hegemony which promoted these two languages. As such, the Western language ideologies and attitudes present a direct danger to non-dominant languages like Tonga. The danger manifests itself in diverse contexts including post-colonial states in Africa where the former colonial powers influenced and are still influencing the linguistic status quo through language policies which suit their needs to the extent of financing for the promotion of the dominant languages in the global village so as to maintain the colonial legacy.

From the information that was gleaned from focus group discussions, interviews, observations and questionnaires, attitude is seen from three levels which are attitude from outside Africa, and attitude from Africa that is Zimbabwe in particular which is seen through colonial language legacy left by the British and attitude of the Tonga speakers who do not realise the value of their languages because of the colonial education legacy. The British were able to inculcate in some of the educated elite the tendency of looking down upon their languages. Most of the administrators perpetuate policies left by the British in the education system in Zimbabwe as argued by participants. This is so because some education administrators are not aware of the importance of the Tonga language. This language was useless to the British hence did not attach value to it by not offering it as a subject in the school curriculum. The attitudes

of the British were further exacerbated at independence in 1980. Unlike other Southern African countries, Zimbabwe at independence chose to ignore the rich cultural diversity of the country by attempting to disregard the existence, teaching and learning of what they deemed to be minority languages. For thirty-one years after independence the Tonga language was denied the chance to be examined as a subject by ZIMSEC. This is so because, Tonga was first offered as a subject by ZIMSEC at grade 7 in 2011 and 2014 for the first time at Ordinary Level. The Tonga children were supposed to be taught in either ChiShona or IsiNdebele as required by the government as shown by the documents that were analysed during the data gathering process. In other words, the Zimbabwean government got carried away and forgot to treat the indigenous languages equally. The government was treating equal languages unequally and this led to the total marginalisation of the Tonga language in the education sector. This was naked discrimination on the part of government which has a mandate of uplifting language rights as enshrined in the Zimbabwean constitution. In return, it emerged from focus group discussions that the Tonga people through TOLACO lobbied for the teaching of Tonga taking it as a human rights issue which needed the attention of all stakeholders. Learners are supposed to be taught in their mother tongue so that they master concepts faster. The government of Zimbabwe then gave in by producing a circular in 2002 which allowed the teaching of Tonga and other minority languages in the schools from grades 1 to 7 (Mumpande, 2006).

What emerged from the interviews also correlates with what came from document analysis. Documents from ZILPA are against the unequal treatment of languages in Zimbabwe on the basis of the number of speakers or whatever reason. From document analysis, it emerged minority language speakers were not happy about the different statuses given to the indigenous languages by the government. Malaba, a member of the Kalanga Language Committee which is an affiliate of ZIPLA wrote a strong letter to the then Minister of Education (1989) complaining about the unfair treatment of minority languages. Malaba cited by Mumpande (2006:14) wrote that:

We are made to believe that the war of liberation was against suppression, oppression, discrimination and white minority domination over the majority

blacks. But after the attainment of independence the very government we fought to install turned around and labelled us “minority groups”. We are very bitter about this dehumanization and disparagement in the land of our ancestors.

It also emerged from the interviews, focus group discussions and questionnaires that the Tonga people were very much aware of the British attitude towards their language, but they were against the creation of a new attitude by the Zimbabwean government which was tailored at further marginalising the Tonga language so that it goes to the doldrums and become extinct and become history. The Tonga people wanted their language to be offered by the school curriculum at all levels starting with Binga and all other surrounding areas of Zimbabwe. This they did by monitoring the teaching of Tonga in the schools around Binga. Anyone who was against the teaching of Tonga in the schools was seen as an enemy and some school heads lost their jobs because of their non-compliance.

5.5.3 Impact of African attitudes towards indigenous languages

Evidence from focus group discussions and questionnaires revealed that some African people do not see the value of their languages. Some Africans think their languages are incapable of expressing ideas and concepts clearly. They see African languages as languages which are not languages of science and technology. A study which was carried out by Batibo (2005:54) captures it clearly when he avers that:

Minority language speakers tend to develop negative attitude towards their mother tongue, not only because of the often painful historical legacies but also because of the lack of socio-economic opportunities its use is perceived to offer, and they may consider it advantageous to adopt the more widely used language for their children’s education, job seeking and wider communication.

From an African perspective, the dominant indigenous languages also pose a threat to the minority languages. People who want to positively participate in socio-economic development and function productively and efficiently must be able to use the dominant languages. This is so because, the higher the status of a language, the more the speakers’ positive attitude towards it and the lower the status of a language, the more negative the attitude is. Language attitude of

the speakers plays an important role to strongly resist language shifts. Resistance to language shifts is usually possible if speakers have a positive attitude about their language and hold it in high regard. As long as the speakers find some socio-economic value in their language they will certainly wish to maintain it (Grenoble and Whaley, 1998; Crystal, 2000; Batibo, 2005; Ndhlovu, 2013). As Batibo (2005:28) has observed, in most African countries:

The dominant languages that are used as national media have gained so much status and weight that they are pushing the minority languages into a marginalised position.

This is the case because speakers of minority languages lose their loyalty to their languages as they learn and use the dominant language as a second language or even going to the extent of shifting to it at the expense of the mother tongue. Evidence from the documents clearly stipulate that ChiShona and IsiNdebele are compulsory subjects in primary and secondary education and should be taught to all learners if they want to function productively and efficiently in Zimbabwe. In other words, there are perceived benefits of joining a larger speech community. It emerged from questionnaires and interviews that the special positions that ChiShona and IsiNdebele enjoy in the school curriculum attract Tonga learners and speakers to shift to them and this is why they have literally banned the teaching of Ndebele in Binga. This was done to increase the chances of survival of the Tonga language. The teaching of Ndebele is enough pressure which was cited by participants during interviews as contributing significantly to the marginalisation of the Tonga in the education system. This resonates well with Ndlovu (2013:428) who opines that:

Language attitudes of the nation's education system embedded in the policy documents influence the way in which language is taught and used in the classroom. These (language) attitudes are possibly responsible for the prevailing language attitudes reflected by the educators and pupils.

This is an unequivocal declaration as all participants of this study indicated that there are no teacher training colleges that offer training in Tonga save for UCE but it has not produced any graduates which can equip the practising educators with the requisite skills to teach Tonga so that it reaches greater heights. The fact that there are no educators who are trained to teach

Tonga at present is a clear sign that the Tonga language is marginalised as compared to other languages in Zimbabwe. The government just declare policies and does not monitor their implementation. By so doing they will be doing a disservice to the Tonga language speakers and other minority languages.

In the words of former Cameroonian Minister cited in Bamgbose (1991:56):

Being so heterogeneous, so hopelessly fragmented and none of these languages being the vehicle of science and technology, we are forced, for all our pride, to seek unity among ourselves, to seek modern development through alien tongues. And our ambition should be to give those of our children who are able, the means to achieve great success in the use of foreign languages, to process over them the same mastery as their owners possess.

According to this Minister, the way forward is for the younger generation to continue to learn the ex-colonial languages well and appropriate them for their own purposes. What a defeatist view from an African policy maker and implementer who is expected to conscientise the ordinary people about the importance of their indigenous language. Bamgbose (1991:5) notes that for most African governments, “confronted with the colonial legacy and the difficulty of making a change, they may simply accept the situation as a *fait accompli* or they may remain indifferent”. The acceptance of the colonial linguistic status quo is evident in countries such as Zimbabwe and Zambia, where English is even more favoured than the indigenous languages (Ngara, 1982; Mparutsa et al, 1992; Chiwome and Thondlana, 1992; Nyika, 2008). English, French and Spanish to mention a few languages are called “modern languages” because they are languages of science and technology and they are used everywhere in the global village. To linguists, the question is, “What is modern about these languages?” These languages have the same purpose, characteristics and giving them labels is against the spirit of promoting them to the fullest. African languages on the other hand are stigmatised. These terminologies “modern” and “African” languages perpetuate the stigmatisation and marginalisation of African languages. The indigenous languages are said to have restricted access to knowledge and skills, low productivity and ineffective performance in the classroom and the workplace and inadequate political participation in the domain of governance. The perspective of members of

the community's elite whether they live locally or outside the communities has an influence on the demise of African languages. To comment on the role of the African elite, Bamgbose (2000) notes that from the lack of political will by those in authority perhaps the most important factor that impedes the increased use of African languages is lack of interest by the elite. According to Bamgbose, the elite is quick to judge that African languages are not enough developed to be used in certain domains or that the standard of education is likely to fall if ex-colonial languages are not used as media of instruction at certain levels of education. The elite argue that indigenous languages cannot articulate and capture African and world sensibilities and realities well as is done by the so called exoglossic languages. Ndlovu (2013:67) to further substantiate Bamgbose's argument argues that, "The African elite think indigenous languages are linguistically crippled and are incapable to be used in higher domains". This observation is an altruism if we look at some of the sentiments of the elite especially those who were educated in the West. As was rightly observed by Mumpande, some attitudes of African leaders/elite also contribute to the endangerment of African languages. Mumpande (2006:40) argues that an MP from Rushinga, L. K Dokora, stated that in his opinion:

The minority languages representatives, to be logical, should start the process of "unbundling" [Chi]Shona into Korekore, Zezuru, Karanga, Ndau, Manyika, etc. One wonders whether the time spent on debating developing indigenous languages would not be better spent ... The minority languages representatives should note that [Chi]Shona is not a language but a cluster of tribal languages that could be separated and made independent languages. We should rather use our resources on promoting scientific development ... and equip our children for technological advancement.

Thus, it is noteworthy that some elite can be gatekeepers when it comes to the development of African languages because of their attitude which is misplaced and misguided as can be seen from the MP's sentiments. Speakers of non-dominant languages' negative attitude towards their languages is also a key factor that also contributes to the endangerment of indigenous languages in Africa. Speakers of minority languages may view their languages as a sign of backwardness, barbarianism or a hindrance to making improvements in social standing. They

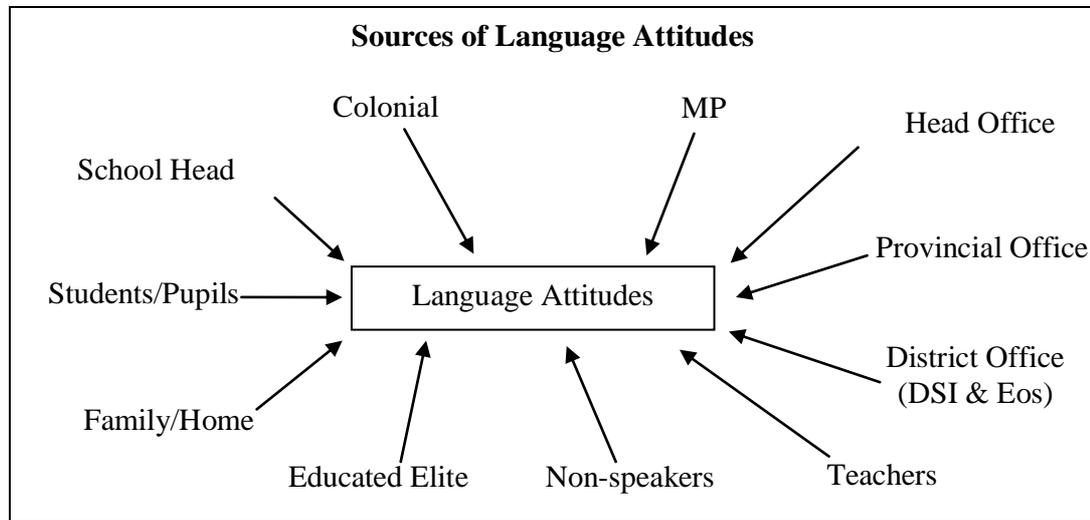
view African languages as languages of the poor and of no value and usually used by the uneducated. Kuter (1989:81) submits that:

It (African language) is a peasant patois, unable to ensure communication even within the neighbouring village, even more incapable of expressing the world – the world of automobiles, aeroplanes, television. A language only good enough to talk to cows and pigs ... A language considered to be a burden, a handicap in social promotion, a source of humiliation and shame.

This weird attitude and stigma on African languages by Europeans found its way into the curriculum through segregatory language policies by different colonial masters. African languages are viewed by Europeans as simpler languages than ex-colonial languages like French which has “complicated” grammar. This is exacerbated by members of the dominant languages who stigmatise the speakers of the non-dominant languages as being “stupid, lazy, barbaric and their languages as ignorant, backward, deformed, inadequate or even (in the case of some missionaries) a creation of the devil” (Crystal, 2000:84). Where non-dominant languages attract negative attitudes, speakers of these languages shift to the dominant languages with haste hence the death of languages in Africa. According to Nyika (2008), lack of access to the exoglossic languages is identified as contributing to their manipulation, discrimination and exploitation by ruling powers, giving rise to national division and conflict on issues of linguistic and cultural alienation all stemming from African attitudes, that of admiring foreign languages and looking down upon their linguistic heritage. This is also attributed to the fact that most of the indigenous languages on the African continent are not written down. The written language is more important than the spoken language for posterity purposes. If a language is written down, it can be passed from generation to generation which is so absent and is lacking in minority languages because these languages are not written down. Participants echoed that there is joy when an African child can express himself/herself in English. English is seen as the language.

During interviews and focus group discussions most participants revealed that attitude(s) emanates from the following stakeholders shown below:

Figure 5:2 Sources of linguistic attitudes



Source: Own Creation

School heads who are native speakers of Tonga revealed that the more positive the attitude of a head, educators and school inspectors is in the teaching of a language, the better for the school and the district at large. From focus group discussions it emerged that some heads have been labelled “tribalists” because they were championing the teaching and learning of Tonga at their schools and in Binga district as a whole. This is so because language empowerment programs in the schools are promoted and developed by educators in liaison with their heads, district office, provincial office and the head office. At the same time language programs in the schools are also destroyed by the educators as well because organisations are made by people and organisations are destroyed by people. The teacher’s accent during the lesson is very crucial for the development of a language since it can either promote or marginalise a language. The attitude of some educators poses problems for the development of the Tonga language. The interviewees argued that “without the basic conversational knowledge of Tonga, it is difficult to effectively teach Tonga in the schools.” In spite of this attitude, the importance of Tonga in the curriculum cannot be ignored by the government of Zimbabwe. This is so because the argument of the school administrators is not without foundation. For instance, an interviewee in the research undertaken argued that, “Most of the educators are not mother tongue speakers of the Tonga language. They are speakers of either IsiNdebele or ChiShona, the so-called major languages.” Pupils have nothing to emulate from the language

competencies of their educators hence its underdevelopment. It arose from the focus group discussions with school heads that one major cause of marginalisation of the Tonga language in the education system was the negative attitudes expressed by the different stakeholders. It was highlighted that some parents have a tendency of discouraging their children from learning Tonga because it does not take them anywhere since it does not give them opportunities in life. It was highly recommended by educators in their questionnaires that there was need for the different stakeholders to do their part so as to rescue the Tonga language from further marginalisation because of wrong attitudes.

The current Minister of Education in Zimbabwe when quizzed in parliament why minority languages are not taught and offered at all levels had this to say, “The government of Zimbabwe is not ready to offer examinations in most of the sixteen languages recognised by the new constitution due to shortage of textbooks and trained educators for those languages” (See *The Standard*, May 25 to May 31, 2014). In this case the researcher argues that the Zimbabwean government has not changed the language policy which favoured English and peripheralised ChiShona and IsiNdebele to national status. Minority languages of Zimbabwe are finding it difficult to penetrate all levels of the curriculum in Zimbabwe save for the primary sector where they are taught and examined up to Grade 7 level. One can also argue that recognising a language as obtainable in the Zimbabwean constitution is not a guarantee for offering a suitable environment for the mainstreaming of that language. Shangaan is offered at primary level but was not examined at Grade 7 level to date. The first Shangaan Grade 7 examination was in 2014. According to the ZIMSEC Acting Director, 2014, recorded the highest entry for minority languages since 2005. The position and number of Grade 7 candidates for indigenous languages is as follows:

Table 5:6 Number of Grade 7 candidates for indigenous languages

Subject	Number of Candidates in 2014
TshiVenda	2 142
Tonga	4 104
Nambya	738
XiChangana	1 410
IsiNdebele	52 551
ChiShona	261 665
Total	322 610

Source: The Sunday News, 28 September – 04 October 2014

Shangaan is also offered at University A at degree level. This was made possible by the cooperation between University A and the Venda University in South Africa. At secondary school level no Shangaan is taught and is not recognised as a subject by the Zimbabwe Schools Examinations Council (ZIMSEC). The state has to create infrastructure, enabling policy environment, provide funding and the necessary human resource base for the intellectualisation of the minority languages of Zimbabwe. The Zimbabwean school curriculum should be a replica of and tell the Zimbabwean story and sensibilities as portrayed in the new constitution. Zimbabwe boasts of the best literacy rate in Africa, making the country the envy of the world, yet programmes for some of the indigenous languages are in their infancy. The government of Zimbabwe is thus compelled to spell out core subjects in its language policy especially on indigenous languages. Ndlovu (2009) and Fishman (2006) argue that the decision on language of instruction and core/compulsory, optional/additional subjects and foreign languages are a key activity of government so as to put the position of minority languages clearly. This pronouncement by the government is also crucial so as to avoid labels such as tribalists.

5.5.4 Language policy

An important aspect which has been noted by many educators, school heads and education officers from focus group discussions and interviews that contributed to the marginalisation of Tonga in the education system is language policy. Wright (2004:61) defines language policy as, “efforts that seek to bring citizens to competence in the languages designated as national, official or the medium of education or subject”. Thus language policy are efforts by governments to solve specific language problems. According to Mwaniki (2004:243) a language policy is an aspect of “Language promotion”. Grin (2003:30) defines language policy as:

a systematic, national, theory-based effort at societal level to modify the linguistic environment with a view to increasing aggregate welfare. It is typically conducted by official bodies or their surrogates and aimed at part or all of the population living under their jurisdiction.

These definitions show that language planning is a political instrument to control people and is usually done and instigated by those in power and authority. The definitions exclude language planning by communities, non-governmental organisations, language associations, language activists and religious groups. The language planning in Zimbabwe at some point, especially before independence and the period just after independence up to 1998 excluded communities and language activists hence the death of indigenous languages. Zimbabwe does not have clear language policies but use acts of parliament and the 1987 Education Act as amended in 2006. According to Ndlovu (2013:1):

Zimbabwe has no explicit formulated and written language policy. The current Zimbabwean language policy elements and policy guidelines are enshrined and inferred from the following documents: The 1997 Position Paper on Zimbabwe’s Language Policy, The 1998 Report on the Formulation of a National Language Policy, National Language Policy Advisory Panel Report, The 1999 Report of the Presidential Commission of Inquiry into Education and Training in Zimbabwe, The Constitution of Zimbabwe (2013), The 1987 Education Act as Amended in 2006, The 1996 National Cultural Policy of Zimbabwe, The Secretary’s Circular

No. 1 of 2002, Policy Regarding Language Teaching and learning, The Secretary's Circular No. 3 of 2002, Curriculum Policy: Primary and Secondary Schools, The Director's Circular Number 26 of 2007, Policy Guidelines on the Teaching of Local Languages in Primary and Secondary Schools in Zimbabwe, RE: Response to the Binga Chiefs' Concern on the Teaching of Languages, The Zimbabwe Schools Examination Council's Examinations Circular Number 2 of 2011 and ZIMASSET document.

The absence of a clear language policy forces the people of Zimbabwe to articulate language issues differently because they attach different meanings to the different documents which they use as their language policy. A language policy is very crucial for guidance and monitoring purposes. A language policy will prevent the language experts from shooting in the dark. One participant from the focus group discussion that the researcher held blasted the absence of a language policy in the country by saying:

A language policy will give us identity as Tonga speakers and confidence to use it (Tonga language) and participate in all facets of life. The language policy will afford us as Tonga speakers to be creative in our own language, finding expression in art, literature and in education.

As Bamgbose (2000) rightly notes, language planning in Africa is mainly characterised by non-conformity with the aforementioned national processes of decision making. In most cases as we witnessed in Zimbabwe, because of pressure from TOLACO and ZILPA, decisions are last minute rushes taken in crisis situations. The government of Zimbabwe reacts to language problems. There is little time for thoughtful analysis and careful preparation and planning, this is why there is declaration without implementation on the part of the government. This was highlighted during interviews and focus group discussions. All former colonial powers had language policies that were characterised by subtle forms of antipathy and indifference because the indigenous people were given fewer opportunities to use their languages, because they had been officially marginalised by the language policies crafted by the former colonial masters. On the same note, Phillipson and Skutnabb-Kangas (1995:335) who cite the Organisation of African Unity (OAU) Inter-African Bureau of Languages posit that:

Years after attainment of political independence, the majority of African independent states have continued to practise linguistic policies inherited at the time of independence, where, on the whole, foreign colonial languages are more favoured than the languages indigenous to the African continent.

Further, Chebanne, Nyati-Ramahobo and Youngman (2001) argue that the postcolonial language policies adopted by the African countries after attaining independence greatly contributed towards the further marginalisation of the minority languages. This observation is applicable to Zimbabwe.

The most common scenario in the provisions of the language policies are such that non-dominant languages are not found in official domains such as in the media and education and the languages gradually disappear from the “serious” side of life, with religion usually the last domain to be affected (Crystal, 2000). Once a language is reduced to use in unimportant domains, also called the “folklorisation” of a language (Fishmen, 1987) leading to loss of vocabulary and stylistic range and is consequently referred to as being “deprived” of domains (Bangbose, 2000) and “Invisible” (Annamalai, 1998). When a language is “invisible” and “deprived” because of instruments from the language policy, surely that language will die and become extinct hence language policies also contribute significantly to the death of indigenous languages in Africa because indigenous languages are never given important domains to show their importance. Most minority languages were swallowed by the dominant indigenous languages because of colonial language policies which did not recognise them. (Muzondidya and Ndlovu-Gatsheni, 2007; Nyika, 2008; Mutasa, 1995). The colonial language policy recognised three language groups in Zimbabwe namely ChiShona for Mashonaland, IsiNdebele for Matabeleland and English. According to interviews held during the research process with representatives from BASILWIZI and TOLACO the Tonga people were against the 1987 Education Act which discriminated against their language as shown below:

Table 5:7 Section 62 of the Education Act 25:04

SECTION 62 OF THE EDUCATION ACT 25:04

1. Subject to this section, the three main languages of Zimbabwe namely [Chi]Shona, [Isi]Ndebele and English shall be taught in primary schools from the first grade as follows:
 - (a) [Chi]Shona and English in all areas where the mother-tongue of the majority of the residents is Shona.
 - (b) [Isi]Ndebele and English in all areas where the mother-tongue of the majority of the residents is Ndebele.
1. Prior to the fourth grade, either of the languages referred to in paragraph (a) or (b) of Section (1) may be used as the medium of instruction depending upon which language is more commonly spoken and better understood by the pupils.
2. From the fourth grade, English should be the medium of instruction provided that [Chi]Shona and [Isi]Ndebele shall be taught as subjects on equal time allocation basis as the English language.
3. In areas where minority languages exist, the minister may authorize the teaching of such languages in primary schools in addition to those specified in sub section (1), (2) and (3).

There is need for a new language policy which promotes Tonga and the use of other indigenous languages in Zimbabwe. It also materialised from the interviews that the Tonga people do not like a language policy that is segregatory because all languages are the same and they perform the same functions and have the same characteristics. This resonates well with Gora (2014) who postulates that, “The absence of an explicitly written language in education policy document reflects avoidance of policy making”.

It also arose that dividing the country into ChiShona and IsiNdebele sphere of influence entails the government’s vision, that of assimilating or swallowing the Tonga speakers by either *Shonalising* or *Ndebelising* them. Participants in focus group discussions submitted that this

policy disregard the presence of other languages which can contribute to the socio-economic development of Zimbabwe as enshrined in the ZIMASSET economic blue print for the country.

English as Ngara (1982:20) points out was seen as:

the language of the ruling class or race, English was given a status far above that of other languages and has enjoyed this status for almost 100 years.

All language policies crafted in Africa by the former colonial masters were tailored to promote foreign languages and undermined the development of all indigenous African languages.

5.5.5 Absence of Tonga language educators in Zimbabwe

It was revealed from focus group discussions, questionnaires and interviews with the District Education Officer that the marginalisation of Tonga in the curriculum was caused by the non-availability and absence of educators for the Tonga language. Currently, no educators have been trained to teach Tonga in the schools. The plight of the Tonga language development is exacerbated by the observation that was made by the researcher that those who are currently teaching Tonga in all schools in Binga district use knowledge they acquired at colleges or universities relevant for the teaching of IsiNdebele or ChiShona. Focus group discussions and interviews also revealed that the lack of political will and availability of teacher and teaching materials led to the further marginalisation of the Tonga language in the curriculum in Zimbabwe. Educators are crucial for the promotion of any language. With this in mind, participants pointed out that the Tonga language curriculum was hurriedly introduced into the curriculum to placate the community's quest to have their language in the curriculum at all levels. When this was done, there were no qualified educators to teach Tonga hence the cycle of marginalisation continued in a different form. Participants universally proclaimed that educators constitute the backbone of any education system and language competencies are of immense value to the development of the Tonga language. Educators must demonstrate the ability to communicate effectively in the local language. Participants also strongly felt that educators must demonstrate unequivocal proficiency in the use of the local language in the area they operate from and this was lacking in Binga because of the fact that there were no

educators for the Tonga language in Zimbabwe. For the Tonga language to be promoted in the curriculum, there is need for the training of educators in this subject from Early Childhood Development (ECD) to university level. The availability of educators in the Tonga language cluster play a critical role in the promotion of the Tonga language. Tonga language educators were seen as crucial in preparing learners to love their culture and language and in using their language for integration purposes be it through drama, literature, theatre and music.

It emerged that a teacher's language effectiveness has a powerful impact on learners since the pupils emulate the language of the teacher. The teacher's language competency and values make an immense contribution to the promotion of the Tonga language. The fact that there were no Tonga language educators led to its marginalisation in the curriculum because no-one was able to stand and develop the Tonga language. No-one was able to channel the creativity of children, to nurture it and because it was not captured by authors in their books. The educators that were deployed in Binga could not demonstrate knowledge and appreciation of the Tonga culture because they were not trained in the Tonga language. One participant observed that, "Teachers are the torch bearers of our language (Tonga language) and without them we are doomed." This is an altruism but the participants are oblivious of the part played by other factors in the marginalisation of a language. The participants attributed the absence of renowned poets, musicians, authors and educators in their language pointing out that the non-availability of educators resulted in such potential talents not being nurtured, a role which they attributed to the non-availability of educators.

Language is part of culture and participants revealed that educators are agents of education, schooling and are crucial in the imparting of desirable knowledge by the community. Educators are specialists when it comes to imparting this knowledge especially at school level. The absence of educators or lack of qualified, trained and experienced educators mean that the young members of the Tonga community are robbed of desirable language skills which they would in turn pass to the next generation for posterity purposes. The teacher deployment does not take into consideration the language competency of the educator save for ECD in schools which fall under the primary education sector. For instance, some ChiShona and IsiNdebele educators who are deployed in a predominantly Tonga community to teach are not very

proficient to teach Tonga since they lack the necessary basic skills required for a language teacher such as language proficiency. This has made the performance of such educators to be below expectations because of lack of understanding of the basic knowledge about the Tonga language. One participant compared language educators to brick moulds that are responsible for shaping desirable language inputs and outputs which he also likened to attitudes, self-image, esteem and identity. He said, “language teachers are our torch bearers and brick moulds. They show us the way and give us direction.” The non-availability of Tonga language educators impacts negatively on the education of their children in a culture common to them, leaving them open to be receptive to other languages at the expense of their own Tonga language. This also resulted in the children regarding their language as inferior to other languages thereby affecting their self-esteem and confidence in their own language.

5.5.6 Multiplicity of languages in Zimbabwe

Focus group discussions with school heads and district officials revealed that the multiplicity of languages in Zimbabwe also contributed greatly to the marginalisation of Tonga in the education system. Zimbabwe currently recognises sixteen officially recognised. (See Chapter Two). The Zimbabwean government in most cases “sacrificed” minority languages because it is expensive to mainstream all the sixteen official languages spoken by different speech communities. It arose that Zimbabwe immediately after independence vigorously promoted the teaching and learning of ChiShona and IsiNdebele at the expense of Tonga and other indigenous languages. This is so because teachers’ training colleges recruited student educators specifically for ChiShona and IsiNdebele which is not the case with Tonga. No secondary teachers’ training college is offering Tonga as a subject. Plans are just on the table to train educators in this language but it largely remains a mirage or a pipe dream of the government. It is only at UCE where Tonga educators are trained and is the only college that offers Tonga in Zimbabwe. This is only done for the primary schools hence there is a gap in the training of educators because what the primary sector does the secondary sector must perfect. Tonga is also offered as subject at University A and the University B at degree level. Tonga was first offered at the University B since 2016 and at University A since 2015 but it is offered by the native speakers of the language who are not language experts. This therefore explains the

marginalisation of the Tonga language in the post-independence era by the government of Zimbabwe. Multiplicity of languages has been cited as one of the major causes of the marginalisation of the Tonga language because resources become scarce hence some languages are neglected.

Table 5:8 African languages/dialects spoken in Zimbabwe

Bantu	Non-Bantu
<ol style="list-style-type: none"> 1. [Chi]Shona 2. [Isi]Ndebele 3. Kalanga 4. Nyanja/Chewa 5. Tonga of Mudzi 6. Shangani 7. Tonga 8. Barwe 9. Sotho 10. Venda 11. Chikunda 12. Xhosa 13. Sena 14. Hwesa 15. Nambya 	<ol style="list-style-type: none"> 1. Tshwao

Source: Hachipola (1998:1)

From the table above, Zimbabwe is a multicultural and multilingual country which is grappling with the problem of accommodating the different languages in its country as enshrined in the constitution of Zimbabwe. Zimbabwe is faced with the problem of mainstreaming its languages given the multiplicity of languages spoken by the different tribes. One major characteristic of minority languages which endangers them is that they are usually not standardised nor are they reasonably codified. Minority languages usually do not have

comprehensively described grammars nor do they have well developed dictionaries, if at all (Nyika, 2008). The multiplicity of languages in Zimbabwe and the absence of documentation in some languages is often cited by policy makers and policy implementers as the reason why minority languages cannot be used in education and other public functions thereby perpetuating their death since they are not of any significance to some quarters of the population. According to Batibo (2005:24):

Minority languages tend to be marginalised and are often considered by their speakers as being of no value for social or economic advancement in comparison with other indigenous languages and this is worsened by historical legacies of domination by the dominant languages which make the speakers of minority languages feel inferior.

Dominant African languages, which have been accorded national language status like ChiShona and IsiNdebele in Zimbabwe, subdue and thwart the development and promotion of the Tonga language in a similar way as does the ex-colonial languages. The national languages and minority languages fight for domination and recognition respectively. Ndlovu (2013) and Bamgbose (2006) argue that, the state ideology in Africa has the tendency to adopt a national language which endangers social, political, economic, historical and numerical less powerful languages because in extreme cases, linguistic minorities are given little or no rights or curriculum space at all. In Zimbabwe of late, the ChiShona and IsiNdebele languages did not open the curriculum space for other indigenous languages as expected because of the multiplicity of languages in Zimbabwe. Speakers of the dominant indigenous languages will cite overcrowded timetables for the non-teaching of minority languages in the school curriculum. The government of Zimbabwe did not know which minority languages to uplift because there are a lot of minority languages in place which do not have literature and developed dictionaries. Thus, multiplicity of languages in Zimbabwe in particular is a factor which caused the marginalisation of Tonga because there would be survival of the fittest, a case in point is the San language (Tshwao) which is at the point of extinction because it is not recognised in Zimbabwe. It also emerged that Zimbabwe is faced with the problem of multiplicity of languages and because of scarce resources only the dominant indigenous

languages with developed literature and dictionaries are promoted at the expense of the minority languages with few speakers. Participants during focus group discussions categorically stated that, had it not been for the Education Transition Fund (ETF) which came to their rescue, the Tonga language would not have been offered as a subject in 2011. The government was grappling with financial problems to fund its educational programs. The government of Zimbabwe had the will to develop all the languages but its will was weak-willed because of financial resources. The government was operating under a shoe string budget because of the multiplicity of languages which it could not fund by investing a substantial amount of money. The issue of number of speakers given the multiplicity of languages in Zimbabwe will get a favourable response from policy makers when need arises. The idea is to appease the majority for political expediency and for survival of the revolutionary parties like ZANU (PF) in Zimbabwe.

5.5.7 Globalisation and economic factors

Globalisation is a critical factor in language endangerment in Zimbabwe. Globalisation leads to the imposition of dominant cultures over weaker cultures. Crystal (2000:78) avers that:

the language of the dominant culture infiltrates anywhere, reinforced by the relentless daily pressure of the media, and specifically of television.

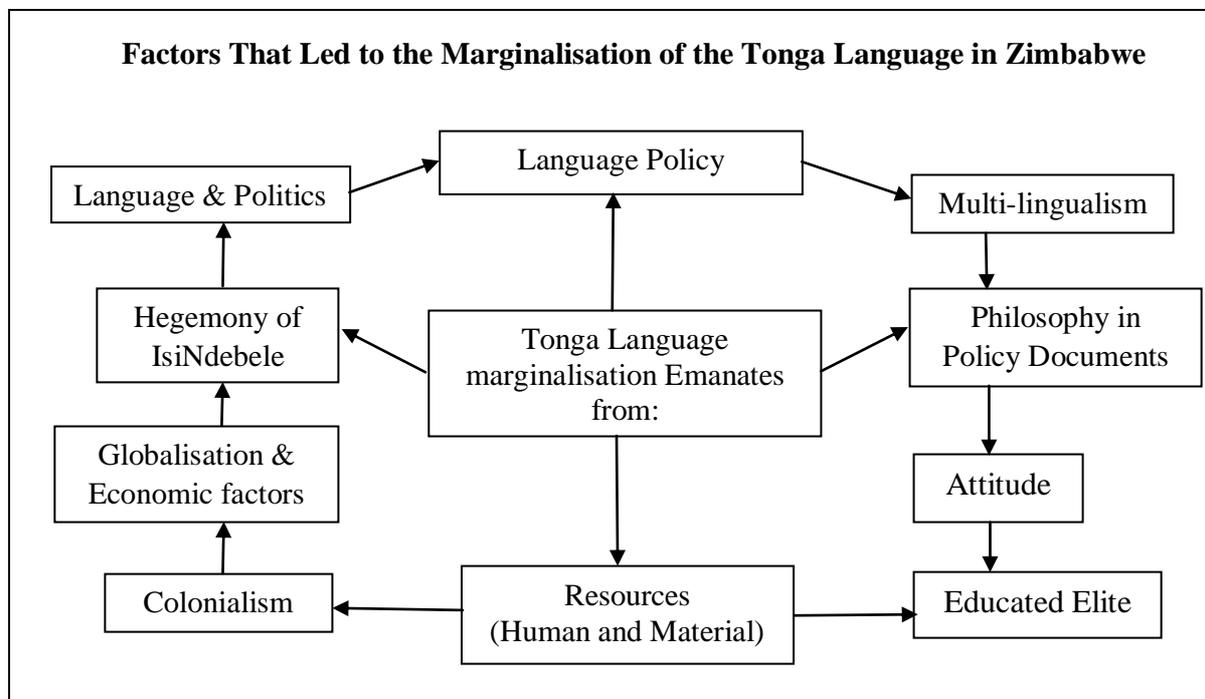
Globalisation and urbanisation forces individuals and families into economic migration, separating them from their local-language communities contributing greatly to the loss of minority languages. This is where speakers of L₁ tend to normalise the abnormal by shifting and accepting the dominant languages in greater use in Zimbabwe such as ChiShona and IsiNdebele, and globally, French and English. The speakers of minority languages are swallowed by the effects of xenocentrism that is valuing that which is foreign and undermining the domestic as useless and of no use. Grenoble and Whaley (1998:52) argue that, “economics is perhaps the single strongest force influencing the fate of endangered languages”. For Hale (1998:214), “the economic factor, broadly conceived, combined with the almost overwhelming influencing of the dominant language is perhaps the greatest contributor to language decline now”. It is thus worth submitting that speakers of minority languages sacrifice or relegate their languages for economic survival in the global village. Historical

experiences of domination tend to make the concerned speakers of minority languages feel inferior to those who speak the dominant languages. These speakers often lack self-esteem and readily abandon their language, culture and self-identity in favour of the more widely used languages. Minority languages that suffered historical legacies of domination by larger or dominant language groups tend to have a low estimation of their languages and culture (Batibo, 2005; Ndlovu, 2013). Abandonment of one's language culminate in language accommodation, language shifts, diglossia and low ethno-linguistic vitality and awareness. Dominant languages leave permanent legacies and syndromes of inferiority among minority language speakers. In most cases, this legacy and syndrome of inferiority sticks to the minds of minority language speakers to an extent that it becomes institutionalised and canonised. Evidence from focus group discussions and questionnaires revealed that most of the school pupils prefer to learn in the dominant languages in Zimbabwe which are ChiShona and IsiNdebele because of the need of wanting to communicate with the wider community in Zimbabwe and get the benefits attached to these communities. As a result, minority language speakers develop emotional, functional, intellectual and loyalty stake in language and shift to the dominant languages. Linguistic groups in this dilemma rarely succeed to revitalise and maintain their language. Promotion initiatives fail because they do not have a communicative need to be fulfilled in terms of their "inferior" variety (Ndlovu, 2013:90).

In Africa, the impact of globalisation and the English market driven economy forced parents to insist on English right from kindergarten. They believe that they give their children a head start. Negative attitudes towards African languages instilled by colonialism, globalisation and the English market driven economy derail and seriously jeopardise efforts aimed to develop indigenous languages (Bamgbose, 1991; 2000, 2007, Prah, 2000; Webb, 2010). As noted by Ndlovu (2013:109), "In cases that involve minority languages, the forces at work increase". Thus, it is noteworthy that the nation state ideology and impacts of globalisation rears its ugly head every-time when minorities seek to develop their languages. Globalisation is a stumbling block when it comes to the development of minority languages because most people would want to use the dominant languages in the global village like English and French. Most people want to market their products and wares in Zimbabwe using the national languages and the dominant global languages.

During interviews with representatives of BASILWIZI and TOLACO, it arose that economic factors contributed greatly to the marginalisation of the Tonga language. This is so because Zimbabwean minority languages remain unrepresented in most facets of life because of economic factors. The Tonga language speakers had to approach donors for assistance so that they could get funding for the production of teaching and learning material in Tonga. This is mainly because of the negative societal attitudes against the Tonga language which relegates it and excludes it from most forms of social, economic and political participation at an equal level with the national languages. From the questionnaires, it came out that what further fuels the marginalisation of the Tonga language revitalisation interventions and strategies is that language revitalisation interventions are left in the hands of donors and other charity organisations instead of government. The Tonga people, it was revealed, are a poor community and as such cannot develop their language alone to the levels that they aspire hence they are left at the mercy of donors. A summary of the factors that led to the under development of the Tonga language in Zimbabwe is shown below:

Figure 5:3 Factors That Led to the Marginalisation of the Tonga Language in Zimbabwe



Source: Own Creation

5.6 Effects of marginalisation of the Tonga language in Zimbabwe

The effects of marginalisation of African languages are felt from far and wide. According to Mabogunje (1982:46):

The concept of marginalisation is relative or more accurately relational. It is a state of well-being which, in relation to conditions elsewhere, is far from satisfactory. The state reflects certain absolutes and concrete conditions, notable among which is the loss of self-reliance and the inability to be the master of one's own fortunes.

Marginalisation is the process of underdevelopment whereby something or someone is pushed to the edge of a group and accorded a status of lesser importance in society in comparison to others. In other words, marginalisation is the process of putting a language in a powerless or unimportant position within a society or country. Thus, language is a social phenomenon that is, it is a product of social relations and is produced by people. However, it is important to note that English and other ex-colonial languages are dominant languages in the global village and these languages were imposed at the time of colonisation and have pushed most indigenous African languages to powerless or unimportant positions because of the statuses attached to the indigenous languages.

5.6.1 Superiority versus inferiority complex

One of the major effects of the marginalisation of African languages is the superiority and inferiority complex given to foreign languages and African indigenous languages respectively. African indigenous languages are designated and looked down upon. Foreign languages like English and French act as, "access for success". The use of English in all facets of life has led to the underdevelopment and marginalisation of indigenous African languages. This is practised to the detriment of national skills development of the country as a whole. This is so because of attitudes and perceptions which are levelled against the indigenous languages of Africa.

As revealed from questionnaires and focus group discussions with school heads, the use of English, ChiShona and IsiNdebele in the classroom placed all other language groups at

adisadvantage and perpetuates the marginalisation of the Tonga language in Binga and other Tonga speaking areas of Zimbabwe. This is why BASILWIZI Trust fights for Tonga language recognition by encouraging its teaching. BASILWIZI is a Binga community development organisation that lobbies for the promotion and recognition of the Tonga language which has been marginalised for a long period of time so that it reaches the same level as country's dominant languages, ChiShona, IsiNdebele and English. One interviewee from BASILWIZI Trust revealed that:

In spite the official recognition of Tonga language in the constitution and also that it is examinable at final year examinations (Grade 7 and Ordinary Level), a lot is required to have the language recognised nationally and as an official medium of communication.

This is of paramount importance as it would enhance the preservation of Tonga customs and traditions. African languages cannot contribute to poverty alleviation on the African continent because they are accorded primary domains as has been observed by Ngara (1982:20) who argues that:

As the language of the ruling class or race, English was given a status far above that of other languages (indigenous) and has enjoyed this status for almost 100 years.

This is the position held by people who see foreign languages as superior to indigenous languages of Africa. Those who are literate only in one African language are viewed as inferior to those who are proficient in an imported or partner languages such as English, French, German and Portuguese. Pupils who use African languages at home are treated differently from the rest of the world since they are not educated in the first languages. (Bamgbose, 2005) Foreign languages like English are said to carry a dominant philosophy which is prestigious and threatens the ontologies of the colonised, leaving them in the position of marginalisation, underdevelopment and alienation where communities have a tendency of disliking their immaterial heritage. The position given to foreign languages explains why they carry dominant ontologies. The table below shows some of the functions and status given to the two national indigenous languages and foreign languages in Zimbabwe as noted by Ngara (1982).

Table 5:9 Status of languages in Zimbabwe

Function	ChiShona	IsiNdebele	English
Public Administration	-	-	X
Education	-	-	X
The Law Courts	-	-	X
Official Documents	-	-	X
Parliament	-	-	X
Lingua Franca (between language groups in the whole country)	-	-	X
International Communication	-	-	X
Radio and Television	X	X	X
Religious Worship	X	X	X
School Subject	X	X	X
Home Language	X	X	X

Source: Ngara (1982:20)

Key

x Shows that language is used in that situation.

- Shows that language is not used in that situation.

The above table clearly shows that Zimbabwean indigenous languages are given low status. Serious issues are discussed in English and most important documents are written in English relegating the indigenous languages of Zimbabwe to the doldrums. Focus group discussions and interviews revealed that some school pupils do not see the importance of their language (Tonga) because of the functions that are attached to this language. The Tonga language is not

accorded air play in Zimbabwe, it is not used in the law courts, parliament, official documents and public administration. The Tonga language is only recognised as a subject at primary, secondary and at university levels but it has few candidates at university as shown below:

Table 5:10 Tonga candidates at university level

University A	University B
Lecturers = 2	Lecturers = 2
Students = 10	Students = 28

Source: Interview Discussions

University B has seven (7) students specialising in teaching at secondary level and twenty-one (21) students specialising in teaching at primary level. The lecturers at university B are native speakers of Tonga who do not have the experience of teaching languages at either primary or secondary level. This is a clear sign of marginalisation of the Tonga language in the education sector. Lecturers are expected to have vast knowledge in the subject that they teach for effective imparting of relevant skills to the would-be educators. University A has ten students in all, and it recruited lecturers from Zambia who have experience in the teaching of Tonga but their program is still in its infancy because they started to offer Tonga since June 2016. University A's learning and teaching material is from Zambia and they use the Zambian Tonga orthography which may not reflect the Zimbabwean Tonga orthography. Whilst there is evidence from policy documents addressing the issue of Tonga and other minority languages, it is a recent development because Tonga was first examined at grade 7 in 2011 and the 2013 Constitution was the first to address the plight of the Tonga language speakers and other minority languages. The Constitution of Zimbabwe officially recognised Tonga, before, it was considered a minority language. Before 2013, the issue of minority languages was not a burning issue hence the government of Zimbabwe only react to language problems as they arise.

5.6.2 Classroom performance

Theories have been advanced to explain the cause of poor performance or underachievement of children from different social backgrounds (Alexander, 2004). In most cases, the victim has to shoulder the blame for under achievement turning the blind eye to the complex interrelationship between economic, social, cultural and educational factors contributing to school failure. Wrong judgements are made on the child's intelligence and ability when the fault lies squarely on the language of instruction. Pupils who use African languages at home, and who do not perform well at schools because of the inadequate competence in English as the language of learning and teaching and therefore excluded from full participation in the world of work (Alexander, 2004).

The Zimbabwean population is characterised by indigenous cultures that need recognition of their different cultures. Although some minority languages are being taught and offered at primary school, nothing has been done yet to give continuance of teaching of these subjects to secondary level. Terminating the teaching of some languages at Grade 7 level implies a discontinued culture in some communities. There was no continuity in cultural development, the school environment was alien to the learner because there is a wide gap between the home and school culture. Language exclusion also occurs as a result of language politics, that is, some languages are designated official languages, others national. It is quite clear that children who speak African languages are at a disadvantage in that they have to cope with the mastery of English before they can receive any meaningful education, while children who speak English or French can go straight to learning new content without first to learn another language, this leads to educational underachievement. This is so because learners grapple with the language and the concept at the same time hence educational performance slackens.

Foreign languages attack the integrity of African languages. This is so because African languages are largely neglected, underdeveloped and excluded from higher education, public education and public broadcasting sector. This means that some languages will disappear soon if efforts or initiatives to have them taught in schools are not taken seriously and promptly by the government. African learners are thus denied opportunities to succeed in life as a result of marginalisation of the home language in life especially in the education sector should be

connected to their cultures (language) throughout the schooling process as failure to accommodate other learners and cultures negatively impacts on the learners' academic and social conduct hence risking the danger of cultural discontinuity for such learners. The UNDP (2005:19) argues that, "The poorest communities in almost any region tend to be minority communities that have been targets of long standing discrimination, exclusion and sometimes violence". Minority languages are usually not standardised. According to Batibo (2005:24) the result is that minority languages "tend to be marginalised and are often considered by their speakers as being of no value for social or economic achievement". Thus, because of exclusion, discrimination and inequality, minority speakers circumscribe every aspect of their life opportunities hence minority language speakers are often denied access to quality education. Additionally, disadvantaged minorities are commonly poorly represented in political structures and decision making bodies and consequently have little control over decisions that affect them. Lacking a voice; in shaping their own circumstances, they are more vulnerable to neglect yet minority language speakers have a right to participate in decision making that affect them. There is thus direct and indirect discrimination of minority language speakers. Marginalisation is cancer to minority language speakers because there is violation of individual and community rights. As noted by the UNDP (2005:19), "Minorities often lack equal access to education. This may be seen by lower levels of educational attainment, fewer resources to schools in areas where minorities live and segregation of minority children from mainstream schools". This is so because marginalisation dissolves communities, and changes their status. A speech community would normally lose its language in preference of the dominant languages. Minority language speakers' status is changed because the cultural content of education is a key concern for minority language speakers. Minority language speakers' cultures, history and contributions are not necessarily reflected in the national curriculum and school textbooks. This is the position of the Tonga people in Zimbabwe who are fighting for the teaching of their language at all levels of the school curriculum in Zimbabwe. The global linguistic landscape is and has always been a process of change. As noted by Mumpande (2006:3) who posits that:

... forces have caused languages to assimilate, become extinct or expand to cover many nations, if not entire regions of the globe. ... cultural assimilation and

imperialism bear the greatest responsibility for pushing some languages into extinction.

Minority language speakers are thus swallowed by the dominant languages and cultures. Indeed, according to Crace (2002) cited in Mumpande (2006:3), “There are about 6 000 languages in the world yet 55 % of the world population speak just 15 of them”. Economic imperialism as noted by Crace (2002), has gone hand in hand with linguistic imperialism as people abandon their mother tongues in favour of the globally dominant languages. Thus, internal migration by dominant language speakers into the territories of minorities often lead to the marginalisation of others in situ and minorities often decamp to the dominant centres under various pressures. African indigenous languages because of marginalisation are seriously facing extinction.

5.6.3 Lack of support from the central government

The Tonga people were marginalised by the non-recognition of their language in the school curriculum in Zimbabwe hence they could not develop it to the fullest potential. Silveira House supported the Tonga people financially and morally in their quest to reclaim their language in the school curriculum in Zimbabwe. The government was not offering funds for the promotion of the teaching of the Tonga language in the schools so as to buy or get teaching and learning material. The Tonga speech community was arguing that, “Language equals culture and culture equals identity, for man and woman” (Mumpande, 2006:XIII). The Tonga chiefs were at the forefront of resisting the imposition of Ndebele in schools in Binga district with financial assistance from Silveira House. As Myhill (1999:38) argues, “Since ... It is deemed that the best hope for maintaining it (language) is to make it dominant in a particular defined geographical area”. The Binga people are advocating a language and territory ideology, they want Binga district to be reserved for the Tonga language so that their language would not be swallowed by the so called dominant indigenous languages. The language and territory ideology is necessary for the survival of marginalised languages as a way of minimising the risk of a shift from the minority languages. Myhill (1999:37) argues that:

In order to survive, languages need to be concentrated over physical space so as to be able to resist the competition of the intruding languages that happen to

penetrate “their” territory. We can, without being metaphorical, speak of a language’s territorial imperative.

Silveira House and CCJP(Z) Binga project were supporting the Tonga people so as to rescue the Tonga language and culture in Binga district which was under threat from the dominant indigenous languages that is IsiNdebele and ChiShona. The involvement of Silveira House in the struggle to empower the marginalised languages is also traced back to the launch of the book by Fr Michael Tremmel entitled, “The People of the Great River” which is a summary of the Tonga people, their lives and experiences until the time when they were disposed from the Zambezi Valley following the construction of the Kariba dam in 1957. Silveira House funded the publication of the book, “The People of the Great River” through the Silveira House social series section which has a mandate to let the situation of the poor and powerless in Zimbabwe to be known to others. The launch of the book, “The People of the Great River” according to Mumpane (2006) sowed the seeds for Silveira House’s advocacy project in Binga. In 2000, Silveira House’s Civic Education Department and Advocacy Programme took over from CCPJ(Z), aimed to promote the marginalised endoglossic languages of Zimbabwe, working with six language groups under the ambit of ZILPA.

5.7 The Zimbabwe Indigenous Languages Promotion Association (ZILPA)

The effects of marginalisation of the Tonga language can also be gleaned from the constitution of ZILPA. ZILPA was formed in March 2001. The active members of ZILPA are representatives from committees of the official six minority languages of Zimbabwe which are Tonga Language Committee, Kalanga Language Committee, Nambya Language Committee, Shangaan Language Committee and Venda Language Committee. The objectives of ZILPA are captured in its constitution which is shown below:

Table 5:11 Objectives of ZILPA

<p>Section 4: Objectives</p> <p>The objectives of the association are to operate on a non-profit basis and to:</p> <p>4.1 Promote the teaching of TjiKalanga, ChiTonga, TshiVenda, ChiNambya, ChiChangana, and SeSotho in schools, colleges and universities.</p> <p>4.2 Lobby the government of Zimbabwe to recognise and permit the use of TjiKalanga, ChiTonga, TshiVenda, ChiNambya, ChiChangana, and SeSotho as official languages.</p> <p>4.3 Assist and encourage the writing and production of literature in TjiKalanga, ChiTonga, TshiVenda, ChiNambya, ChiChangana, and SeSotho for use in schools, colleges and universities.</p> <p>4.4 Promote the use of TjiKalanga, ChiTonga, TshiVenda, ChiNambya, ChiChangana, and SeSotho on national radio and television.</p> <p>4.5 Network with organisations with similar objectives in Africa and beyond.</p> <p>4.6 Solicit for and receive donations.</p> <p>4.7 Organise literacy exhibitions and competitions in order to generate interest in creative writing in these languages.</p> <p>4.8 Do all things necessary to further these objectives and for the general and cultural well-being of the association's beneficiaries.</p>

Source: Constitution of Zimbabwe Indigenous Languages Promotion Association (ZILPA) undated and Mumpande (2006:31)

The past and present ZILPA Committees consulted extensively with their own language committees on how best Section 62 of the 1987 Education Act could be expeditiously amended to accommodate all of Zimbabwe's indigenous languages in the education system. ZILPA treated the issue of language as a matter of urgency. ZILPA held extensive discussions with

policy makers and senior government officials to solve the language issue. Mumpande (2006) posits that the first ZILPA meeting was held at the Methodist Church, Main Street, Bulawayo in Zimbabwe from 7 – 8 April, 2001, where members were trained in advocacy, lobbying and negotiation skills. Soon after being sworn in office, the first major task that ZILPA undertook was to draft their own language policy which they wanted to be in place for use by the government. ZILPA also treated the media as one of the key domains in which they wanted their languages to make an impact. ZILPA had thus recognised the critical role of the media in influencing language attitudes in Zimbabwe. To summarise the work of ZILPA as an important civic organisation and other stakeholders in promoting the plight of minority languages in Zimbabwe, Mumpande (2006:50) postulates that:

It is because of the lobbying and advocacy activities of these language groups' language associations and committees, ZILPA, representatives of language associations for the official minority language speakers, chiefs from Binga and Hwange, Silveira House, community based organisations and a constitutional law expert that the 2002 policy was developed.

Thus the 2002 policy document on languages was a logical extension of a series of meetings between ZILPA and the relevant stakeholders. The 2002 policy document which allowed the teaching of minority languages in Zimbabwe in schools was a result of ZILPA's lobbying and it was declared and effected on 03 January 2002 as a matter of urgency (Mumpande, 2006, Makoni, Makoni and Nyika, 2012, Magwa, 2008). Thus, ZILPA members represented the different community-based language committees and ZILPA's deliberations were passed on to chiefs and the different local communities. At national level, ZILPA acted as the voice of the affected language speakers for the recognition of these languages. ZILPA is seen as a voice for the voiceless in terms of linguist rights recognition in Zimbabwe today.

The turning point in the fight for the recognition of minority languages of Zimbabwe was the Harare meeting on 17 May, 2001 by ZILPA members, parliamentarians and the Ministry of Education, Arts, Sports and Culture officials with the sole purpose of providing a forum for discussing both the promotion of indigenous languages in Zimbabwe and the possibilities of amending the 1987 Education Act. The Harare meeting led to the birth of the landmark

Circular Number 1 of 2002 which recognised that minority languages were to be taught up to Grade 7 for a start and further arrangements were to be made for the languages to be taught beyond Grade 7 level. Grade 7 was unnecessary and they did not respond positively to limiting the teaching of ChiShona and IsiNdebele. The Ministry of Education, Arts, Sports and Culture in Zimbabwe claimed that the teaching of all indigenous languages would create division in the country. Mr. Nsala-Malaba puts this clearly in a letter to the Minister of Education in 1989 cited in Mumpande (2006:18). It (letter) states that:

Labelling those who advocate the promotion of their languages as divisionists could be construed as ignorance by some members of our multicultural society as to what a nation is. A nation constitutes various ethnic and racial groups ... Not (one) or two groups of somebody's choice ... for it is (there that) domination and oppression come in.

While Kalanga has been taught in some schools in Zimbabwe, it has not been examined at Grade 7 because of a challenge of lack of textbooks and educators. The minority languages are recognised by the constitution of Zimbabwe but educators are not trained for these languages. Venda was first examined at Grade 7 in 2013 and it is not offered at the secondary level. Shortage of learning materials is a problem for the taking off of the Venda, Sotho and Kalanga programmes. Efforts are underway to produce materials for the teaching of indigenous languages at Early Childhood Development (ECD) level. According to the Matabeleland South Provincial Education Director (PED):

As a province, we have embarked on a programme to produce material for teaching indigenous languages in schools. We have started producing ECD learning material in Kalanga, Sotho and Venda languages (see *The Chronicle* of Monday 27 January 2014).

Thus, the government was not yet ready to offer examinations in most of the minority languages especially at secondary level, the government is only good at declaration without implementation (Bangbose, 2000). Civic groups and seasoned educationists have warned that the government of Zimbabwe might not have the political will to promote and advance minority languages as enshrined in the new constitution because of financial constraints and

will just pay lip service for political expediency. As noted by Sithole, a civic activist with the Plumtree Development Trust (PDT), the teaching of minority languages in Zimbabwe, “will be a difficult call for the government to do anything to promote minority languages, as they know that promotion of one’s language cannot be divorced from real empowerment, as these communities have been marginalised since independence” (see *The Southern Eye*, September 3, 2013). The issue of the promotion of minority languages in Zimbabwe needs a political muscle, since there are some elements that see the minority language issue as divisive and tribal like the researcher alluded earlier on. A common vocabulary of unity should prevail for the minority languages to be accorded their right status in the Zimbabwean school curriculum. Children from the minority language groups have been denied the chance to learn in their mother tongues since the colonial period and this is the right time for all bottlenecks to be removed. One of the positive things ushered in by the new constitution in Zimbabwe is the official recognition of indigenous languages that had been confined to the villages or communities since independence.

As already stated, the country’s new constitution officially recognises sixteen languages. What ZILPA advances is an effective operationalisation of indigenous languages regardless of the number of speakers. The treatment of minority languages in Zimbabwe is a complex and contested matter which needs a holistic approach from the relevant stakeholders. For example, the Binga Rural District Council (BRDC) took a radical stance on the 5th of September 2014 when they passed a resolution banning the teaching of IsiNdebele in all council schools in a move the council said was aimed at promoting the Tonga language and preserving Tonga traditional values. Binga predominantly inhabited by the Tonga ethnic group, raised concerns about the death of Tonga language and values in the district since some primary schools were teaching five subjects to accommodate IsiNdebele. According to the *Southern Eye* of September 8, 2014, “Councillors reportedly asked why Binga district was teaching two local languages (Tonga and IsiNdebele) while schools in areas such as Kamativi were teaching Nambya and those in Lupane teaching Ndebele only”. The move by the BRDC may sound tribalistic; the fact is that the Tonga language had been marginalised for a very long time with pupils being forced to learn ‘foreign’ languages while neglecting and relegating their native Tonga.

As noted by the Tonga people, their language has over the years been marginalised in favour of two dominant languages, ChiShona and IsiNdebele, while Tonga children were forced to learn either of the two dominant national languages at the expense of their own. According to the Matabeleland North Provincial Education Director, Mguni, the ban of the teaching of IsiNdebele in Binga schools was rather a call for action: “it is not a ban, but a motion that Tonga should be included in the curriculum” (see *The Southern Eye* of Tuesday, September 9, 2014). According to ZILPA, Chairperson Dube, the Tonga people are justified in banning IsiNdebele in Binga: “Curriculum or no curriculum, the people from Binga had the power to either preserve or maintain their language and culture” (see *Sunday News*, 14 – 20 September 2014). Thus, the people of Binga are claiming their birth right. The ZILPA Chairperson also deciphers that, it is essentially wrong for the government of Zimbabwe to try and block the promotion of indigenous languages, which revealed the government’s double standards. Gwakuba Ndlovu, a trustee in the Kalanga Culture and Languages Promotion Association, said in any country there was an official language and the language of record. He said the time had come for Zimbabwe to accept that indigenous languages (minority languages) are languages of record. Gwakuba Ndlovu argues, “While we are slowly getting to accept the so called minority languages as part of the country’s official languages, the move by Binga Rural District Council is to say the time has come for the country to recognise them as languages of record” (see *Sunday News*, 14 – 20 September 2014). When BRDC announced the banning of teaching of Ndebele language in its schools the move was welcome and condemned alike. Government spokespersons said time was not ripe for the move while advocates of the move said it was long overdue, whether the government liked it or not. There are merits and demerits on both sides of the agreement. To some sections of society, this process can only lead to hatred among ethnics in the region. It would therefore be an act and height of folly to attempt to divide the people in this fashion. To some quarters, the move by Binga Rural District Council is a fight for the recognition of linguistic rights as enshrined in the new constitution of Zimbabwe because Zimbabwe cannot afford to continue with the policy of segregation within itself when it comes to the treatment of different languages. Thus, the move by BRDC is a sign to the government that it is now time up for individual languages to be taught in all areas where they are predominantly spoken at all levels of the school curriculum. In 2011, a major milestone

was achieved when Tonga was officially tested in the Grade 7 examination for the very first time. Up to now, there are no positive developments for the teaching of Tonga at Ordinary Level since the government is not training educators for Tonga both at primary and secondary levels because these minority languages have a small number of speakers and the few people who speak these languages can use the dominant indigenous languages like ChiShona and IsiNdebele. In 1966, the United Nations special rapporteur Francesco Capotorti proposed the following definition of minorities in the context of Article 27 of the International Covenant on Civil and Political Rights (ICCPR) which is worth noting. A minority is:

A group numerically inferior to the rest of the population of a state, and in a non-dominant position, whose members being nationals, of the state possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religions and language.

The International Covenant on Civil and political Rights also defines minorities as:

A group of citizens of state, constituting a numerically minority and in a non-dominant position in that state, endowed with ethnic, religious or linguistic characteristics which differ from those of the majority of the population, having a sense of solidarity with one another, motivated, if only implicitly, by a collective will to survive and whose aim is to achieve equality with the majority in fact and in law.

Thus, while both definitions contribute to an understanding of the concept of minorities, they are not without their difficulties. For example, a distinct ethnic group can constitute a numerically majority and be in a non-dominant position and thus be entitled to the application of minority rights and standards. The recognition of minorities and indigenous peoples in Zimbabwe would contribute significantly to the preservation of their identities and enable them to obtain equality with other groups, including in relation to participation in political life as well as in civic development matters. The minority language speakers of Zimbabwe have a sense of common historic origins and frequently developed a sense of common destiny. The minority language speakers share a number of cultural traits and institutions, such as language,

dress, food and family patterns. Because ethnic groups invariably speak their own language, most ethnic minorities are similarly linguistic minorities. These minority language speakers envy the teaching of their languages at all levels and this is why they formed ZILPA to fight for the recognition of their rights.

There are constitutional provisions to promote and preserve the rights of indigenous peoples of Zimbabwe. The constitution of Zimbabwe makes specific reference to the respect of the values and principles of diversity of culture and traditional values as the founding principles. According to Section 3 (2) (1) (11) “the state at all levels must recognise the rights of ethnic, racial, cultural, linguistic and religious groups in Zimbabwe”. Section 6 of the constitution of Zimbabwe states the officially recognised minority languages as sixteen and these are Kalanga, Nambya, Chikunda, Venda, Tonga, Shangaan, Chewa/Nyanja, Sotho, Xhosa, Pfumbi, Sena, Barwe, Hwesa, Tshwao, Doma and sign language. The constitution places an obligation on the government and all state agencies to ensure that all the officially recognised languages are treated equitably and the language preference of people should always be respected. An additional obligation is imposed on the state to promote and advance the use of all languages used in Zimbabwe including sign language and Zimbabwe must create suitable conditions for the development of those languages. The state (Zimbabwe) and all institutions have an obligation to promote and preserve cultural values and practices which enhance the dignity, well-being and equality of Zimbabweans. This is in tandem with Section 18 (1) and (2). The state must also take measures to preserve, protect and promote indigenous knowledge systems possessed by local communities and people through language. Section 56 (3) states that every person has a right not to be treated in an unfairly discriminatory manner on such grounds as their nationality, race, colour, tribe, place of birth, ethnic or social origin, language, class, religious belief, political affiliation, opinion, custom culture, sex, etc. There is also a justifiable right to language and culture in Section 63 of the constitution of Zimbabwe. Thus given the constitutional provision for the promotion of all languages used in Zimbabwe, one is compelled to ask why some languages are not offered at all levels in the Zimbabwean school curriculum. Educationists and analysts have accused the government of letting down the education sector by creating a handicap that could easily be avoided. Previously, the Lancaster House constitution used to give limelight and recognition only to English, ChiShona and

IsiNdebele as the official and national languages respectively, but the 2013 Constitution of Zimbabwe officially recognises the former minority languages hence should be offered in the Zimbabwean school curriculum at all levels. The 2013 constitution of Zimbabwe has thus ushered in a sigh of relief pertaining to the indigenous languages as there has been some confusion as to which language is indigenous given the multiplicity of languages in Zimbabwe in some districts and provinces.

5.8 Interventions on the promotion of Tonga language teaching in Zimbabwe

It was revealed during interviews and focus group discussions that for the government of Zimbabwe to further promote Tonga in the education system, there is need for a concerted effort among the different stakeholders who must be consulted for the promotion of the language. There is need for collaboration, consultation and coordination among the different stakeholders outlined below who have different mandates but can work for the betterment of Tonga in the education system.

5.8.1 TOLACO

TOLACO was formed in 1976 by the Tonga people specifically to fight for their language rights which were under siege. Nyika (2008:147) argues that, “The formation of TOLACO was driven by the need to address problems of linguistic, political and economic marginalisation of the Tonga people.” The TOLACO members are the key drivers of resistance to the marginalisation of minority languages in Zimbabwe. According to Mumpande (2006), the Tonga people through TOLACO managed to mobilise the other five minority language groups to resist marginalisation, so that, their languages could be offered in the school curriculum in Zimbabwe from pre-school to university. The other minority language groups which work closely with TOLACO are the Nambya Language Committee, Kalanga Literature Society, Shangani Literature Society, Venda Language Committee and Sotho Language and Literature Committee. TOLACO was also tasked to spearhead the writing of more Tonga books, their own literature and general learning material. The primary task of TOLACO was to dispel and eradicate, among other things, the pejorative perceptions of the Tonga people. A microscopic scrutiny of TOLACO’s aims as noted by Mumpande (2006:10) is:

(TOLACO) aims at eradicating, among other things, the myths spread long back about the Tonga people being uncivilised, incapable of doing what other ethnic groups can do, and that the Tonga live in trees and have two toes, and other lies that have been spread about the Tonga people. Because of such untrue stories about the Tonga people, they have never been taken seriously in Zimbabwe. They have been underrated, overlooked and undermined in many respects. It is therefore the aim of TOLACO to correct all the myths and present a picture of the Tonga people to the country and the world at large.

The Tonga people through TOLACO want to learn their language and culture to a meaningful level preferably to university level. They are also eager to use their language in all facets of life so that their tentacles are felt in Zimbabwe and the entire world. A key concern of the Tonga people through TOLACO was that their language was not taught in schools to any significant level and that constituted discrimination on the grounds of language. The Tonga people through TOLACO want to promote and preserve the Tonga language and culture in all Tonga speaking areas. The Tonga people want the government of Zimbabwe to amend Section 62 of the 1987 Education Act to accommodate other African languages. According to TOLACO, the Tonga people are discriminated against by their own government because the 1987 Education Act encourages tribalism and hatred among the ethnic groups as the disadvantaged people feel their languages and cultures are being suppressed.

TOLACO as a civic organisation was instrumental in leading lobbying and advocacy activities with their chiefs so that their language rights are recognised, respected and protected by the government of Zimbabwe. TOLACO argues that Zimbabwe is a multilingual society whose diversity should be celebrated in its education system by offering the different languages as specific subject (Mumpande, 2006, Muchenje et al, 2013). TOLACO as the harbinger had spearheaded the formation of ZILPA by bringing on board other minority language groups in Zimbabwe to fight the government as a united front for the recognition of their languages. The other groups which were taken on board are the Kalanga, the Nambya, the Venda, the Sotho and the Shangaan. Closely linked with the functions of TOLACO is the institution of chiefs. The promotion of Tonga and other minority languages is a burning issue to TOLACO. The

Lancaster House constitution failed to recognise some indigenous people as people with their own languages and culture. The Lancaster House constitution only recognised ChiShona and IsiNdebele as national languages. Zimbabwe is a multilingual society which has recognised the following minority languages in its new constitution (Chapter 1:6 (1) Kalanga, Nambya, Chikunda, Venda, Tonga, Shangaan, Chewa/Nyanja, Sotho, Xhosa, Pfumbi, Sena, Barwe, Hwesa, Tshwawo, Doma and sign language. The 2013 constitution thus compels the government of Zimbabwe to advance and promote all the indigenous languages. The topical issue these days in the education circles is how the Zimbabwean government can mainstream its indigenous languages given the economic position of the country which claims to operate under a shoe string budget. During the colonial period and post-colonial period, there has been an outcry that the so called minority languages were not recognised and were playing second fiddle to English, ChiShona and IsiNdebele languages. According to the 2013 constitution, the minority languages will be recognised as official languages in Zimbabwe. An act of parliament may also prescribe other languages as official languages and may prescribe other languages of record. According to the 2013 constitution (2013:17):

The state and all institutions and agencies of government at every level must (a) ensure that all official languages are treated equitably and (b) take into account the language preferences of people affected by governmental measures or communications.

The act further reads, “The state must promote and advance the use of all languages used in Zimbabwe, including sign language, and must create conditions suitable for the development of those languages”. (Section 63 of the constitution)

The resuscitation of the indigenous minority language groups arose from the fact that following Zimbabwe’s attainment of political independence from Britain in 1980, the minority languages were taught up to Grade 3 and were barred from media and other secondary domains relegating them to the home environment. After Grade 3, pupils from the minority language groups were supposed to learn either ChiShona or IsiNdebele. The 1987 Education Act and as amended in 2006 makes the minority languages of Zimbabwe invisible since they are recognised but not given any public function. For this reason, Zimbabwe’s language policy

is considered to be discriminatory in that it is perceived to undermine other languages especially the minority languages which have a small number of speakers if compared numerically with those of the main dominant indigenous languages. The situation regarding minority languages of Zimbabwe has become difficult in that the speakers of some minority languages have been subdued by speakers of other minority languages. A case in point is the San language (Tshwao) in Tsholotsho, whose speakers are forced to speak Kalanga in areas like Ndazindazi of Plumtree. The San of Tsholotsho number about ± 3 000 and their language is on the brink of being extinct with only a few elderly people who can still speak the language but cannot read and write it. As Davie Ndhlovu of Tso-Ro So, a Community Development Trust put it, “Only a few old people can speak the Tshwao language. Many died before their children could learn it. It is really sad”. The beginning of the end of the San community and language is attributed to colonialism. The colonial administration disrupted the San way of life by banning game hunting to stem competition with commercial sport hunters and for conservation purposes. (see Southern Eye of September 25, 2014)

Zimbabwean minority languages are promoted especially through the initiatives of ZILPA and other community organisations which affiliate to ZILPA which are Tonga Language Committee (TOLACO), Nambya Language Society, Kalanga Literacy Society, Shangané Language and Cultural Committee, Venda Language Committee and Sotho Language and Literature Committee. Every language committee exerts pressure on the Zimbabwean government to recognise their languages so that it can be offered at all levels, but the most effective are the Tonga, Venda, Kalanga, Nambya and Sotho. These five language groups advocated the separate promotion of their languages. Despite their legal pleas, the government maintained that ChiShona and IsiNdebele are still the dominant endoglossic languages which should remain dominant with national language status in the country and in so doing they raised considerable anger in the groups affected. The different language groups are exerting pressure on government for their recognition. Each language group continues to lobby the Ministry of Primary and Secondary Education at district, regional and national level to recognise their languages in the school curriculum at all levels. For example, the Tonga Language Committee lobbied the Ministry of Primary and Secondary Education through letters to the Regional Director now Provincial Education Director (PED). While they (Tonga people)

appreciated the introduction of Tonga into their schools at primary level, they continued to lobby for the discontinuation of IsiNdebele in their communities at both primary and secondary level. The first Grade 7 Tonga examination was written in 2010 because of TOLACO's lobbying and advocacy. Presently, Tonga is now offered at "O" Level as a subject and at tertiary institutions in Zimbabwe. Time slots allocated for instruction in official minority languages is still unfavourable in schools because pupils are given the green light to choose indigenous languages of their choice especially in multilingual districts like Binga and Lupane. According to Circular Number 1 of 2002 (Ref D/132/1), "minority local languages are languages spoken by relatively small indigenous groups in various parts of Zimbabwe. They include, but are not limited to Kalanga, Tonga, Venda, Nambya and Sotho". According to Circular Number 1 of 2002, these languages (minority) were taught up to Grade 3, but were assisted to advance a grade per year until they can be taught at Grade Seven. Any developments after Grade 7 will be discussed when pupils have written Grade 7. Thus, the minority language speakers will only cross the river when they are there. TOLACO as a community based organisation works closely with Tonga chiefs to promote the Tonga language in the education domain and other needy areas.

5.8.2 Tonga chiefs

Chiefs are crucial in the promotion of national languages in Zimbabwe. According to Chapter 15 (282) (1) (a) and (b), traditional leaders are entitled to:

- (a) Promote and uphold the cultural values of their communities ...
- (b) Take measures to preserve the culture, traditions, history and heritage of their communities including, sacred shrines.

The institution of Chiefs is very crucial in ensuring that the languages under their jurisdiction are treated equitably and that the state is advancing the use of all languages used in Zimbabwe and must create conditions for the development of those languages. Chiefs by virtue of powers they wield can accept or reject language policies in their areas especially if it is detected to them. Chiefs have the power to influence their communities to participate in activities that are meant to develop their languages and the culture that they carry. Tonga Chiefs wrote a letter to the then Minister of Education highlighting their displeasure in the way their language was

being treated and response was favourable to them because it culminated in Statutory Instrument 1 of 2002 which recognised the teaching of Tonga.

5.8.3 BASILWIZI

BASILWIZI was formed in 2002 and its vision is stated below:

BASILWIZI is committed to building the capacity of the Tonga and Korekore communities – men, women, young and old, able, disabled – for them to realise improved and sustainable well-being and free themselves from poverty.

Table 5:12 Objectives of BASILWIZI

<ol style="list-style-type: none">1. To empower the affected people to advocate developmental changes and their inclusion in decision making processes on issues that affect their development particularly the use of resources around/from Lake Kariba;2. To assist the beneficiaries to improve their socio-economic well-being, through the establishment of people centred development projects that meet the basic material needs;3. To facilitate the place of legislation, policies, procedures and practices that enhance the capacity of men and women to access, utilise and control their natural resources;4. To promote the cultural and educational development of the beneficiaries;5. To combat and reduce the impact of HIV/AIDS pandemic through community based intervention strategies;6. To promote gender, child protection and disability mainstreaming in all programme activities of the organisation and;7. To promote organisational capacity and ensure effective implementation of Basilwiz goals.
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Source: www.basilwizi.org

BASILWIZI focuses on the accessibility of education to the marginalised Zambezi Valley communities such as the Tonga people in Zimbabwe; this is why they have a department for language and culture project whose project goal is:

To make education accessible to disadvantaged individuals and to promote the culture and languages of marginalised communities in the Zambezi Valley.

Thus, one of the main activities of BASILWIZI is the promotion of the Tonga language and culture in the school system. Through BASILWIZI's participatory approach, communities demanded the re-introduction of ChiTonga in their schools. BASILWIZI Trust was successful in securing the purchase of about 42 000 new textbooks to ease the insurmountable challenge of lack of teaching and learning material for the Tonga language. This was made possible through partnership with Silveira House and BASILWIZI's language and culture project which was done in Binga to resuscitate the Tonga language which was facing neglect because of the hegemony of isiNdebele in their schools.

BASILWIZI is one of the non-governmental organisations (NGOs) which contributed towards the promotion of the Tonga language as a marginalised language in Zimbabwe. The BASILWIZI Trust is an organisation formed to spearhead an advocacy campaign for compensation by the Zimbabwean government to the forced removal of the Tonga people from the Zambezi Valley. BASILWIZI Trust is at the forefront of campaigns for the betterment of the social and economic life of the Tonga people. Their removal from the Zambezi Valley left the Tonga people impoverished and became one of the most marginalised ethnic minority groups in Zimbabwe. BASILWIZI Trust's (2002:1) vision is, "sustainable people driven socio-economic development in the Zambezi Valley". It can thus be argued that the economic marginalisation and removal from Zambezi Valley of the Tonga people partly contributed to the loss of prestige associated with the Tonga language and culture. During the colonial period and post-colonial period, the Tonga language at one time was replaced by the IsiNdebele language as a subject in the school curriculum in Binga district. The imposition of language and the economic marginalisation of the Tonga people is what the BASILWIZI Trust is fighting against. BASILWIZI Trust's programmes cover governance support, education and culture support, sustainable livelihoods and health support. The BASILWIZI Trust is very instrumental in promoting the publication and reprinting of Tonga learning materials. BASILWIZI Trust is also assisting the Tonga community to come up with the best Tonga orthography through its education wing. Coming up with the Tonga orthography was a direct

response to the incessant problem whereby Tonga textbooks were always in short supply in those schools that taught the Tonga language as an examinable subject in schools dotted around Binga district. BASILWIZI Trust assisted Josias Mungombe and others to write a series of Tonga textbooks for primary and secondary education called Bwachalino and Lusumpuko Series for the primary sector.

5.8.4 The African Languages Research Institute

The ALRI was founded in 1992 and is based at the University of Zimbabwe. One of the major aims of ALRI is to improve the status of indigenous African languages by offering research opportunities in lexicography, African languages and linguistics. Chimhundu (2000:1) argues that the mandate of ALRI is the institutionalisation of language research work. ALRI is mandated:

“To research, document, and develop Zimbabwean languages in order to promote and expand their use in all spheres of Life”. (Source: Report on the retreat to review the ALLEX Project, Kadoma, 21 – 27 September, 2003 page 4)

The ALRI project at the University of Zimbabwe helped the Tonga people to devise the right Tonga orthography for use in all spheres of life. The ALRI contributed to sound policies, language development and documentation. To highlight the centrality of universities in language development and documentation, Bamgbose (2000:55) notes that:

Much of the progress in the teaching of African languages is due to the efforts of universities and colleges of education. They lead in the training of educators, experiment in pilot projects, do basic research and development of materials, terminology and metalanguage.

Thus, the ALRI drove the language standardisation and development process of the Tonga language. Its research agenda focuses mainly on corpus development and maintenance, computational, lexicographical and language technology applications. The ALRI also develops terminology and transactions and languages advisory services to officials in language planning and development (Chimhundu, 1999). According to the then Acting Director of ALRI, ALRI produced electronic corpora in ChiShona and IsiNdebele and nuclei corpora in Nambya, Tonga

and Kalanga. Zimbabwe's minority languages are receiving attention from researchers because there is a research boom on the indigenous languages since 1991. Products of linguistic note are orthographies among other reference works that help in the standardisation and general documentation of the respective African language. According to the then Acting Director of ALRI research in languages cannot be separated from education because whenever a government is faced with a problem, it approaches the education sector for solutions. Currently, efforts are underway to mainstream Zimbabwe's indigenous languages as enshrined in the new constitution of Zimbabwe as a way of solving language problems inherent in Zimbabwe. (Interview on the side-lines of the Workshop on Languages and language Education in Teachers' Colleges held in Harare from the 29th of September, 2014 to the 2nd of October, 2014). The ALRI was very crucial in developing the orthography of the Tonga language in Zimbabwe hence they are an important stakeholder when it comes to the promotion of the Tonga language. According to Crystal (2000:138), "An endangered language will progress if its speakers can write their language down". A language that has dictionaries, grammars and other materials developed in them has better chances of survival and maintenance than those that do not. Visser (2000) points out that, "In the present day society, a language which is written down has a greater chance of surviving because without books or literacy materials, a language cannot be taught in a school". When a speech community takes action to change, enhance, promote, revive, maintain or defend its own language, their decisions are not made in isolation. If minority languages are to be empowered to be able to maintain themselves and flourish as independent languages, the speakers or the speech community should take part in all efforts meant to revive the soul of their community (language). The Tonga people have a unique culture and a unique language which should be preserved for posterity reasons.

5.8.5 The training of educators

Some participants argued that there was need for the government of Zimbabwe to expeditiously train educators for the teaching and learning of Tonga to be effective in the schools and universities. Participants clearly revealed that being a native speaker of a language does not make someone a good educator of that language. There is need for the government to

equip the native speakers with the relevant skills needed for the teaching and learning of Tonga so that the teaching of this language is taken seriously in the schools and by the school's supervisors. It was observed that currently there are no educators with the requisite skills to teach Tonga in the schools, universities and those who are employed by the Zimbabwe Schools Examination Council (ZIMSEC) for the smooth measurement of Tonga concepts which are very vital in the assessment process of the candidates. The delay in the training of educators also contributed to the marginalisation of Tonga in the education system in Zimbabwe. Binga schools are largely manned by educators from outside the district who are not native speakers hence they see no value in promoting Tonga in the schools as they could not speak or understand the Tonga language from an insider's perspective. Most of the educators interviewed are not native speakers and they have a working knowledge of the Tonga language hence their contribution to the teaching of Tonga leaves a lot to be desired.

Currently, one teacher training college, the United College of Education in Bulawayo is offering Tonga as a subject and the lecture-student ratio is as follows:

Table 5:13 Lecture/student ratio at UCE

No. of Lecturers	Student Enrolment
2	38 (both ECD and the General Course)

Source: Interview Discussions (August, 2016)

The marginalisation of the Tonga language is also attributed to the shortage of Tonga educators and shortage of teaching and learning material. The majority of participants cited lack of funding from the central government as the chief cause of the marginalisation of the Tonga language because the Binga community had to rely on the donors for assistance to produce the required teaching and learning material. Currently all schools rely on Bwachalino (primary schools) and Lusumpuko (secondary schools) for the teaching of Tonga. All teaching material was availed from ETF Program availed by the then Minister of Education David Coltart. Before the coming in of ETF, publishers were reluctant to produce teaching and learning material in Tonga citing the lack of a viable market since the Tongas are a small population in comparison with their Shona and Ndebele counterparts. The teaching of Tonga

should also be blessed by a language dictionary for easy references when they face new words and challenges they might face as classroom practitioners. Currently the Tonga language educators do not have a Tonga dictionary to refer to, they rely on their understanding of the language from elders.

5.8.6 Teaching resources

Participants revealed that the shortage of teaching resources inhibited the effectiveness of the teaching of the Tonga language. For any language to be taught in the curriculum there is need for illustrations to promote the comprehension of concepts in the Tonga language. It emerged that resources aid in the teaching of the language. As pupils interact with the texts and resources they should have that practical criticism enhanced by text books. Failure to interact with resources, language skills and competency are not developed hence the marginalisation of the Tonga language. In support of that, if the background captured in school textbooks, comprehension is hard to come by and it cannot be realised in languages. Currently there are few textbooks in this language namely Lusumbuko 1 – 4 and Bwachalino 1 – 7 for the secondary and primary sectors respectively. There is no dictionary in Tonga language for reference purposes. Listening and reading materials for the teaching of Tonga language have not been recorded hence its marginalisation. Public speaking, debates forum has not been embraced in the schools in totality because districts, provinces and the national debates are still done in the national languages. This is surprising because for the promotion of speaking one has to engage in research using material in that language to sharpen their debating skills. One participant argued that, “Material for teaching Tonga in skills like listening, speaking and reading are still inadequate despite the constitutional recognition of the Tonga language.” This is so because the government has not channelled enough resources to the development of Tonga teaching material. This is a sign of poor planning and coordination on the part of the government. The available material was made possible through the efforts of UNICEF, BASILWIZI and ZPH and since 2008, unsponsored writers had to endure most of the financial burdens for the production of the teaching resources. The shortage of teaching resources has also contributed to the negative attitudes towards the teaching of Tonga. Educators are

incapacitated and have developed negative attitudes towards the Tonga language because of shortage of teaching material for the effective teaching of the Tonga language.

5.9 Conclusion

The findings of this research were obtained from a variety of sources which included focus group discussions, interviews, observations, document analysis and questionnaires. These research instruments all point to the fact that the marginalisation of Tonga in the education system was caused by a multiplicity of factors. The researcher found out that the language policy, attitude of speakers, economic factors, shortage of both material and human resources and the hegemony of ChiShona, IsiNdebele and English all contributed to the peripherisation of the Tonga language in Zimbabwe. It was also revealed by participants that external assistance in the form of funds and expertise was very crucial in developing the Tonga language to the position it is today. The Tonga people found out that they could not go it alone without other players in the form of ZILPA, BASILWIZI and ALRI. The importance of the different stakeholders was also highlighted in this chapter. The data from the findings clearly shows how the Tonga language was marginalised by policies which were never respected. The shortage of trained educators in the schools also hampered the teaching of Tonga as a subject. For Tonga to be taught and developed in the schools, a lot of advocacy activities and education was done by the identified stakeholders. It is also incumbent upon the government of Zimbabwe to declare and implement policies religiously so that the Tonga language can be fully developed and taught in the schools. The next chapter concludes the research.

CHAPTER SIX

CONCLUSION

6.1 Introduction

This chapter presents a conclusion of the thesis. It provides the important highlights of the study on the marginalisation of the Tonga language in the school curriculum in Zimbabwe. This chapter restates the research questions which the researcher had in mind when he conducted this investigation in relation to the postmodernism theory which the researcher utilised. This chapter also recommends possible areas to investigate and concentrate on to those who want to do further research pertaining to the marginalisation and underdevelopment of the Tonga language and other minority languages of Zimbabwe. This is done to provide a starting point for further inquiries. The marginalisation of languages is a dynamic concept which is affected by a lot of factors so the findings in this research are not exhaustive since new phenomenon could crop up. The conclusion of the thesis is drawn against the reviewed literature and against major findings from focus group discussions, document analysis, observations, questionnaires and interviews that the researcher had with the participants. Findings from the different data gathering techniques corroborate each other and confirm the marginalisation of the Tonga language in the school curriculum at all levels in Zimbabwe.

6.2 Research findings

The research on marginalisation of the Tonga language has established a number of issues and these are highlighted under the following subheadings:.

6.2.1 Marginalisation of Tonga

Results from focus group discussions and interviews affirmed that the future of Tonga is securely in the hands of the speakers' initiatives. Tonga speakers are thus called upon to be on the forefront of empowering their language through publication of books that cover a wide spectrum of issues as required by the school curriculum. The Tonga language should have a strong and vibrant presence in the education system for it to fight marginalisation. The

research findings revealed that the Tonga language is marginalized to a greater extent. Its marginalisation dates back to the colonial period and the post-independence period, because of policies which were put in place which disadvantaged the so called minority languages. Although there is a policy which allows the teaching of Tonga in the schools, there is lack of political will to seriously promote the Tonga language. The marginalisation of the Tonga language dates back to the 1960's when Tonga was banned in the school in the then Southern Rhodesia during the Unilateral Declaration of Independence (UDI) period by the then colonial government. TOLACO was formed in 1976 to fight for the recognition of their language rights which were under siege from the then colonial government. The different data sources clearly revealed that, the Tonga people support all efforts meant for the promotion of their language in the school curriculum through research, documentation, teaching and writing of books. This is done so that they change the attitudes of people about the Tonga people and their culture which is generally denigrated. Data gathered from the participants clearly show that, the language policies of the colonial government and the post independent government perpetuated the marginalisation of the Tonga language in the school curriculum at all levels in Zimbabwe. The participants confirmed the inferior status of Tonga as informed by the colonial legacy when pitted against the world's dominant languages such as English and French which are enjoying a lingua-franca status.

The Tonga language is marginalised through various forms in the curriculum in Zimbabwe, for example, through non availability of Tonga language educators as well as teaching and learning resources. This has resulted in the Tonga language speakers organising themselves to promote their language in totality using available structures in Binga and other relevant stakeholders in Zimbabwe. The Tonga people use education to enlighten their society by encouraging their children to learn their language since it is a fundamental human right. The Tonga people want their language to be part and parcel of the curriculum at all costs. It is unfortunate that the development of the Tonga language is still in its infancy. Zimbabwe is characterised by linguistic diversity. This diversity presents problems to the government concerning the language to be taught in the curriculum. The Tonga speech community also work closely with their chiefs who are the custodians of their language and culture so as to avoid further marginalisation of their language. The Tonga people, because of the high degrees

of marginalisation of their language, and because of language policies enacted, developed high ethno linguistic vitality. The extent of the marginalisation of the Tonga language in Zimbabwe is evident from policy documents of the ministry of education and the constitution of ZILPA and the BASILWIZ Constitution. Through the 1987 Education Act as amended in 2006, Zimbabwe enhanced the status of ChiShona and IsiNdebele and relegated Tonga and other minority languages to become community languages. Even though there are curriculum reforms in place, the curriculum changes do not fully address the linguistic concerns of the Tonga people. The Tonga people see these reforms as cosmetic and targeted at blind-folding them for political expedience. In as much as the Tonga people applaud the official recognition of their language in the 2013 Constitution of Zimbabwe; however, they still have to confront the social attitudes levelled against their language by different stakeholders. This is so because the future of the Tonga language lies on the native speakers.

6.2.2 Effects of marginalisation of the Tonga language

Evidence from interviews, document analysis and focus group discussions confirms the multiple effects of the marginalisation of the Tonga language on Tonga culture, language development, human potential and Tonga art. Pupils' educational experiences were negatively affected because their L₁ was not used in the school curriculum hence they suffered subtractive bilingualism which is the acquisition of a second language at the expense of their first language which is Tonga. The Tonga language, culture and art did not develop much as anticipated. This is so because the Tonga language was usually taught up to grade 3 and was first examined at grade 7 in 2011, first offered at Ordinary Level in 2015, at University in 2015. Participating University A was the first to offer Tonga followed by University B in 2016. Language plays a special role in the community because it is a reservoir of culture. The Tonga language was never developed and some speakers of the dominant languages developed attitudes about the Tonga language. The Tonga culture was eroded and denigrated. These socially conceived barometers, informed by a number of social fallacies have placed Tonga and other indigenous languages in Zimbabwe at the lower end of the scale. The effects of marginalisation are numerous up to the extent of developing labels for the Tonga people and given trivial roles in society. This was the case prevailing because this language did not have a

recognized orthography and up to now it does not have a dictionary where educators can refer to in case they face challenges in the classroom.

There is lack of interest in this language because of marginalisation. Even the missionaries were not interested in the development of the Tonga language. Despite the official recognition of the Tonga in the constitution, not much has happened in terms of teacher training especially at secondary level. The educator is the main or chief instrument in the development of language. In terms of postmodernism theory, there is a need to value all cultures in society. Failure to teach a student's native language at all levels has the negative impact on the pupil's cultural identity. The frenzy for foreign identity lives on, if not challenged by offering Tonga at all levels of the curriculum. One of the major effects of the marginalisation of the Tonga language has been the non-recognition of the linguistic rights of the Tonga people. The documents which were accessed for this study revealed that policies were used to keep the Tonga language at bay to avoid Tonga art development and stifle human development amongst the Tonga language group. There are no trained educators to date in the Tonga subject areas and teaching materials are insufficient as they rely only on Bwachalino and Lusumpuko series for the primary and secondary sectors respectively. Currently there are no graduates from colleges and universities who can articulate the teaching of Tonga well; hence a lot still needs to be done. It is important to highlight that the policy documents in place in Zimbabwe do not provide an enabling environment for the teaching of Tonga in the schools because of the escape clauses that were highlighted. Due to the marginalisation of their language in the curriculum, Tonga art was greatly affected.

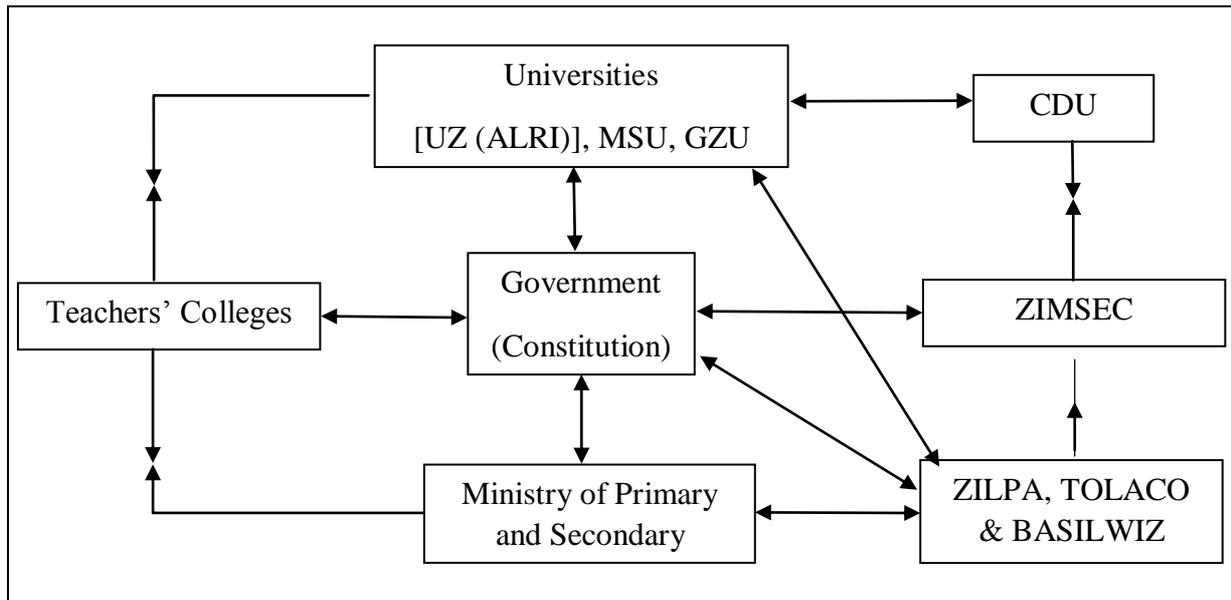
6.2.3 Way forward for the Tonga language

The data from the research points to the importance of stakeholder participation, education, legislation and the need for a paradigm shift in the attitudes of people. In this section, the researcher explained fully each of the strategies which the Zimbabwean government can employ to further promote the Tonga language in the education system in Zimbabwe and other need areas.

6.2.3.1 Stakeholder participation

There is urgent need for all stakeholders who are involved in language development to be actively involved and do their part for the promotion and development of Tonga in Zimbabwe. The crucial stakeholders who need to work together are shown below:

Figure 6:1 Crucial stakeholders for the promotion and development of Tonga in Zimbabwe



Source: Own Creation

Research findings reflect the absence of cooperation among the stakeholders above. At present there is compartmentalization of services and yet the different organs identified work towards preparing and training educators for language teaching in the schools. There has to be a symbiotic relationship among the stakeholders for the expeditious development of the Tonga language in the education domain. There is a need for close coordination between the two education ministries involved in teacher education in Zimbabwe. The quality of any education system is correlated and highly hinged to the quality of the educators produced by the ministry that is mandated to produce educators for the nation. Most of these organisations work independently of each other. It appears there is incessant fear, strong suspicion and everlasting mistrust between the different stakeholders which stifle the development of the Tonga language in Zimbabwe. The Tonga people have a rich and vibrant culture which is untapped for socio-economic development to be enhanced as required by the economic blueprint

ZIMASSET. At present there is no synchronisation of services for instance the Curriculum Development Unit specialises in the production of syllabuses for use by the Ministry of Primary and Secondary Education and yet they never ask for input from teachers' colleges. These organisations must work together for the good of the Tonga language and other minority languages in Zimbabwe. Universities are independent of the Curriculum Development Unit. There is need for the organisations to come together. Once they work together, there will be greater promotion of the Tonga language in schools, colleges and universities through integration of ideas. Currently, there is a policy vacuum. Research findings reflect the failure to employ a comprehensive language policy and collaborative networks or synergies among the relevant stakeholders for the promotion of the Tonga language in the curriculum in Zimbabwe. Lack of collaborative networks amongst the relevant stakeholders has further perpetuated the marginalisation of the Tonga language in the school curriculum. There is need for advocacy activities so as to produce the desired language policy that would facilitate the development of the Tonga language in Zimbabwe at all levels of the curriculum.

The policy documents in place are marred with inconsistencies, vagueness, contradictions, full of escape clauses and inaccessible to policy implementers in some cases and other key stakeholders. Whilst the Constitution of Zimbabwe (2013) recognizes Tonga as an official language, it is the Tonga language speakers who are in the forefront of promoting their languages which becomes an anomaly. The government must take the lead by training educators for this subject. In the interim, the government has created an atmosphere of uncertainty because of lack of clarity in policy on how minority languages such as Tonga should be operationalised in the school curriculum. Relations amongst different stakeholders in the education system must improve. For instance, the Ministry of Primary and Secondary Education and the Ministry of Higher and Tertiary Education, Science and Technology Development should map the way forward for the Tonga language to be promoted and fostered in all facets of life. They should come up with language promotion strategies for the efficient and effective development of Tonga in the education system. There is need for constant and regular coordination, consultation and collaboration among all the stakeholders for Tonga to be developed fully.

6.2.3.2 Education and advocacy

The data from the investigation clearly points to the importance of education and advocacy activities. This is crucial in further enlightening the Tonga speech community so that they produce more literature in their language to cover the three areas of the curriculum in Zimbabwe namely the Primary and Secondary level, colleges and universities so that the issue of shortage of literature is rescued once and for all. The Tonga native speakers must take an active role in producing relevant literature in their language as a way of promoting their language in the school curriculum in Zimbabwe. Education and advocacy activities are of paramount importance in mobilizing the Tonga speakers to work against the marginalisation of their language in the curriculum. The Tonga people need to be further conscientised on the importance of providing suitable teaching material for the teaching of their language to be effective in the education domain. There is need for the intellectualization of the Tonga language. Education and advocacy activities for the promotion of Tonga in Zimbabwe are usually done by BASILWIZ Trust. BASILWIZ is instrumental in the promotion and development of Tonga teaching and learning material. The education programs must ensure equality of all ethnic groups and their languages. Findings of this study and existing research indicate that coordination and collaborative activities that involved the production of teaching materials between the Tonga groups in Zimbabwe and their Zambian counterparts date back to the 1960s. The education and advocacy activities of the Tonga people have the blessings of the Tonga educated elite who take centre stage in fighting the marginalisation of their language. Education and training is still crucial for teacher training and the major impediment could be financial resources because of the current job freeze in place.

6.2.3.3 Legislation

The research findings established that one of the major causes of the marginalization of the Tonga language was legislation. Zimbabwe's current and colonial language policy facilitated the marginalisation of the Tonga language in education. The research established that the country does not have a clear language policy that reacts to language problems. The policy and regulations that were enacted by the government during the pre and post-independence era impeded the growth of the Tonga language in the education domain. The data for this study

indicates that without a clear language policy, coordination and collaboration among the crucial stakeholders will be difficult if not impossible. This is the case because no mechanisms are put in place to spell out clearly who is going to do what and when. Zimbabwe's policy on language is characterised by avoidance, vagueness and declaration without implementation. Zimbabwe needs a well-defined language policy which is not marked by vagueness. The policy should clearly spell out how Tonga and other minority languages are to be promoted and developed to the level of IsiNdebele and ChiShona. Currently ChiShona and IsiNdebele are offered as subjects in most schools, teachers' colleges and universities, which is not the case with Tonga. Tonga is offered by all schools in Binga district only and at the United College of Education, at University A and at University B. There is need for the government of Zimbabwe to come up with a clear legislation for Tonga to be treated not only as a subject for study but for scientific and economic research as well like the Chinese and the Japanese have done and are doing to their languages.

The legislation must also spell out the rights of Tonga people so that they use and develop their languages and writing system as they wish. For the status of the Tonga to be improved in the school curriculum, there is need to have a clear legislation which guides the operations of different and crucial stakeholders with a sense of Zimbabwean identity. The Legislation must ensure that Tonga and other cultural groupings are recognized to protect cultural diversity. It must ensure that schools are given the leeway to offer Tonga as a subject in other non-Tonga speaking areas, the way French and Portuguese are treated in the education domain so that those interested in studying it are free to do so. The fate of the Tonga language in the curriculum in Zimbabwe squarely lies in the creation of favourable pieces of legislation to protect the Tonga language and other vulnerable minorities. Official recognition of the Tonga language in the constitution of Zimbabwe is not enough if there is no supplementary legislation to effect its development and promotion. The legislation must be inclusive for it to be effective in the promotion of the Tonga language. Legislation in some cases inhibits the smooth development, teaching and learning of Tonga language in the schools.

6.2.3.4 Paradigm shift in attitudes

The marginalisation of Tonga has also been attributed to the negative attitudes portrayed by speakers and non-speakers of Tonga the researcher clearly discussed how attitudes affect Tonga language development. If the Tonga language speakers assume a passive role, they will abandon their future generations to foreign language expressions and that will be a recipe for the death of their language since it will remain neglected. The data for this study indicates the need for paradigm shift in language attitudes. The strategy to change attitudes in people is important since it calls for awareness campaigns, teacher training and input from all stakeholders especially the government. Language activism by the Tonga people through TOLACO and BASILWIZ is needed in achieving the much needed paradigm shift. TOLACO and BASILWIZ's initiatives and efforts must be tailored towards developing and promoting Tonga in the education system at all levels. Although financial implications are at play, that should not derail the efforts of the identified stakeholders in their quest to fight attitudes in their different forms. The government must be at the forefront in the promotion of the Tonga language in the education sector. It must treat the Tonga language case like it does to ChiShona and IsiNdebele. It must use the Tonga language for business transactions and in the media, so that the language is seen and heard, once that is done it develops. The development and promotion of the Tonga language is void without change of attitudes from the different stakeholders. This is made worse when independent states continue only to reward competence in foreign languages and are silent about competence in indigenous African languages like Tonga.

6.3 Rationale for Tonga in the curriculum

The documents which were accessed and analysed for this study, as well as questionnaires that were administered to research participants revealed the importance of the Tonga language in the curriculum at all levels in Zimbabwe. It was the non-recognition of the Tonga language in the curriculum at all levels that led to its marginalisation. The Tonga language is a form of identity to the Tonga people and should be respected by offering it in the curriculum. The Tonga people are what they are because of their language. The importance of the Tonga language is highlighted by participants. The Tonga language as a living entity can be used to

transform the socio-cultural experience of the learners to the fullest in the classroom. The importance of the Tonga language in the curriculum cannot be over emphasized. The position of Tonga in the curriculum is a test of democracy. The initiatives of TOLACO and BASILWIZ to challenge the linguistic status quo are guided by principles of democracy and equity in modern societies especially in the education domain. The recognition of Linguistic Human Rights means a drastic change in the curricula of schools, colleges and universities to bring the much needed peace. The participants revealed that socio-economic development of Zimbabwe can never be achieved without the inclusion of Tonga in the curriculum. Of course there is nothing wrong with using a foreign language, it is quiet commendable as long as it does not deny native speakers their identity.

The Tonga language is a valuable resource to the government of Zimbabwe. Language is a carrier of the knowledge and experiences accumulated by a nation or group throughout history. Language is crucial for it spurns invention essential to strengthening the aspirations of people in a given society. The Tonga language should be in the school curriculum at all levels because its presence in the curriculum is an embodiment of Linguistic Human Rights (LHR). The presence of Tonga in the curriculum will demystify the stigmatisation of the Tonga language as being traditional, backward, narrow and inferior to the dominant languages. The inclusion of Tonga in the curriculum is a clear sign of respecting and mainstreaming linguistic and cultural diversity. National communication and development can only take route if the citizens of a country know each other's languages. The data for this study clearly revealed that all ethnic groups in Zimbabwe are equal and there should be no prejudice or discrimination of other languages. The presence of Tonga in the curriculum is a sign of independence and recognition of the Linguistic Human Rights prevalent in Zimbabwe. Language policies of Zimbabwe should be inclusive of Tonga. It is vital for Zimbabwe to encourage and promote Tonga in the curriculum at all levels so as to revitalize and empower the Tonga language. Tonga should be in the curriculum as a way of promoting multi-lingualism.

6.4 Findings in relation to theory

This study utilised and justified the relevance of the postmodernism theory in uplifting the status of a language which was marginalised and is suffering from the effects of

marginalisation. This study explained fully the causes of marginalisation of the Tonga language starting with the global views to the African continent and traced it to the position of the Tonga language in the curriculum in Zimbabwe today. The importance of the postmodernism theory which values pluralism and multilingualism as a trait of modern society is discussed. Postmodernists view difference as productive and relevant for social cohesion. Postmodernism in other words also focuses on language and the question of subjugated knowledge in different communities.

The promotion of marginalised languages such as Tonga clearly require political muscles and community participation so as to advance the plight of marginalised voices in the education system and other important domains. This is the case because there is marginalisation within the marginalised as well. For instance, as is the case between ChiShona and IsiNdebele in Zimbabwe which are also marginalised languages in terms of their use in the education domain. ChiShona and IsiNdebele also marginalize the growth and development of Tonga and other minority languages. The Chinese, Malaysian cases, the Quebec case, the Maori Language Project in Australia and the Botswana language cases clearly illustrate how marginalised languages can come together and empower their endangered languages so that they can be recognized and used in education and other important domains. The future of all languages lies on the native language speakers' attitude towards their language as they cannot continue to blame the marginalisation of their language on colonial legacy and other exogenous factors. The Tonga people can and do have the power to determine their own destiny by fighting for their language rights thereby influencing government policies in the education cluster. The Chinese and Malaysian language cases clearly show how the government can promote marginalised languages through education and legislation. The Botswana cases and the Maori language cases show how the community can develop its language. A case in point is how TOLACO members, ZILPA stakeholders and how BASILWIZ as an organization mobilized the Tonga people to see the relevancy of their language and fight for its recognition and place in the Zimbabwean curriculum.

The data from the participants of this study established the importance of stakeholder participation in the process of fighting for recognition and relevancy. The researcher

highlighted the importance of different stakeholders which contributed to policy changes in the promotion of the Tonga language to be an examined subject in Zimbabwe at both grade 7 and ordinary level respectively. The Tonga language case in Zimbabwe unpacks the inadequacies of the postmodernism theory in addressing the lack of political will on the part of government as it directed all schools in Zimbabwe to offer and teach the two most spoken national languages. The findings of this study therefore reveals that the marginalisation of Tonga stems from a number of factors as highlighted and described. Languages should be taken at their intrinsic value as media of communication in all societies. From a postmodernism point of view, diversity should be promoted but the economic resources always pose a challenge. This therefore demonstrates that the postmodernism theory does not address the economic challenges and attitudes that the language speakers might face. Seeing the possibility of the death of their language, the Tonga people through TOLACO, ZILPA and BASILWIZ engaged in rigorous advocacy activities to save their language from extinction. Fighting for the recognition of linguistic rights is part and parcel of the postmodernism stance. The Tonga people with assistance from ALRI developed and devised an orthography for their language.

6.5 Recommendations

There are so many indigenous minority languages in Zimbabwe which are in the school curriculum to date. According to Examinations Circular Number 21 of 2016, the following minority languages are examined by ZIMSEC at grade 7 level: Tonga, Tshivenda, Nambya, XiChangana and Kalanga. The minority languages of Zimbabwe have been receiving attention of late, because some of them have been officially recognized in the Constitution of Zimbabwe. Thus, the areas identified for future studies cover a wide spectrum of subjects and issues so that the Tonga language does not suffer further marginalisation if fully recognised and promoted in the curriculum at all levels from Early Childhood Development to University level in Zimbabwe.

6.5.1 Future research

Some of the possible areas of future research are outlined below.

6.5.1.1 Corpus development research in Tonga

Future researches must focus on corpus development. The major effect of the marginalisation the Tonga language is under development in the area of corpus development. There is need to carry out research on the domestication of technical knowledge using Tonga. Corpus development research in Tonga can be done in collaboration with ALRI and other universities that offer Tonga like University A. Research in Tonga corpus development would benefit the language since it may aid its teaching. Corpus development research should focus on producing a dictionary for medical terms in Tonga, children's dictionary for use by the primary school's domain and a dictionary for Tonga linguistic and literary terms for the secondary education domain. Research and documentation could be done especially on grammar and special dictionaries and thesauruses on the Tonga communities knowledge of land, flora and fauna and their uses. Codification is important for language empowerment. This is important because the Tonga people have a rich and diverse culture and this type of research contributes to knowledge generation and corrects myths about the Tonga people of Zimbabwe.

6.5.2 Psycho-sociolinguistic research

Future research could be done focusing on psycho-sociolinguistic issues. Not much is known about Tonga idioms, proverbs, cultural practices, folklore, the Tonga riddle, burial and marriage rites, Tonga and globalization, the dynamics of culture and identity. The art of engagement in Tonga with reference to music, visual arts and theatre has also received limited attention. Research is needed in issues to do with orality and religion issues of Tonga onomastics, nomenclature, Tonga grammar and the position of Tonga in the classroom. In some cases, they use literature from Zambia to augment the shortage of literature and other classroom resources. It was revealed by participants during focus group discussions that developing local literature is crucial and worthwhile but given the economic meltdown, the country is currently experiencing it is ideal to use literature from Zambia and develop their own Zimbabwean literature over time. Findings from this study would provide the much needed knowledge useful for policy planning especially in the Ministry of Primary and Secondary Education and the Ministry of Higher Education, Science and Technology Development that has the mandate of training educators. Not much is known about Tonga traditions and as such research is needed in such areas and other demanding areas so as to

develop a clear and better understanding of the Tonga people whose life is a mirage to many because of myths around. Research is also crucial and is required around areas to do with language attitudes, bi-lingualism and multi-lingualism in education. The researcher strongly submits that research is needed in educators, parents and pupils' perceptions towards the use of curriculum instructional materials in other languages. The findings of such investigations add value to the way the curriculum should be organised. It is important to do research in language attitudes so as to justify why some languages are dying.

6.5.3 Educational research

Future research could focus on the domain of education so as to offer solutions to the challenges that are faced by those involved in the promotion of Tonga in the education arena. Having enquiries that clearly articulate Tonga issues in the education sector like issues to do with teacher education and resources required for one to become an effective Tonga teacher assists the government. This is so because the teacher is the main driver of the skills and knowledge that are required in the classroom. Since the teacher is the focal point in the classroom, investigations about what affects the teacher add value to the promotion of the Tonga language. A language teacher should get updated and relevant information on the subject matter. Such knowledge can be gathered through educational research. Educators' technical and professional competencies can also be enhanced by carrying out educational research. Educational research should also focus on mainstreaming Zimbabwe's sixteen officially recognised languages highlighting the challenges and what the people say. This is crucial in the promotion of the Tonga language because language brings diversity to humanity in line with the postmodernist's philosophy. The society through educational research embraces language differences in totality by learning other languages like Tonga thereby giving pride and dignity to the Tonga language speech community. There has to be freedom of speakers to learn and use their different languages at whatever level. The postmodernism theory is concerned with the relegation to inferior locations or positions of some languages where they become useless. This scenario can only be arrested by engaging in educational research so as to develop Tonga. By engaging into research about mainstreaming Zimbabwe's sixteen languages society will be integrating the Tonga language into mainstream society

without fear and creating the much needed curriculum space for the language to grow and thereby broadening the chances of the Tonga people of being understood and remove misconceptions about the Tonga people inherent in our society. Educational research could lead to the development of teaching and learning material for Tonga.

6.5.4 Pedagogy

The researcher further submits that future educational researches should also focus on the subject of Tonga development programs. Findings from this research indicate that the education domain is a crucial area for Tonga to be recognised and developed. Educational research should justify the importance of staff development programs for districts, circuits and clusters in language teaching. The researcher also further submits that further studies could be conducted to find out strategies that can be employed to ensure the development of Tonga in schools since this study was limited to one Tonga speaking district; other districts could be used as well. These studies could concentrate on pedagogy, teacher training or even literature. Future studies could also investigate the possibilities and challenges of using the staff development programs to enhance Tonga language teaching in the curriculum. Future researchers could also concentrate on the inadequacies of some teaching methods, this is crucial as it capacitates the Tonga language in the curriculum. Future researches could also focus on the inadequacies of the language policy of Zimbabwe and come up with suggestions on what can be done to empower the marginalised Tonga language. Findings from such investigations inform policy for the government of Zimbabwe to effectively come up with relevant curriculum models for use and adoption by the schools. This is crucial so that Tonga speakers and other minority language speakers can collectively push for a policy framework that recognises and promote the use of Zimbabwe's indigenous minority languages in all spheres of life.

6.6 Future practice in Tonga language development

The relatively new Tonga language and culture is being introduced at higher levels for the first time in Zimbabwe. Future practice could observe the following:

6.6.1 Tonga Education Inspectors

The government must have specialist individuals in Tonga language to ensure that both the language and culture is not prejudiced. The language had been suffering from marginalisation for a long time. It has an inferior status as compared to the so-called main languages. The appointment of education inspectors specifically for Tonga enhances its promotion in the curriculum.

6.6.2 The Trilingual Languages Model

To improve future practice, the researcher drawing on the findings of the research developed his own Trilingual model of languages using the traits from postmodernism theory as shown below which could be used by the Tonga people and the government of Zimbabwe so that there is co-existence between the different language speakers and users in Binga and other need areas of Zimbabwe especially school pupils.

Table 6:1 The Trilingual Model

LANGUAGE	REASON FOR INCLUSION
Tonga	For cultural promotion and preservation.
ChiShona/IsiNdebele	For national integration and communication.
English	For official, national and global communication.

Source: Own Creation

The model outlines and affirms the usefulness of postmodernism by promoting pluralism in our curriculum. This model draws on the data from literature review and focus group discussions so as to reduce the marginalisation of the Tonga language and unnecessary linguistic challenges. For the trilingual languages model to be effective, it must be done gradually for evaluation purposes. The government is also expected to avail resources in the budget for the teaching of Tonga and the production of both teaching and learning resources. Basing on the data for this study, the researcher suggests that schools in Binga and other demanding areas of Zimbabwe adopt the Trilingual languages model. The reason for this

model is that by learning Tonga only, the Tonga students (people) will be further marginalizing themselves. This is so because they will be restricted to work in Binga only where they can only operate effectively using their language. From a postmodernism point of view, multilingualism is seen as an asset especially when looking for employment in Non-Governmental Organisations (NGO) and in education where the Tonga speaker with different language skills can be deployed to either ChiShona, IsiNdebele or Tonga speaking areas of Zimbabwe.

6.6.3 Training of educators

The absence of trained educators has greatly contributed to the marginalisation of the Tonga language in the curriculum. The government of Zimbabwe must train educators for the Tonga language so that the teaching of Tonga can be taken to greater heights. The training of educators enhances the reputation of the Tonga language in the curriculum and raises Zimbabwe's educational standards internationally. The training of educators must be anchored in languages as well so as to encourage socio-economic transformation.

6.6.4 Monitoring and evaluation of the curriculum

There is need for monitoring and evaluation of the Tonga curriculum and programs in the schools and institutions of higher learning where it is taught and examined as a subject. The status of Tonga in Zambia could be examined as well to provide answers as well to the Zimbabwean crisis. The implementation practices must be evaluated so as to add value to the promotion of the Tonga language.

6.6.5 Tonga Language Educators' Association

In future, there is need for the formation of the Tonga Language Educators' Association. This is a platform where the Tonga educators group and discuss matters arising from their experiences in the teaching of Tonga. This association act as a refresher course to embrace new technology, skills, trends in teaching and any other related issues in the teaching of Tonga. The Tonga Language Educators' Association will also cater for the needs of the Tonga language educators so that they can workshop each other and find ways of promoting Tonga language and culture as it relates to curriculum issues since Tonga has been neglected for a long time.

6.6.6 Tonga in parliamentary debates

Attempts must be made to have Tonga introduced as a language in parliament in Zimbabwe for it to be recognized and have a national impact. There is need to have parliamentary debates (The Hansard) translated into Tonga for the citizens to accept Tonga as a national language.

6.7 Conclusions

Findings from this research have sharpened our understanding of the marginalisation of the Tonga language and other minority languages in the Zimbabwe school curriculum. The researcher is not aware of any studies that interrogated the plight of Tonga in the Zimbabwean school curriculum at all levels, thereby making this study relevant to the education domain. This study has highlighted the importance of the Tonga languages in the Zimbabwean school curriculum at all levels. The findings of this research have also revealed the importance of stakeholder participation as a way of facilitating the promotion of the Tonga language in Zimbabwe. This research has also affirmed Kangira's observation cited by Tsiko (2005:9) when he laments that, "There is simply no political will. People have made submissions regarding the status of minority languages. Legislators simply occupy themselves with other business". There is need for the government to have the right mind-set for the implementation of programs that promote the Tonga language. There is need for the government to expeditiously train educators to teach the Tonga language at local teachers' training colleges. This study also validates the postmodernism philosophy that people of all ethnic groups are equal and therefore should not be discriminated against on the basis of language. The findings of this study indicates the importance of a paradigm shift on attitudes and at policy level for the growth of Tonga to be enhanced holistically in the education domain and other need areas of Zimbabwe.

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Appendices

Appendix 1 Questionnaire for educators

Section A.

My name is Patrick Ngandini a doctoral student at UNISA in the Department of African Languages. I am doing field research pertaining to my area of study and I would appreciate your help in conducting my study. The title of my research reads, “*The marginalisation of Tonga in the Education system in Zimbabwe.*” The information obtained from this study is going to be used for academic purposes only and will be kept confidential.

Instructions:

1. No names are to be written on the questionnaire forms.
2. Please complete in the spaces provided for each question below.
3. Tick your answers where necessary.

Section B (to be completed by participants)

Please complete the following details by ticking in the spaces provided.

1. Gender

Male	Female

2. Age

26-35	
36-45	
46-60	
ABOVE 60	

4. Academic Qualifications

Qualification	Tick
O' Level Certificate	
A' Level Certificate	
Certificate in Education	
Diploma in Education	
Higher National Diploma	
Degree	
Master's Degree	

5. Work Experience

Range (years)	Tick
0 – 5 Years	
6 – 10 Years	
11 – 15 Years	
16 – 20 Years	
21 Years	

Section C (Please complete the questions below)

1. What grades/forms are you teaching?

2. Do you teach Tonga?

Yes		No	
-----	--	----	--

3. Are you trained to teach Tonga?

Yes		No	
-----	--	----	--

4. Are you an examiner for Tonga?

Yes		No	
-----	--	----	--

If **YES**, when were you trained?

5. Are you a native speaker of Tonga?

Yes		No	
-----	--	----	--

If **YES**, what are the advantages of being a native speaker?

If **NO**, what are the challenges you are facing as a Tonga language teacher?

6. When was Tonga first examined by Zimsec at this school?

7. List materials/resources you use to teach Tonga to your class(es).

a) Textbooks

b) Dictionaries

c) Grammar Textbooks

d) In your opinion, are these resources
adequate for the effective teaching
and learning of Tonga?

Yes		No	
-----	--	----	--

8. What challenges are you facing in the teaching of Tonga?

9. How do you overcome the challenges?

10. How would the use of Tonga in the education system impact on pupils' educational experiences?

11. In your opinion what can be done by your school to promote the Tonga language?

12. In your opinion do you think the Tonga Language has been marginalised?

Yes		No	
-----	--	----	--

13. If **YES**, what are the causes of the marginalisation of the Tonga language?

14. What are the signs of Tonga language marginalisation?

15. What are the effects of the marginalisation of the Tonga language?

16. Which organisations have been assisting in the promotion of the Tonga language?

17. How have the above organisations been assisting you?

18. Give reasons for the inclusion of the Tonga language in the Zimbabwean school curriculum at all levels?

19. What can be done by the government to further promote the Tonga language?

20. Any other comment?

Appendix 2 Interview guide and focus group discussion questions for school heads

Section A

Introduction

My name is Patrick Ngandini a doctoral student at UNISA in the Department of African Languages. I am doing field research pertaining to my area of study and I would appreciate your help in conducting my study. The title of my research reads, “*The marginalisation of Tonga in the Education system in Zimbabwe.*” The information obtained from this study is going to be used for academic purposes only and will be kept confidential.

Section B

Interview guide and focus group discussion questions

1. What languages do your pupils speak?
2. Which local languages do you offer at your school and WHY?
3. How many of your educators are trained to teach Tonga?
4. What is your Tonga school pass rate?
5. What assistance have you received from the government departments or stakeholders for the teaching and promotion of the Tonga language?
6. As a head, how are you promoting the teaching and learning of Tonga?
7. What challenges are you facing as a school in the teaching and learning of Tonga?
8. How do you overcome the challenges as a school or at cluster level?
9. How would the use of Tonga in the education system impact on pupils’ educational experiences?
10. Is the Tonga language marginalised?
11. If Yes, what are the causes of the marginalisation of the Tonga language?

12. In your opinion what could be done by the government to further promote the teaching and learning of the Tonga language?

13. Any other comments?

Appendix 3 Interview guide for the DEO & EOs

Section A

Introduction

My name is Patrick Ngandini a doctoral student at UNISA in the Department of African Languages. I am doing field research pertaining to my area of study and I would appreciate your help in conducting my study. The title of my research reads, “*The marginalisation of Tonga in the Education system in Zimbabwe.*” The information obtained from this study is going to be used for academic purposes only and will be kept confidential.

Section B

Interview guide questions

1. How many schools do you have at:

Primary level	
Secondary level	

2. How many educators do you have at:

Primary level	
Secondary level	

3. Which local languages do you offer in your district?

4. What is the district pass rate for Tonga at:

Grade 7	
“O” level	

5. How many of your educators are trained to teach Tonga at:

Primary level	
Secondary level	

6. Is Tonga being taught in all primary schools in the district?

Yes		No	
-----	--	----	--

If No, why?

If Yes, how many are trained to teach Tonga?

7. Is Tonga being taught in all secondary schools in the district?

Yes		No	
-----	--	----	--

If No, why?

If Yes, how many are trained to teach Tonga?

8. What challenges are you facing as a district in the teaching and learning of Tonga?

9. How do you overcome the challenges as a district?

10. Suggest other measures which can be done by your district to promote the Tonga language so that it reaches greater heights?

11. What assistance have you received from the government departments or other stakeholders for the teaching and promotion of the Tonga language?

12. In your opinion, what can be done by the Zimbabwean government to further promote the teaching and learning of the Tonga language so that it reaches greater heights?

all communications should be addressed to
"The Secretary for Education Sport and Culture"
Telephone: 734051/59 and 734071
Telegraphic address: "EDUCATION"
Fax: 707599/734075



ZIMBABWE

Ref: D/132/1

Ministry of Education Sport and Culture
P.O Box CY 121
Causeway
Zimbabwe

3rd January 2002

SECRETARY'S CIRCULAR NUMBER 1 OF 2002

POLICY REGARDING LANGUAGE TEACHING AND LEARNING

In line with the findings of the Nziramasanga Commission and further to the existing policy regarding the teaching and learning of language in Zimbabwe's education system, we hereby redefine, the Ministry of Education, Sport and Culture's position on the issue. The redefinition will clear any uncertainties that may still exist.

1. **MINORITY LOCAL LANGUAGES**

These are languages that are spoken by relatively small indigenous groups in various parts of Zimbabwe. They include, but are not limited to Kalanga, Tonga, Venda, Nambya and Sotho.

These languages are currently being taught up to Grade 3. From January 2002 the languages will be assisted to advance to a grade per year until they can be taught at Grade 7. The table below shows how this will happen.

GRADE	YEAR
Grade 3	Already in place by 2001
Grade 4	January 2002
Grade 5	January 2003
Grade 6	January 2004
Grade 7	January 2005

The annual progression of the classes will enable the necessary inputs to be made in advance. This includes teachers, classrooms and materials.

By the time these languages are offered at Grade 7 in 2005, new arrangements will be made for their further development. In other words, we will cross this particular bridge when we come to it.

2. NDEBELE AND SHONA

Shona and Ndebele are the two major local languages. They can be offered for study in any part of the country where numbers of learners are high enough. The two languages are already fully developed for study throughout the country's education system. All the provisions for teaching the languages are in place and are continually being upgraded to meet changing demands. Shona and Ndebele have the same status as English in our education system. They, among other things, have:

- (a) Textbooks for all levels
- (b) Graded general literature
- (c) Qualified teachers
- (d) Teaching materials
- (e) Established cultural environments
- (f) The support of other skills like the print and electronic media.

Like English, Shona and Ndebele can be taught entirely as literature, as curricular subjects or as both literature and curricular subjects.

In view of the above, it is now mandatory that Ndebele and Shona be treated exactly like English in all formal learning situations. They can also be used in the teaching of other subjects where this will facilitate comprehension of concepts. In practical terms this means that Shona, Ndebele and English must be equated in the following respects:

- (a) Number of hours allocated each week
- (b) Provision of teaching/learning materials
- (c) Research
- (d) Level of difficulty

It is important to note that Ndebele and Shona will be offered only in the L1 Mode. There will be no provision for the L2 mode in any formal schools. It has already been amply proved that the new syllabi for Shona and Ndebele can be learnt by all school children regardless of ethnic origin. Further adjustment are under way to ensure that the languages are suitable for any child regardless of their mother tongues.

N.B.

School Heads should note that the choice of optional subjects depends largely upon the environment, facilities and staff available in the school as well as the individual learner's preferences.

5.0 Syllabuses

- 5.1 The Ministry's policy is that the formal curriculum for any school shall be based on syllabuses devised and approved by the Ministry of Education, Sport and Culture. Schools wishing to deviate from such syllabuses may do so only with the written permission of the Permanent Secretary.
- 5.2 Syllabuses are reviewed from time to time. Schools will therefore be informed of new syllabuses as and when these are made available.

6.0 'A' Level Curriculum

The 'A' level curriculum shall normally comprise one General Paper and a set of at least three related subjects from Appendix C.


T.K. Tsudzo (Dr)
SECRETARY FOR EDUCATION, SPORT AND CULTURE

Ref: D/111/1

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ZIMBABWE

Ministry of Education Sport and Culture
P.O Box CY 121
Causeway
Zimbabwe

28 January 2002

SECRETARY'S CIRCULAR NO. 3 OF 2002

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ZIMSEC

RE: CURRICULUM POLICY: PRIMARY AND SECONDARY SCHOOLS

This circular cancels and replaces Secretary's Circular Minute No. 2 of 2001.

1.0 **Introduction**

The relevance of the curriculum is based on the extent to which it meets the needs of the individual learner, the national economy, society at large and the future challenges of the country. The ultimate goal is to provide an opportunity for each learner to obtain maximum benefit from the school curriculum according to the learner's potential. The focus is on the individual's development of sound national values such as self-reliance, entrepreneurship and responsible citizenship.

It is against this background that the Ministry of Education, Sport and Culture has adopted a new policy on curriculum for primary and secondary education which should be implemented with effect from 1 January, 2002.

2.0 GOALS

The thrust of this curriculum policy is geared towards implementing the national goals of:-

- 2.1 establishing a strong scientific, mathematical and technological base for economic development;
- 2.2 expanding the technical/vocational curriculum with a view to providing learners with skills for survival;
- 2.3 producing citizens who understand, appreciate and accept their civic and moral responsibilities within society;
- 2.4 promoting national identity, pride, unity, cultural norms and values so as to preserve the Zimbabwe heritage through the teaching and learning of the appropriate humanities and indigenous languages;
- 2.5 strengthening the development of affective, cognitive and psychomotor skills;
- 2.6 promoting and developing a healthy lifestyle through nutrition and physical education;
- 2.7 promoting development of aesthetic values and creativity;
- 2.8 promoting the practice of inclusive education through flexible accommodation of special needs among learners; and
- 2.9 providing special needs which include the acquisition of survival and appropriate acquisition skills like:-
 - sign-language,
 - mobility,
 - self-care,
 - braille literacy, and
 - social skills for learners with special needs.

The education system expects pupils to develop skills and competencies in:

- language and communication
- numeracy and literacy
- science and technology
- aesthetics and creativity
- entrepreneurship
- ethics and responsible citizenship

3.0 PRIMARY SCHOOL CURRICULUM

3.1 Expected Learning Outcomes

By the end of the primary school course learners will be expected to:

- 3.1.1 communicate effectively in both the written and spoken forms of either Shona or Ndebele and English;
- 3.1.2 solve numerical problems and apply numeracy to daily life situations;
- 3.1.3 appreciate and apply science and technology and demonstrate creativity in the application to their daily lives and in the utilisation of local resources;
- 3.1.4 express and value the beauty and complexity of works of art and design;
- 3.1.5 appreciate the basics associated with enterprise, creation and development;
- 3.1.6 demonstrate an understanding of ethical principles of conduct including nationhood, good neighbourliness, citizenship and respect for humanity and sustainable use of the environment;
- 3.1.7 appreciate the value of sport and culture; and,
- 3.1.8 demonstrate and appreciate a healthy lifestyle.

3.2 Subjects to be offered

In view of the above all primary schools should offer the following subjects from grades 1 to 7.

3.2.1 Language and Communication

- Shona or Ndebele up to Grade 7

Commission

→ Taylor (1974)

Curriculum 2005

- NB** Tonga, Kalanga, Nambya, Venda, Shangani and Sotho as mother tongues will be introduced in their respective areas in phases as follows:-

- up to grade 4 in 2002
- up to grade 5 in 2003
- up to grade 6 in 2004
- up to grade 7 in 2005

These subjects will be offered together with Shona or Ndebele which will be offered at secondary school level.

- Sign language for the hearing impaired
- English Language

3.2.2 **Numeracy**

Mathematics

*- subjects not to be incorporated
used.
- streamline the curriculum*

3.2.3 **Science and Technology**

Environmental Science
Technology and Computers (where facilities are available).

3.2.4 **Ethics and Citizenship**

Social Studies
Religious and Moral Education

3.2.5 **Practical Subjects**

Art and Craft
Home Economics
Music, Physical Education and Theatre Arts.

4.0 **SECONDARY SCHOOL CURRICULUM UP TO 'O' LEVEL**

4.1 **Expected Learning Outcomes**

At the end of the four year secondary school course learners should be able to:-

- 4.1.1 demonstrate versatility and adaptability to different social and economic environments;
- 4.1.2 communicate effectively and proficiently orally and in writing in English and Shona or Ndebele;
- 4.1.3 contribute positively to self, community and national development through the creative application of science, technology and practical and life skills;
- 4.1.4 play a meaningful role in nation-building and project a positive national identity;
- 4.1.5 project a positive self image through the realisation of the individual's potential; and
- 4.1.6 display a mature sense of appreciation of art, design, sport and culture.

The secondary school curriculum should offer a broad range of subjects to cater for the diversity of learner needs and abilities.

The four year secondary curriculum is a vehicle to enable each learner to realise his/her aspirations according to the environment, interests and abilities.

4.2 Core Subjects

4.2.1 It is compulsory for all learners to study the following five core subjects up to 'O' level:-

English Language;
History;
Mathematics;
Shona or Ndebele; and
Science (selected from 4.4.2).

Business
French

4.2.2

HIV/AIDS and Life Skills Education.
Guidance and counselling
Physical Education, Sport and Culture.

*The subject areas under 4.2.2. above are compulsory but non-examinable except through other subjects.

4.3 Full 'O' Level Certificate

A full 'O' Level certificate shall consist of at least five (5) subjects passed at grade 'C' level standard or better.

4.4 Optional Subjects

Learners' interest, abilities and available resources should guide the selection of optional subjects from the following five groups:-

4.4.1 Group 1: Languages

Kalanga, Tonga, Nambya, Shangani, Venda, Sotho, Nyanja, Swahili, Afrikaans, Portuguese, German, Spanish, French and Latin.

4.4.2 Group 2: Science

Integrated Science
Biology
Chemistry
Physics
Physical Science

Human and Social Biology

4.4.3 **Group 3: Mathematics**

Additional Mathematics
Statistics

4.4.4 **Group 4: Humanities and Social Sciences**

Literature in Shona or Ndebele

Literature in English

Religious Studies

Geography

* 4.4.5 **Group 5: Practical/Technical/Business/Vocational/
Commercial Subjects**

Analyse HExCO
results?

This group consists of practical, technical, vocational, commercial and business subjects (refer to Appendix 'B').

N.B.

School Heads should note that the choice of optional subjects depends largely upon the environment, facilities and staff available in the school as well as the individual learners' preferences and ability to cope with the curriculum.

5.0 **Syllabuses**

5.1 The Ministry's policy is that the formal curriculum for any school shall be based on syllabuses devised and approved by the Ministry of Education, Sport and Culture. Schools wishing to deviate from such syllabuses may do so only with the written permission of the Permanent Secretary.

5.2 Syllabuses are reviewed from time to time. Schools will, therefore, be informed of new syllabuses as and when these are made available.

6.0 **'A' Level Curriculum**

The 'A' level curriculum shall normally comprise the General Paper and a set of at least three related subjects listed below:-

SCIENCES

Physics

Chemistry

Biology

Mathematics

Geography

COMMERCIALS

Economics
Business Studies
Accounting
Computer Studies

LANGUAGES AND HUMANITIES

Divinity
Literature in English
Shona/Ndebele
History
Geography

TECH/VOC SUBJECTS

Agriculture
Art and Design
Clothing and Textiles
Drama
Food Science
Geometric and Mechanical Drawing



T.K. Isodzo (Dr)

SECRETARY FOR EDUCATION, SPORT AND CULTURE

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Ministry of Education Sport and
Culture
P.O. Box CY 121
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Zimbabwe

28 June 2007

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- Progressive Teachers' Union of Zimbabwe
- Teachers' Union of Zimbabwe

RE: POLICY GUIDELINES ON THE TEACHING OF LOCAL LANGUAGES IN PRIMARY AND SECONDARY SCHOOLS IN ZIMBABWE

1.0 PREAMBLE

Most countries that are in post-colonial situations, including Zimbabwe, invariably find themselves examining the issue of Local Languages in terms of their utilization for development. Languages that the people are able to communicate in are critical for personal as well as national development. Above all, it is one of our major national goals to promote national identity, pride, unity, cultural norms and values so as to preserve the Zimbabwe heritage through the teaching and learning of the Indigenous Languages amongst other attributes.

The status of Local Languages in school curricula is addressed in:

- the Education Act [chapter 25:04] as amended, 2006 Part XII; Section 62,
- the Secretary's Circular Number 1 of 2002 on 'Policy Regarding Language Teaching and Learning', and
- the Secretary's Circular Number 3 of 2002 on 'Curriculum Policy: Primary and Secondary Schools'.

It is, however, Ministry's realization that the majority of educationists in this country are apparently giving a cursory attention to the provisions of these documents.

This circular, therefore, further redefines the implementation of the teaching and learning of Local Languages which should be adhered to in both primary and secondary schools in Zimbabwe

2.0 THE LOCAL LANGUAGES OF ZIMBABWE

The two Major Local Languages of Zimbabwe are Shona and Ndebele. However, whilst these have been receiving greater attention within the Ministry, the same cannot be said of the Indigenous Languages, which include, but are not restricted to, Tonga, Kalanga, Nambya, Sotho, Venda and Shangani. These Indigenous Languages should not be confused with local variations like ChiKorekore, ChiZezuru, ChiManyika which are dialects of the Shona Language.

3.0 IMPLEMENTING THE TEACHING OF LOCAL LANGUAGES

This section looks at the utilization of Local Languages not only as media of instruction but also as subjects in their own right in schools.

3.1 The underlying principle for using Local Languages as media of instruction lies in their proven ability to ensure effective communication between the learner and the teacher. Effective and efficient communication is important for full comprehension of fundamental concepts by the learner. Therefore, during the course of instruction at both primary and secondary school levels, teachers could use the Local Languages whenever they help to communicate fundamental ideas and concepts better.

In Early Childhood Development (ECD) classrooms, the mother tongue (the local dialect of a language) should be used as the medium of instruction. In multi-cultural and multilingual ECD centres, as are usually found in towns, mining areas and other such settlements, provision should be made to accommodate the needs of as many pupils as practically possible in terms of mother tongue usage.

3.2 Shona and Ndebele are allocated the same time with English on the school timetable at primary school level. It is, however, at secondary school level that the two are allocated less time compared to English. This is contrary to the provisions of the Secretary's Circular Number 3 of 2002 which clearly stipulates a minimum

of five (5) periods per week for all main languages and a minimum of two (2) periods per week at the Junior Certificate Level and three (3) periods at Ordinary Level for literature, again for all the three languages.

- 3.3 One of the expected learning outcomes of the Zimbabwe school curricula is to ensure that all learners are able to communicate effectively and proficiently both orally and in writing in English, Shona and Ndebele. Provinces should gradually start offering both Shona and Ndebele in areas where only one of the two was on offer. It is, however, encouraging to note that some provinces are already setting up pilot schools at both primary and secondary school levels to start offering both Shona and Ndebele. This is commendable!
- 3.4 It should be appreciated that while all the three main languages of Zimbabwe, namely, Shona, Ndebele and English, should be taught on an equal time basis in all schools up to Form Two level, conversational Shona may be allocated less time than English and Ndebele in areas where Ndebele is predominantly spoken. Similarly conversational Ndebele may be allocated less time than English and Shona in areas where Shona is predominantly spoken.
- 3.5 In areas where the Indigenous (Minority) Languages other than Shona and Ndebele are spoken, schools may teach such languages in addition to Shona and Ndebele. The Curriculum Development Unit may be approached for assistance with the provision of syllabi.

4.0 CONCLUSION

Unless we promote the total utilisation of Local Languages more actively and purposefully than has been the case hitherto, it will be difficult, if not impossible, to involve the whole people in the development process. The most developed nations are those whose languages have developed the capacity to deal with the details, dynamism and other complexities that go with development. The notion that Local Languages cannot achieve that degree of sophistication may be a misnomer. If, as is generally accepted, there is some correlation among culture, ideology, education, development, and language, it has to be admitted that there is a lot that needs to be done with education and language development in Zimbabwe and it should start without delay.



L. C. Bowora
DIRECTOR: QUALITY ASSURANCE DIVISION
For: SECRETARY FOR EDUCATION, SPORT AND CULTURE



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Your Ref:
Our Ref :

E/35

02 February 2011

**EXAMINATIONS CIRCULAR
NUMBER 2 OF 2011**

TO: Secretary for Education, Sport, Arts and Culture
All Provincial Education Directors (Ministry of Education, Sport, Arts and Culture)
All Regional Managers (ZIMSEC)
Grade 7 Examination Centres

GRADE 7 2011 EXAMINATIONS

A. (i) **EXAMINATION CENTRES**

Examinations will be conducted at approved centres only as detailed in CEO's Circular No. 34 of 1992. Institutions which do not meet the requirements of the circular should not register candidates. **The minimum number of candidates any Grade 7 centre is allowed to register is six. ZIMSEC will not accept fewer than six Entry Forms from any Grade 7 centre.** Please note that all "Adult Centres" have been merged with hosting school centres. Centres with adult candidates should register them as a separate class at the approved primary school/centre.

(ii) **PLEASE NOTE THAT TONGA LANGUAGE WILL BE OFFERED AS AN OPTION FOR THE FIRST TIME BEGINNING THIS EXAMINATION SESSION (OCTOBER 2011).**

B. **EXAMINATION ENTRY DOCUMENTS**

The following enclosed initial entry documents are enclosed:

- 1) OMR Entry Forms, (one per candidate).
- 2) Instructions on "How to Complete the OMR Entry Form".
- 3) Entry Register.

Board Members: Prof N. Maphosa (*Chairman*); Mrs H. Shindi (*Vice Chairperson*); Dr G. Brooking; Dr W. Dzimiri; D. Musiyandaka; Prof Z. Gambahaya; E. Huruba; Dr I. T. Machakanja; Prof P. M. Makhurane; Prof. O.E. Maravanyika; Prof R. Moyana; N. H. Ncube; Dr L. T. Nyaruwata; P. T. Nyathi; L. Ross; A. J. P. Sibanda; O.J.Z. Sibanda; H. J. Ndanga (*Director*)

3 **SEX**

The sex is either male or female. Shade the appropriate lozenge.

4 **STATUS**

Status is either **Formal** or **Non-Formal** candidate. Shade as appropriate.

5 **CENTRE NUMBER**

Write the correct centre number (from the certificate of registration) and shade appropriate lozenges which correspond to the numbers above them. Please note that the first digit of your centre number has already been completed for you.

6 **CANDIDATE NUMBER**

Write the correct candidate number and shade appropriate lozenges which correspond to the numbers above. Every candidate number consists of four characters, e.g., 0101, 0202, 0505, 0742. **DO NOT ENTER MORE THAN 50 CANDIDATES PER CLASS.** If a class has more than 50 candidates, the additional pupils should be grouped into a new class and they should be numbered from 01.

7. (a) **SUBJECTS**

Shade the lozenge against each desired subject.

Four subjects should be entered while the following three are common to all candidates:

ENGLISH
MATHEMATICS
GENERAL PAPER,

Candidate should choose one of Shona, Ndebele **or** Tonga as the fourth subject.

PLEASE NOTE THAT AT GRADE 7, CANDIDATES MUST SIT FOR FOUR SUBJECTS.

MINISTRY OF EDUCATION, SPORT, ARTS AND CULTURE



RE: RESPONSE TO THE BINGA CHIEFS' CONCERN ON THE TEACHING OF LANGUAGES

1.0 INTRODUCTION

The importance of language in communication cannot be over emphasised. Language is the vehicle for transmission of a people's culture and has a unifying role in any nation. Culture itself is a tool for uniting the country's people and achieving development through it should be maximised.

2.0 PROVISION OF THE LAW ON LANGUAGES

As many of you may be aware, the Education Act, 2006, as amended provides policy guidelines on the languages to be taught in schools. It should be appreciated that all the three main languages of Zimbabwe, namely ChiShona, IsiNdebele and English should be taught on an equal time basis in all schools up to Form 2 level. At Form 3 level, learners begin to choose subjects based on their ability, interest, aptitudes, possible specialisation and career choice. It should also be appreciated that the teaching of local indigenous languages, other than ChiShona, IsiNdebele and English, is authorised in areas where these are spoken.

To that extent, it is now possible for communities to have their children learn their local indigenous languages which include the following in our schools:-

- a) Chikorekore
- b) Chimanyika
- c) Kalanga
- d) Karanga
- e) Nambya
- f) Ndau
- g) Shangani
- h) Sotho
- i) Venda
- j) Zezuru.

In this regard, all schools in Zimbabwe are expected, in line with the National Vision, to teach, first and foremost, the three main languages. The vision states that **“Zimbabwe shall emerge as a United, Strong, Democratic, Prosperous and Egalitarian Nation with a High Quality of life for all Zimbabweans by the year 2020”**. The schools then are at liberty to teach any one of the above cited local languages which, prior to Form 1 may be used as the medium of instruction depending on which language is more commonly spoken and better understood by the learners.

Schools may also teach foreign languages such as French, Portuguese and Afrikaans. The Act also provides for sign language as the priority medium of instruction for the deaf and hard of hearing.

It is important that we take note that in an effort to unite Zimbabweans through languages and realising that the Korekore learners, for example, should be at home in all parts of Zimbabwe, Government has provided that, just as our parliamentarians may speak in the August House in any of the 3 main languages, learners in the Mashonaland areas, should learn and speak English, Conversational IsiNdebele and ChiShona. Similarly, learners in the Matabeleland areas are expected to learn and speak English, IsiNdebele and Conversational ChiShona. It is expected that this will result in the much needed unity as all our people will better understand each other.

3.0 EXAMINATION OF LOCAL LANGUAGES

I am pleased that after about ten years of curriculum development the nation will see the first of the local indigenous languages, Tonga, being examined at the end of this year. Plans are at an advanced stage to do the same for other local languages. However, it must be emphasised that these local languages do not supplant the three main languages of Zimbabwe. Learners will learn and be examined in English, ChiShona or IsiNdebele in addition to the local languages which they might choose to do.

4.0 CONCLUSION

I am pleased that after about ten years of curriculum development the I hope this explanation has clarified the policy and position of Government with regard to the teaching and learning of languages in this country.

Signs represent

POSITION PAPER ON ZIMBABWE'S LANGUAGE POLICY

1. Introduction

- 1.1. From the 25th to 29th November, 1996, Zimbabwe will host an Intergovernmental Conference on Language Policies in Africa which is expected to highlight the "use of African Languages as the best way of ensuring active participation of the African populations in the activities of national life and in particular, in the planning and management of development projects". It is expected that this conference will take stock of the current situation concerning the use and status of African languages, as well as examine and adopt a document to serve as a reference framework for the political and technical management of a language policy.

- 1.2. The Zimbabwe National Commission for UNESCO has set up a Technical Committee comprising of government officials and language experts, as a Task Force to prepare the Zimbabwean delegation and documents as well as to consider all the technical aspects of the conference itself. The Technical Committee has tasked a team led by language experts at the University of Zimbabwe to produce a document dealing mainly with the facts on the Zimbabwean Linguistic Situation. The document will be used as a reference by the Zimbabwean delegation in discussing the conference's critical evaluation of linguistic policies and practices in member States.

3. Comprehensive National Language Policy

3.1 From the analysis of the content of the Zimbabwe National Cultural Policy in terms of language issues, it is quite evident that there does not exist in Zimbabwe a documented comprehensive national language policy that would have done the following :

- a) clearly define the status of all the languages in use in Zimbabwe;
- b) define short, medium and long term goals in respect to the development, promotion and use of languages in Zimbabwe;
- c) determine the methods and resources to be used in achieving the stated goals as well as targets and problems to be solved.

There is no doubt however, that the paper on the Zimbabwe's language situation (Facts on the Zimbabwean Linguistic Situation) will reveal the existence of clearly defined language policies and practices influenced by various pieces of legislation and decision of various media agencies such as the Zimbabwean Broadcasting Corporation and the Zimbabwe Newspapers and those of institutions of learning at various levels. The most significant of the dominant language practices are those concerning the status of English as an official language and how that translates into its use in education; in parliamentary debate; and in the writing and promulgation of laws; and public administration. Equally significant is the status of Shona and Ndebele as national languages in the above-mentioned areas and in particular in the media. The use of Shona and Ndebele in business, in such aspects as commercial advertisements; administrative posters; labelling of

CHAPTER 1

FOUNDING PROVISIONS

1 The Republic

Zimbabwe is a unitary, democratic and sovereign republic.

2 Supremacy of Constitution

(1) This Constitution is the supreme law of Zimbabwe and any law, practice, custom or conduct inconsistent with it is invalid to the extent of the inconsistency.

(2) The obligations imposed by this Constitution are binding on every person, natural or juristic, including the State and all executive, legislative and judicial institutions and agencies of government at every level, and must be fulfilled by them.

3 Founding values and principles

(1) Zimbabwe is founded on respect for the following values and principles—

- (a) supremacy of the Constitution;
- (b) the rule of law;
- (c) fundamental human rights and freedoms;
- (d) the nation's diverse cultural, religious and traditional values;
- (e) recognition of the inherent dignity and worth of each human being;
- (f) recognition of the equality of all human beings;
- (g) gender equality;
- (h) good governance; and
- (i) recognition of and respect for the liberation struggle.

(2) The principles of good governance, which bind the State and all institutions and agencies of government at every level, include—

- (a) a multi-party democratic political system;
- (b) an electoral system based on—
 - (i) universal adult suffrage and equality of votes;
 - (ii) free, fair and regular elections; and
 - (iii) adequate representation of the electorate;
- (c) the orderly transfer of power following elections;
- (d) respect for the rights of all political parties;
- (e) observance of the principle of separation of powers;
- (f) respect for the people of Zimbabwe, from whom the authority to govern is derived;
- (g) transparency, justice, accountability and responsiveness;
- (h) the fostering of national unity, peace and stability, with due regard to diversity of languages, customary practices and traditions;
- (i) recognition of the rights of—
 - (i) ethnic, racial, cultural, linguistic and religious groups;
 - (ii) persons with disabilities;
 - (iii) women, the elderly, youths and children;
 - (iv) veterans of the liberation struggle;
- (j) the equitable sharing of national resources, including land;

- (k) due respect for vested rights; and
- (l) the devolution and decentralisation of governmental power and functions.

4 National Flag, National Anthem, Public Seal and Coat of Arms

Zimbabwe has a National Flag, a National Anthem, a Coat of Arms and a Public Seal, which are set out in the First Schedule.

5 Tiers of government

The tiers of government in Zimbabwe are—

- (a) the national Government;
- (b) provincial and metropolitan councils; and
- (c) local authorities, that is to say—
 - (i) urban councils, by whatever name called, to represent and manage the affairs of people in urban areas; and
 - (ii) rural councils, by whatever name called, to represent and manage the affairs of people in rural areas within the districts into which the provinces are divided.

6 Languages

(1) The following languages, namely Chewa, Chibarwe, English, Kalanga, Koisan, Nambya, Ndau, Ndebele, Shangani, Shona, sign language, Sotho, Tonga, Tswana, Venda and Xhosa, are the officially recognised languages of Zimbabwe.

(2) An Act of Parliament may prescribe other languages as officially recognised languages and may prescribe languages of record.

(3) The State and all institutions and agencies of government at every level must—

- (a) ensure that all officially recognised languages are treated equitably; and
- (b) take into account the language preferences of people affected by governmental measures or communications.

(4) The State must promote and advance the use of all languages used in Zimbabwe, including sign language, and must create conditions for the development of those languages.

7 Promotion of public awareness of Constitution

The State must promote public awareness of this Constitution, in particular by—

- (a) translating it into all officially recognised languages and disseminating it as widely as possible;
- (b) requiring this Constitution to be taught in schools and as part of the curricula for the training of members of the security services, the Civil Service and members and employees of public institutions; and
- (c) encouraging all persons and organisations, including civic organisations, to disseminate awareness and knowledge of this Constitution throughout society.

