

**THE LANGUAGE QUESTION IN AFRICA:  
ZIMBABWE CASE STUDY**

**BY**

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# **THE LANGUAGE QUESTION IN AFRICA: ZIMBABWE CASE STUDY**

**BY**

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**FEBRUARY 2009**

## DECLARATION

**Student Number: 4163-257-5**

I declare that **The Language Question in Africa: Zimbabwe case study** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

.....  
Signature

.....  
Date

## **SUMMARY**

Language planning and policy formulation is a complex exercise. The purpose of this research was to explore and expose the challenges of language planning and policy formulation in Africa, with specific reference to Zimbabwe as the case study. To carry out the study, critical stages, approaches, theories and models of language planning were used. This analysis further established the attitudes of indigenous communities towards the use of indigenous languages in major domains of life. The study revealed the dilemma African Governments face in 'officializing' indigenous languages. The study proposes that in a multilingual nation like Zimbabwe, there is strong need to provide legal recognition to African languages as both official and national languages within Zimbabwe's constitution. The research comprises six chapters. The conclusion restates the problem identified at the beginning and summarizes the findings.

### **Key terms**

Language planning, language policy, indigenous language, foreign language, mother tongue, language diversity, multilingualism, official language, minority language, language of instruction, language question.

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# CHAPTER 1

## LANGUAGE POLICIES IN AFRICA

### 1.1 PREAMBLE: AREA OF STUDY

This chapter aims to make an inquiry into the language question in Africa with a special focus on language planning and language policy practiced in Zimbabwe. Bamgbose (1991:111) observes that the problems of “Language policies in African countries are characterised by avoidance, vagueness, arbitrariness, fluctuation and declaration without implementation.” Explaining what the problem of avoidance means, the language critic has this to say; “avoidance of policy formulation is an attractive technique because it frees the government from the unpleasant political consequences of any pronouncement which some sections of the community may find objectionable”(ibid). Desai (1998:175) adds that “Language policies in Africa are notorious for remaining mere statements of intent” to an extent they are never implemented for the benefit of developing African languages. Chimhundu (1992) writes saying:

Zimbabwe, like in many other African countries, has witnessed the use of a foreign language, English, by the ruling elite.... The result of the perpetuation of this colonial mentality has been that the ruling elite in Zimbabwe have not paid much attention to language issues. The government feels safer by simply doing nothing to promote or develop African languages

Given these realities of the continuity of the use of ‘foreign’ languages in Africa, one is bound to ask how postcolonial African societies intend to deal with the relegation to inferior status of the Africans’ indigenous languages in the processes of language planning and language policy. In the first, do African governments have language planning and policy formulations in place? What are the forms, of these policies, and the successes and potential threats to the implementations of language policies in Africa? Such questions are pertinent to this study that foregrounds the Zimbabwe case study in language planning and policy formulation. Further ancillary questions that will be asked but may not be exhausted is as to whether or not there are variations in the ways African governments deal with the problems of language

planning. These questions will therefore be borne in mind although they cannot be addressed in a single study that takes Zimbabwe as a mere case study. It is hoped though that the findings on Zimbabwe language planning and policy formulation can be generised to enable future studies to be focused on other specific African countries.

During the pre-colonial period there were fewer problems on which language to use since communities devised amicable methods of carrying out trade. It was not only trade that was at stake but also integration of communities during migration and establishment of new settlements. It is only with the partition of Africa in 1884 after the Berlin Conference that Africa was segmented into various colonies that the issue of language started to take a centre stage. The colonial masters then introduced various policies that were aimed at dominating the African communities. Institutions which can be referred to as ideological state apparatus were established with the sole purpose of facilitating the total annihilation of African languages and African cultures. Missionary schools, and the judiciary systems controlled by the colonizing state, enacted laws that promoted separate development between the whites and the natives of Africa.

However, colonialism was not able to totally destroy the languages of African people. African people continued to use both their oral languages and those orthographed by colonialism to defy the new invasive system. It was not until the era of African independence that swept Africa beginning in the 1950s that the issues related to language planning and language policies for Africans begun to be deliberated on. The Nigerian, Obi Wali at a conference held at Makerere University in 1962 which was titled 'A Conference of African writers of English Expression' revived the debate on the language of use in African literature. He stated that African literature written in European languages such as English, Germanic, French and Portuguese was indeed not African literature as not African masses were able to read these languages. The debates were simplified with other writers such as Ngugi wa Thiongo insisting that they were going to write in indigenous languages, while other African writers such as Achebe argued that they could still use colonial languages while passing their messages to the African masses. Both literary critics on the divide tended to miss the point; language planning and policy is not a spontaneous activity. Reading is a skill

acquired through learning. This simplification of the language debate in African literature also spilled to the discipline of African languages planners involved with the planning and implementation of the African languages within the new curricula.

This conference excluded those writers who had produced literary works in African languages. This exclusion had an effect of trivializing the literary works in indigenous languages, thereby discouraging development of these languages. The title itself suggests that oral literature was non-existent hence it could not be discussed in the conference meeting. The inequalities in development between the African languages and the colonial languages owing to the promotion of foreign languages and non-promotion of indigenous languages began to take shape and the status of the African languages was down-graded.

Owing to the inheritance situation in language policies in the education system in many African states the status of the indigenous languages remains inferior to the languages of the colonial masters. This will be discussed in greater details in Chapter 2. These biases have got a strong bearing on the cultural, political, socio-economic status of nations and create a national identity crisis. For instance, the Mozambican situation was that there was near-total annihilation of the indigenous languages through the policy of assimilation, (*assimilado*) where the intention of the colonizers was to turn every African citizen into a Portuguese speaker (UNESCO, 2002).

The issue of language has often been discussed by working committees and African heads of State and governments at African Union and various other fora with the aim of coming up with a common position and a “common language” that can ultimately unify African countries. While it can be noted that individual African countries have made attempts to raise the status of their indigenous languages and have accepted the fact that African societies are multilingual, the intention of the African Union largely remained an intention as evidenced by the use of foreign languages during meetings of the African Heads of State and Government. Even the secretariat does not translate the deliberations to various indigenous languages except Arabic. The starting point would be to translate the deliberations into major languages of member states from the English and French that are used as a media of communicating African Union’s official business.

The 1986 OAU Language Plan of Action for Africa, as cited by Mutasa (2003:4), identified its aims and objectives as inter alia, to:

1. encourage each and every member state to have a clearly defined language policy
2. ensure that all languages within the boundaries of member states are recognized and accepted as a source of mutual enrichment
3. liberate the African peoples from undue reliance on the utilization of non-indigenous languages as the dominant, and official languages of the state in favour of the gradual take over of the appropriate and carefully selected indigenous African languages in this domain.
4. ensure that African languages, by appropriate provision and practical promotions, assume their rightful role as the means of official communication in the public affairs of each member state in replacement of the European languages which have hitherto played this role, and
5. encourage the increased use of African languages as vehicles of instructions at all educational levels (Organization of African Unity (OAU) Draft Language Plan of Action For Africa 1986).

South Africa is one such country whose language policy has been viewed “as one of the most progressive language policies in the world by scholars”, (Mutasa, 2004:3). This 1993 meeting was co-sponsored by UNESCO /OAU. On the other hand the OAU adopted a programme of action which among other things was aimed at producing country surveys to;

1. Establish a list of institutions involved in the collection, dissemination and preservation of oral traditions.
2. Establish a list of individuals involved in or working on oral traditions.
3. Present information on the status of African languages and oral traditions in national legislation, education, public information and official institutions.
4. Describe through abstracts and text illustrations of existing material.

Whilst Unesco and OAU had given their support to the carrying out of various researches and activities, only five SADC countries, consolidated their submissions

into a book that can be obtained from the UNESCO offices titled Oral Tradition in Southern Africa (UNESCO, 2002). These countries are Mozambique, Lesotho, Swaziland, Malawi and Zimbabwe. Other countries in the region did not have comprehensive programmes for submission.

This kind of attitude is common with most governments who seem not to prioritize the development of African languages and oral traditions. If governments were to research on aspects of oral traditions like the customary laws, the judiciary systems, songs and dance and from a wealth of various indigenous languages and cultures, the development of African economics would be witnessed at a faster pace than is the case today where everything is Euro-centric. In the discussions alluded to earlier concerns on the status of indigenous languages were raised which led to various researches being carried out.

In Zimbabwe, Jerome Hachipola of the Department of African Languages and Literature, University of Zimbabwe embarked on a survey of minority languages of Zimbabwe (1998) in which he also raised the fate of minority languages. These concerns are similar to those raised by a National Language Policy Advisory Panel (Harare, May 1998) where the absence of a comprehensive national language policy was lamented and a lack of thrust in the promotion of minority languages.

A general trend of lamenting the imbalances and inadequacies of languages policies in Africa is prevalent at various gatherings discussing African languages. This sad situation is that it appears as if these conferences and gatherings always come up with the same findings with nothing concrete that comes out of it. Maybe this is because the gatherings are mainly academic and government representatives attending these workshops are either Euro-centric so much that they cannot influence policy makers to craft policies that are Afro-centric and functional to the situation prevailing in African countries. Participants feel they are being outwitted by the Euro-centric academics who choose not to do anything or very little to improve the lot of African languages and worse still those who attend have got no power to change policy or to influence the authorities to have the necessary political will. Take for instances the issue of the eleven languages of South Africa that have been constitutionally declared official but very little has been done to equate them with

other established languages (that is, English and Afrikaans). They remain inferior and in the majority of cases they are not media of instruction in schools and are not languages of official records.

Desai (1998:175) further argues that “Language policies in Africa are notorious for remaining mere statements of intent”. This is very true with the O.A.U language plan of 1998 which to date largely remains a plan. This is also equally true of the eleven official languages of South Africa.

The Kingman committee of inquiry report on the teaching of the English language (1998: 34) had this to say about language: “Language expresses identity, enables cooperation and confers freedom. In language we create a symbolic model of the world in which past and present are carried forward to the future”. Even if the statement was made in the context of English languages, the problem is whether indigenous African languages are considered to be full languages with the status that can carry generations from the past and present to the future. If so then, why would governments allow other languages to “die”?

Language planning and policy is a complex subject in that certain nations are endowed with a variety of dialects and find themselves in a multilingual state and yet policy makers especially those that are Euro-centric would want states to enjoy a monolingual status. This debate of language policy and language planning has been dogging African governments since the attainment of independence and up to now it is still ragging on. But are present language policies in African countries a reality or a lip service? Are the policies development driven or they are part of a political independence? Do these languages express the true identities of a nation's citizenry? Do they confer freedom to the citizenry considering various other policies that were pronounced by the Colonial Government which subsequently enunciated policies that only allowed to a greater extent the use of the language of the colonizer as the official language and media of instruction in the education systems of African countries?

The language policy and planning exercise is a Catch 22 situation in the sense that it has to be one of protest as in literature of protest and at the same time should have a

developmental thrust that should recognize the need to communicate globally in areas of trade, peaceful co-existence and at the same time preserving the identity and cultural values of a people protesting the past colonial imbalances in the education systems and the status of the languages.

The Universal Declaration of Linguistic Rights provides language communities of the world with certain rights. Article 3 (2) states that; this declaration considers that the collective rights of language groups, may include the following, in addition to the rights attributed to the members of language groups in the foregoing paragraph and in accordance with the conditions laid down in article 22 which are:

1. right for their own language and culture to be taught
2. the right of access to cultural services
3. right to an equitable presence of their language and culture in the communicational media
4. right to receive attention in their own language from government bodies and in socioeconomic relations.

In discussing the language question in Africa, this researcher has chosen to study the conditions in Zimbabwe owing to the fact that the researcher is domicile in Zimbabwe and has access to policy documents. The researcher will consider the situations in other countries as well. The focus of the research would be on development, cultural preservation, socioeconomic and political activities in relation to indigenous languages. Various definitions are presented by various authors in the field of linguistics. Bronstein (1988: iv), in the *Pronunciation of English in the Random House College Dictionary Revised edition* had this to say about language, "People do not speak languages but a language and each language, in turn is usually made up of a variety of dialects ---". But what is this phenomenon called language? Is it English Welsh, or French and does indigenous African language fit in the definition of language? Do we have varieties or patterns of speech in indigenous African languages? These questions are pertinent in the exploration of the language policy and language planning in the African continent.



The same dictionary defines language as (1) a body of words and systems for their use common to a people of the same community or nation, the same geographical area or the same cultural tradition (2) Communication by voice using arbitrary, auditory symbols in conventional ways with conventional meanings (3) any set or system of such symbols as used in a more or less uniformed fashioned by a number of people, who are thus enabled to communicate intelligibly with one another, (4) any system of formalized symbols, signs, gestures or the like used or conceived as a means of communication.

A critical analysis of indigenous knowledge systems can expose the productive or creative aspects of indigenous languages. For instance if one was to examine how the traditional medicine knowledge was passed on from generation to generation one sees a crucial role played by language, through communication made by the spirit mediums and the recipients of the medication. It is the sacredness of these rituals communication that helped to bind the societies together.

These ceremonies or rituals performed by Bantu societies clearly blend well with Owen's (1988:3) definition of language "as a socially shared code or conventional system for representing concepts through the use of arbitrary symbols and rule-governed combinations of those symbols". In explaining Semiotics and Linguistics, the *Routledge Companion* (2001:11), informs us that "Language users find themselves tangled up in diverse social, economic and political co-ordinates, this serves to explain that language cannot be divorced from human activities".

The above language definitions outline a broader picture of what language is all about, but what remains is the problem of categorizing the language and the allocation of status. Indigenous languages refer to those languages that are local to a particular place and communities and can sometimes be referred to as "mother tongues" a term created with some controversy between the French and other Europeans. The controversy subsequently had some strong bearing on language planning, policy formulation and implementation. In the politics of language certain dialects are promoted to a higher level while others are downgraded to a lower level not for the expedience of communication but for political reasons. For instance, in

Africa all the indigenous languages were downgraded to enable the colonizers to maintain their supremacy over the colonized.

Subsequent language policies have shown that the issue is not mainly on the role language can play but whose language should be used. Adams (1998) explains this notion of language supremacy in his paper “Language Planning in the European Union and the Republic of South Africa” in which he highlighted that a small European Union funded group comprising members from England, France, Germany and Spain took half a day of their first meeting to come to an understanding of what each other meant by “mother tongue”. For the English it was “the language of origin” and for the French it was French, if students were being educated in French schools, irrespective of their language of origin. These arguments are normally influenced by the status of a language and the supremacy of the citizenry, which in turn help to shape the policy of individual states in language whether national or educational. There is therefore the necessity to study the processes of language planning and policy formulation in Africa, all the more to create a sense of nationalism, but also to encourage linguistic tolerance within Africa’s diverse communities. The study argues that the degree to which African language planning and policy formulation are created, from a broad-base of the masses, is a marker of their inclusiveness of the ideas that the languages can embody. This study focuses on the case study of Zimbabwe because the country experienced imposition of English – a colonial language which the new black elites have continued to use in government and industry alongside, but not at the same level, with indigenous languages of the country which for all intents and purposes can be said to occupy a secondary status in instruction.

## **1.2 AIMS OF THE STUDY**

This study therefore seeks to critically interrogate the language question in Africa focusing on the relationship between indigenous languages development and the effects of colonial education policies. The promotion of indigenous languages to language of instruction, of communication in developmental programmes and socio-cultural activities will be the main thrust of the study. The study will also highlight the inadequacies of language policies and planning in Africa in order to achieve a

paradigm shift on the current approach on the language policy planning. The current approach in language policy planning is too theoretical as opposed to a more practical one which takes oral tradition and language of daily communication into consideration. The research also seeks to investigate, whether African governments, legislate language policies in an endeavor to raise the status of indigenous languages. It is a fact that owing to the multiplicity of languages in African societies, it is not possible to make them all languages of instructions but they can be promoted for continued use within their societies and preservations of cultural values.

It must be noted that language policies have been introduced in most African countries but they have glaring inadequacies as they are not grounded in statutes of the concerned countries and if they are, they seem not to attain the status they should enjoy. This study will also highlight the efforts made so far to dispel the myth that indigenous languages in Africa cannot be used in the field of science and technology.

### **1.3 OBJECTIVES**

This study seeks to suggest a more holistic approach to the language question in Africa for adoption and will have to take other considerations whose aims are;

1. To transform the use of indigenous languages in the areas of trade, economies, medium of instruction, inventions and mass media communication (televisions and newspapers).
2. To establish the role of African languages in the global world
3. To support current efforts made in the promotion of African languages and to influence policy formulation and implementation.
4. To highlight the problems in using indigenous languages in major domains and suggest solutions.
5. To promote African identities and cultural values

### **1.4 THEORETICAL FRAMEWORK**

The study was driven by theories of centered corpus planning, status planning, language acquisition planning. These aspects mainly form the strong basis for which language planning and policy is firmly grounded and various researchers have defined and discussed these language phenomenon.

It is in the allocation of function and status that indigenous languages mainly face their “death” as they remain relegated to languages of the informal business transaction. Terms and concepts will be defined to provide focus for this study and a distinction in the contexts in which language policies in Africa are perceived.

## **1.5 JUSTIFICATION OF THE STUDY**

Many African languages are spoken by diverse African communities but they remain fragmented and confined to those particular communities. Cultural values are embedded in languages and in certain skills and cultures. A research on the indigenous languages is imperative, therefore, to unlock these skills and cultural values. Previous researchers have exposed the inadequacies of language policies and inequalities of indigenous languages in socio-economic, political, science and technological development that have seen Africa remain an underdeveloped continent in spite of an abundance of resources. This research seeks to contribute in the promotion of use of indigenous languages in Africa for communication purposes in various spheres of life.

In their book *The Power of Babel*, Ali Mazrui and Alamin M Mazrui (1998) discussed in some great detail language and governance in the African experience. A clear picture of how language can influence and change the behavior of nations, states and society is portrayed. It becomes imperative to examine whether the acquisition of the second or third languages are additive or subtractive to African languages and to Africa’s developmental thrust. A disturbing status quo seems to remain prominent in that indigenous languages remain confined in certain defined geographical boundaries of the continent without expanding and venturing into other continents. In the main they remain tools of identification.

Ways of how certain indigenous African languages can be promoted into languages of international trade and economical development will be discussed in this study.

The potential of such development lies in the abundant untapped African languages which can be put on the market. Current language planning strategies are heavily Euro-centric and as such they downgrade the potential of indigenous languages. This is evidenced by the education policies of many African states which confine the use of indigenous or mother-tongues as a media of instruction to primary school level and thereafter English, French or Portuguese become the media of instruction depending on the former colonial power. To say African development is “language-neutral” is of course not true as African development programmes and economics are laden with foreign languages. To put the statement in its proper context would be to say, African development is indigenous language neutral. Is any language neutral? English language cannot be neutral and its dominance in science and technology has an effect of diminishing the value of other languages and this has become the norm and other languages are an alternative when dealing with science matters. Therefore it influences its specification and standards which are western on how things should be done. It is high time scholars and policy makers join hands to come up with an Afro-centric theory or model of language planning.

In the research these attitudes and approaches were investigated together with the statutes that are promulgated. The effectiveness of such legislation was examined against the background of the use of foreign languages as official languages in Africa. In a multilingual nation state it is difficult to come up with a national language policy if the focus is to have a monolingual situation but if one considers the unity in diversity and ‘props’ up a number of indigenous languages for consideration will gain support from various stakeholders. It is the intention of this research to provide practical suggestion that may result in a comprehensive language policy that is tolerant to the fact of the existence of other languages.

## **1.6 RESEARCH METHODS**

In order to carry out this research the triangulation method was used. According to Terre Blanche and Durrhem (1999:128) as quoted by Mutasa (2003:15), triangulation helps the researcher to “home in” on a correct understanding of a phenomenon by approaching it from several different angles. This method of approaching a research study is viewed as multifaceted as data is gathered in many different ways and from

as many diverse sources as possible (Mutasa, *ibid*). Mouton and Marais (1988: 91) see triangulation as a type of research that “encompasses multiple sources of data collection in a single research project to increase the reliability of the results and to compensate for the limitations of each method” (Mutasa, *ibid*).

Both the qualitative and quantitative methods will be used but with a strong basis on the qualitative method. Leedy (1993:139) (as quoted by Mutasa, 2003:15) distinguishes the two, qualitative and quantitative, in the sense that qualitative research data is verbal and quantitative research data is numerical”. In this study a thorough analysis on language policy planning, formulation and implementation was conducted.

In discussing quantitative method Alasuutari (1998:40) associated this method mainly with the acquisition of data through statistics. He observed that “Rather, the term (quantitative) refers to the operations in and through which the observations concerning reality are produced. The quantifying method looks at reality as a system of laws composed of different kinds of “variables”. Its main tools of analysis are standardization and the explanation of differences.”

Qualitative method was explained by Masuku (1999:24-25) as a “Research design which is not concerned with statistics, as a general rule, but has got the following characteristics *inter alia*:

1. Has natural setting as the direct source of information and the researcher as the key collector
2. Research is descriptive
3. Concerned with process rather than outcomes or products.

### **1.6.1 Interviews**

One of the technique that was used in the research methodology was the interview. According to Denzin and Lincoln (1994:353) “Interview is the most favourable methodological tool of the qualitative research or in other words the most popular way of collecting data in interpretive research”. Interview exists in three forms,

namely, structured, unstructured and open-ended. Miller and Glassner (1997:00) observed that; “Those of us who aim to understand and document others understandings choose qualitative interviewing because it provides us with a means for exploring the point of views of our research subjects, while granting these points of view the culturally honoured status of reality”. As interviews are normally a face to face technique, they give the researcher an opportunity to understand the real message being communicated as the researcher is exposed to cues of communication such as facial expression, gestures and body language.

However the interview technique is not without its demerits and critiques have pointed out that because of its very nature, it can be subjected to prejudices. Some critiques according to Miller and Glassner (1997:99) pointed out that, “on the other hand, radical social constructionists suggest that no knowledge about a reality that is “out there” in the social world can be obtained from the interview, because the interview is obviously and exclusively an interaction between the interviewer and interview subject in which both participants create and construct narrative versions of the social world. The problem with looking at these narratives as representative of some “truth” in the world, according to these scholars, is that they are context – specific, invented, if you will, to fit the demands of the interactive context of the interview, and representative of nothing more or less.”

### **1.6.2 Questionnaires**

Some questionnaires were used in this research in an effort to reach as many respondents as possible and to cover a broad section of the society. In most researches questionnaires are used because of their advantage of being less costly, anonymity and time saving. However they have their demerits and may distort the correct generalization of the research problem.

## **1.7 LITERATURE REVIEW**

African nations are comprised of multilingual and monolingual societies whose languages have been viewed as inferior and the citizenry has been exposed to dehumanizing experiences especially in schools during the colonial era once they

were found conversing in their mother language in the school premises. They have been subjected to some corporal punishment, despised and looked down upon and considered outcasts in the school premises. This treatment obviously has had a negative impact on the peoples of Africa.

This kind of treatment has been carried over into the post-colonial era where African languages still play second fiddle to foreign languages if one looks at the position or status of African languages in education from primary level to university, parliament, media and written literature as well. Also the mandatory use of English in school premises reinforces this view to date.

But in which language should a person be considered as literate? Is it when he or she speaks in English, French, Portuguese or his or her mother tongue? These questions may be answered if governments were to closely follow up the Universal declarations of human rights and conventions that deal with language issues.

The Universal Declaration of Human Rights of 1948 made due regard of certain issues that are inherent in human beings and subsequently considers other factors of life to be endowed with certain considerations that were seen to be inseparable from the existence of humans. Language was one of those factors. In 1992...missing information adopted declaration on the rights of persons which included linguistic rights even those of minority languages as quoted below;

Article 1 (2) provides that "This Declaration takes as its point of departure the principle that linguistic rights are individual and collective at one and the same time. In defining the full range of linguistic rights, it adopts as referent the case of a historical language community within its own territorial space, this being understood, not only as the geographic area where the community lives, but also as the social functional space vital to the full development of the language."

This declaration is a welcome move but its handicap is that it is a more recent declaration that may see governments or language communities grappling with technicalities of language development as already there are set standards of language planning and language policies that may be difficult to remove from the



heads of the planners. Instances where these barriers would be very difficult to remove are in the cases of “Portuguese colonized” Africa where the policy of the colonizers was to completely obliterate the indigenous languages and turn every citizen a Portuguese by extension. In Mozambique today authorities and academics are still struggling to come up with what could be regarded as indigenous language and therefore given official recognition to be raised to a higher status and be declared a language of instruction and official business.

According to Ngwabi Bhebhe (UNESCO, 2002), in his introduction in the compendium of Oral Tradition in Southern Africa, when comparing the language status in former British colonies and former Portuguese colonies, Mozambique in particular, there is a clear distinction between the status of the indigenous languages. He had this to say “the point to make about the status and use of African languages in the former British colonies is that they are relatively established and secure as national and official African languages, and unquestionably constitute the core symbols of the national identities and consciousness of their respective peoples. In fact some of the internal and local arguments and debates in which their experts are engaged appear cosmetic and luxurious compared to the discussions about Africans languages in Mozambique. In Mozambique, African languages are still seeking admission and space in the national and official areas almost a quarter of a century after independence.”

This reflects on the problems that African governments have often adopted the easy way out, that of perpetuating the colonial masters’ language as the media of instruction and of official business. In Mozambique, the Samora Machel’s government declared Portuguese as the country’s official language and language of instruction. This had a negative bearing on the promotion of indigenous languages. Despite the efforts by the UNESCO, African governments are not doing enough to upgrade their African languages. This status quo also exposes the United Nation’s declaration of linguistic rights to some criticism as inadequate. There must be a concerted effort to constantly encourage governments to promote and preserve indigenous languages.

To buttress seriousness, African governments could have gone further in providing adequate resources for the full development of the indigenous languages. Although the declaration is a welcome development African governments have a long way to go as this declaration was only adopted recently and yet the people of Africa had been really under oppressive governments since 1884 after the Berlin Conference. Their languages were trampled upon and relegated to the peripheries.

Whilst Ngwabi Bhebhe (in UNESCO 2002) asserts that African languages in former British colonies are relatively established and secure as national and official African languages, this is not the case with Hachipola (1998) who points out that; “Zimbabwe is one of the few countries in the region without comprehensive information on the language situation within its borders”. This assertion is debatable as revealed by his own research which was able to identify the indigenous languages found in Zimbabwe and where such communities are located. Zimbabwe unlike Mozambique was not subjected to the policy of assimilation instead efforts were made to come up with standard Shona from the dialects that were spoken in Zimbabwe which even up to this day are still in existence.

The problem with the language question in Zimbabwe lies in the legislation and the enforced promotion of English at the expense of other languages. Even though Shona and Ndebele enjoy an edge over other African languages, a lot still needs to be done to promote all the languages in Zimbabwe. A brief look on the legislation will assist in explaining this problem (Zimbabwe Constitution 1996). According to the Amended section 62 of the Education Act Chapter 25:04 of 1996 only three languages are recognized as the main languages of Zimbabwe, namely Shona, Ndebele and English and these were to be taught in all primary schools. The amended section read as follows:

#### Section 62: Languages to be taught in schools

- (1) Subject to this section, the three main languages of Zimbabwe, namely Shona, Ndebele and English shall be taught in all primary schools from the first grade as follows;
  - (a) Shona and English in all areas where the mother tongue of the majority of the residents is Shona or

- (b) Ndebele and English in all areas where the mother tongue of the majority of residents is Ndebele.
- (2) Prior to the fourth grade, either of the language referred to in paragraph (a) or (b) of subsection (1) may be used as the medium of instruction depending upon which language is more commonly spoken and better understood by the pupils.
- (3) From the fourth grade, English shall be the medium of instruction:- provided that Shona or Ndebele shall be taught as subjects on an equal-time-allocation basis as the English language.
- (4) In areas where minority languages exist the Minister may authorize the teaching of such languages in primary schools in addition to those specified in subsection (1), (2) and (3).

The amended section had a lot of limitations in the implementation of the education policy in Zimbabwe as it gave the Minister a lot of leverage to decide on which languages can be taught and those that cannot be taught. Even the new amended section still has got loop holes in the sense that it does not provide for the teaching of indigenous languages up to university level although in practice some African languages are taught and examinable. The languages still carry the inferior banner. Students who pursue such studies are viewed as failures in the field of science and technology. Also no adequate resources are allocated to the promotion of African languages.

There is no adequate provision of teacher training for indigenous languages especially those considered as minority languages. This was the situation obtaining in the schools before the recent amendment that will be discussed below. But before discussing the amendments let us look at the problems of this section 62. Strictly speaking Shona is not a mother tongue of any ethnic group in Zimbabwe as it is a derivative from ethnic dialects namely Karanga, Manyika, Ndau and Zezuru by Clement Doke (1931) (with Zezuru dominating) and all these ethnic dialects are still well pronounced in their areas of origin in Zimbabwe and they still maintain their cultures. This has posed a lot of problems to pupils when they are examined in standard Shona at Grade 7 level. Some dialects have a very strong accent so much that it has influenced the pronunciation of certain English words for instance in

ChiNdau one can easily detect that the speaker is of Ndau origin from listening to the tone even if one is using another language which is not Ndau.

Where the teaching of the language is authorized problems of teachers arose as no teacher training institution trained teachers for these other minority languages hence the development of the languages is doomed. The constitutional section dealing with language in Zimbabwe does not fully address the problem of where the people who speak, say Ndebele and Venda, or any other minority language are geographically situated. It also does not spell out what would happen in the situation of non-compliance regarding to the use of the minority languages as a medium of instruction at primary level hence, it is common knowledge that English is mainly used as the media of instruction from the first grade with teachers arguing that they are preparing the pupils for the upper grades. Even then, the teaching of Shona in secondary schools particularly in Forms 3 and 4 on certain aspects of the language is done in the English language.

The enforcement of this section was also difficult as the education system was categorized as group 'A' or group 'B' schools. This system also provided unique problems in the teaching of the indigenous languages. Section 12 of the Education Amendment made some changes in the wording of the provision of section 62 which has been repealed and thus quoted below as follows:

12 new sections substituted for section 62 Chapter 25:04

Section 62 of the Principal Act is repealed and the following is subtitled: 62 languages to be taught in schools

- (1) Subject to this section, all the three main languages of Zimbabwe, namely Shona, Ndebele and English, shall be taught on an equal time basis in all schools up to form two levels.(former group A schools included)
- (2) In areas where indigenous languages other than those mentioned in subsection (i)
- (3) The Minister may authorize the teaching of foreign languages in schools.

- (4) Prior to form one, any one of the languages referred to in subsection (1) and (2) may be used as the medium of instruction, depending upon which language is more commonly spoken and better understood by the pupils.
- (5) Sign language shall be the priority medium of instruction for the deaf and hard of hearing.

Whilst this amendment is commendable as a move towards a positive direction still some of the problems found in the old Section 62 still persists and the failure to fully recognize other indigenous languages is still well pronounced. The problems posed by this scenario will be further reviewed in chapter two where the attitudes of language planners and the influence of colonialism will be examined. In an editorial comment by the editor of the Herald (July 27 1998) titled "State must stop paying lip-service to indigenous languages" the editor had this to say "At the risk of stating the obvious, language is at the heart of a people's culture. As a result the cultural advancement will not register significant gains without the use of indigenous languages-----." English which is the mother tongue to less than one percent of the 12,5 million people in this country, is the official language, while Shona with more than 70 percent mother tongue speakers and Ndebele with more than 15 percent have been disgracefully marginalized by both past and present policies".

Whilst his observations are quite pertinent and relevant to the cause of promoting indigenous languages, this has almost been a song in various forms where the language issue has been discussed. The editor did not make a single suggestion as to how indigenous languages could be developed; running the risks of being blamed for regurgitating what has been already said by so many advocates for the promotion of indigenous languages. His paper is an English paper and since its interception not even a single day had the editor urged the Editorial Board to at least have one or two pages of his paper written in any of the indigenous language so as to inform the general public on issues of development, yet his paper is one of the leading papers in Zimbabwe. One may want to argue that there are papers written in indigenous languages but what is the readership like and what are the contents of the stories carried by those papers. The aspect of language and the media will be discussed in some detail in chapter two.

Ngugi wa Thiongo (1987) is a serious proponent of the development and use of indigenous languages. He is very keen to address the attitude of many African writers involved in the writing, planning of languages and making policies. In his departure statement from writing in English he had this to say “This book *Decolonizing the Mind*, is my farewell to English as a vehicle for any of my writings. From now on it is Gikuyu and Kiswahili all the way.” This bold decision is a welcome development and a positive move towards the changing of negative attitudes of many scholars towards their mother tongues. Ngugi, being a writer of such a standing has actually exposed the truth that there is nothing wrong in one using his or her mother tongue in communicating his ideas.

What are some of his reasons why he is writing in Gikuyu? He answered this question in his article published in the BBC Focus on Africa (October-November 2006) titled “Why write in Gikuyu.” In this article he clearly expresses his resolve to continue to write in Gikuyu. He has been asked by many even by Gikuyu speakers who are afraid that he may not reach as many a reader as possible but he has the answers to it; “Translation is my ready answer”.

In his opening paragraph he says “I have often been asked why I write in Gikuyu even by Gikuyu speakers, the assumption being that in writing in an African language , my mother tongue even , I am doing something weird, unnatural , abnormal. But the same question was hardly ever posed to me when I wrote in English”(BBC focus on Africa October – November 2006)”. This aptly explains the effects of the colonial policies on language as it epitomizes the negative attitude displayed by the educated towards their mother tongues. It exposes the depth of hatred in the use of the mother tongue. But Ngugi is not alone in the battle of using the mother tongue in publishing books written in the mother tongue. There are so many writers in Africa who have had their works published in their mother tongues. These efforts are a welcome development towards decolonizing the mind but they need to be complimented by government policies. Ngugi’s argument that there is no need for an African man or woman to access justice through an interpreter can be contested on the grounds that people have to be taught to read. No one is born with the gift of reading. It is the view of this researcher that awards should be given to writers in indigenous languages

and resources be made available to promote the use of indigenous languages in the writing of literature.

## **1.8 CHAPTER ORGANIZATION AND SCOPE OF RESEARCH**

Chapter 1 is the introduction. It presents the aims of research, research methods, justification and scope of research, provides an overview of the literature review and it will also define key terms in the research topic.

Chapter 2 provides a detailed review of literature. It explores the historical background of language planning in Zimbabwe and provides a critical review of language planning and language policy on the language question in Africa and other continents. It sets to bring out the status and uses of African languages in indigenous societies and the role language plays in economic, political, social and technological development.

Chapter 3 makes a detailed analysis of the language policies in Zimbabwe highlighting the status of indigenous languages, the languages in education Policy and national Language policy. This chapter also examines language use in various sectors of the community, the media, business, social, political, informal literature and the implications of various language planning policies. Chapter 4 presents Data analysis. Chapter 5 is the conclusion and suggests the recommendations for future directions of research in the area of language planning and policy in Africa.

## **1.9 CONCLUSION**

In conclusion, this chapter explored the area of study, justified it, provided the theoretical framework and literature as well as supplied the methodology and chapter organisation. The domination of the English language in Science and Technology must be challenged strongly. It is in this regard that this chapter has attempted to define language and indigenous language and to look at the methods, of how this research is going to be conducted and the scope of the research.

A historical-structural approach to language policy will be pursued as this will enable the researcher to examine in some greater detail, the extent at which colonialism has impacted on the process of formulating policies in African countries through out a broad spectrum of government activities and in various communities.

A critical analysis of various policy formulation stages will be carried out in the next chapter so as to examine whether policies are formulated as a result of a need to develop indigenous language or as a result of political expediency. The following chapter two focuses on the theoretical framework of the study in some greater detail.



## **CHAPTER 2**

### **LANGUAGE PLANNING AND LANGUAGE POLICY: A CRITICAL REVIEW**

#### **2.1 INTRODUCTION**

This study on language planning and policy is based on Haugen's definition of language planning as "the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogenous speech community" (1989:29). Other scholars such as Christian (1988:197) as quoted by Roy Campbell (1999:20) define language planning as "an explicit and systematic effort to resolve (perceived) language problems and achieve related goals through institutionally organised intervention in the use and usage of languages (or language varieties)". This definition suggests the need to adopt a systematic method of addressing language problems. It implies that certain standards could be followed and maintained during the process of resolving the perceived language problem. Institutionally organised intervention strategies to processes of language planning and policy can be organised by governmental or non-governmental organisations.

For instance, as an institution, a government may intervene in situations where language problems are perceived to have occurred. Similarly, religious bodies may also intervene in situations where language problems in religious matters are perceived to have been occurred. The participation of different cultural institutions in the processes involved in language planning can be a positive sign in that this encourages diversity and innovations in language planning. The involvement of churches, the civic organisations and central government addresses the concerns of monolingual, bilingual and multilingual societies as far as language usage is concerned.

Weinstein (1980:55) as quoted again by Roy-Campbell (1999:20) defines language planning as "a government – authorised, long term, sustained and conscious effort to alter a language or to change a language's function in a society to solve communication problems". Weinstein (1980:55) clearly spells out the authority behind

the language planning process and its specific goals to achieve desired results. This is denoted by the use of phrases such as “to alter a language or to change a language’s function in society”. However, the use of the word “change” creates problems as naturally people resist change as correctly noted by Mutasa (2003:25). “The word “change”, in this regard, is prescriptive, and so, connotes coercion which, from the psychological point of view, is likely to meet with resistance from the target group.”

Ager (2001:5) adds to our understanding of the power dynamics behind language planning and policy formulation when writing that “Language planning has thus come to mean the ways in which organized communities, united by religious, ethnic or political parties, consciously attempt to influence the language(s) their members use, the languages used in education, or the ways in which academies, publishers or journalists make the language change”. According to Weinstein’s (1980:55) definition whatever language planning is embarked on by any group, it has to be government-authorised for it to achieve an authenticated status.

The premise that a government can ‘authorize’ what languages to use, how language planning should take place and in what form, has both strengths and weaknesses. On the disadvantage side scholars argue that over involvement by government in language planning can be restrictive and therefore, can result in the exclusion of other players in the field of language planning. Mutasa (2003:25) observes that “any other organizations not commissioned by the Government are excluded from language regulation”. Besides, government motives for involvement in language planning may actually be a result of a desire to control the minds of the people. An unpopular government may legislate on what forms of language planning should take place for the people that the same government oppresses. For example, in the apartheid era, the notorious South African government which was not popular with the black majority introduced the Bantu education Act of 1953 in which Afrikaans was declared a medium of instruction on a 50-50 basis with English in secondary schools, this resulted in the 1976 Soweto Uprising.

However, this disadvantage is countered when we bear in mind Haugen’s (1959) definition of language planning as “the activity of preparing a normative, orthography

grammar, and dictionary for the guidance of writers and speakers in non-homogeneous speech community". One can argue that government involvement in language planning sometimes is very necessary because it recognizes the aspect of homogeneous and non-homogeneous speech community in the causatives of the language problems. This is a positive observation as it also reminds language planners to look into the various forms or dialects of other languages to come up with acceptable results in the planning of language.

Cooper's (1989:45) own definition emphasizes the fact that "Language planning refers to deliberate efforts to influence the behaviour of others with respect to the acquisition, structure or functional allocation of their language codes". In other words, the general focus of language planning definitions is to identify and resolve language problems which are either socially or technically induced (socially in this context covers all social concerns such as political, economical and religious). Gorman's (1973:73) definition places more emphasis on the technical aspects of the language problem as he states:

The term language planning is most appropriately used in my view to refer to coordinated measures taken to select, codify and in some cases to elaborate orthographic, grammatical, lexical or semantic features of a language and to disseminate the corpus agreed upon.

The use of the word "most appropriately" creates problems with other definitions that are broad based and carry both the social and technical aspects that motivate language planning. For instance, Kennedy's (1983:1) definition carries a "mixture of all three" factors that motivate language planning. Kennedy's definition (1983:1) refers to language planning as

a problem solving activity concerned with deliberate language change for specific aims, which may be social, political or educational.

Assuming that the word "educational" refers to lexical, orthographical, grammatical, codification semantics and the passing on of knowledge through academic interaction, there is a tacit understanding that official involvement in language planning is done for the good of the public.

Linguists concur on a general understanding that when planning language certain factors have to be considered. Such factors help language planners to focus on particular aspects that help the authorities to come up with what can be an acceptable language policy. Language planning is perceived to be an activity that is intended to provide solutions to language problems. In other words, “The basis for language planning is the perception of language problems requiring a solution” (Bamgbose, 1991:109). These identified language problems may be as a result of the language status, language corpus or language acquisition in a multilingual society. These three aspects are discussed below.

## **2.2 TYPES AND APPROACHES TO LANGUAGE PLANNING**

### **2.2.1 Corpus Planning**

Corpus planning refers to activities such as coining of new terms, reforming spelling and adopting a new script. It refers, in short, to the creation of new forms, the modification of old ones, or the selection from alternative forms in a spoken or written code. According to Mutasa, “corpus planning focuses on the nature of the language itself” (2003:27). An interesting distinction of these concepts from status planning is explained by Bamgbose (1991) who has classified the activities according to the authority that surrounds the language planning. He states that “Most corpus activities are not policy but implementational decisions” (1991:110). In other words corpus planning is left to the experts who will be involved in dealing with the technical activities. Such activities include, vocabulary expansion, changes in aspects of language structures, simplification of language structure, orthography work, prescribing rules on pronunciation of language materials such as primers, dictionaries, grammars supplementary readers, translations and special manuals.

However, an exception to this rule is that the decision on the script to be used remains a matter of policy and the appropriate authority remains that of Government. For instance when the Supreme Revolutionary Council of Somalia decreed that the Somali language will be the official language and tasked experts to do the corpus planning, it reserved the right to declare which script would be used. As a result of

this decision the experts worked on the language planning without any knowledge of what script would be used ultimately.

### **2.2.2 Status Planning**

Status planning of a language is central to the position occupied by a language. The decision to allocate the function of a language revolves around political considerations. For instance the decision by the Rhodesian Government to make English the official language and the medium of instruction was political. Similarly, the declaration by the South African Government that there are only eleven languages in South Africa that are official was also political. These observations agree with Mutasa's (2003:29) argument that the Harare Declaration (1997:138) states that "Language policy decisions are actually political decisions that can only be taken by national governments".

For Ngugi wa Thiongo(1987), the politics of language has the potential of making or breaking nation states, especially when the languages of some social groups of people, races are down graded and relegated to that of second class citizens both in colonial states and postcolonial contexts. In other words, status planning revolves on the allocation of the function of language, and the possible revival of dead languages. Bamgbose (1991:109) lists the activities of status planning as;

1. Maintenance, expansion or restriction in the range of uses a language for particular functions.
2. Language standardization which involves the development of a given dialect or a group of dialects as a norm for the language in question.
3. Revival of a dead language
4. Introduction of an artificial language.

It can be noted from the above listed activities that such decisions to have language planned as per declared status, the Government has to be involved. This is so because as noted by Mutasa (2003:30) "The status of a language might change with time depending on the political and ideological reorientations or reinterpretation of the phenomenon by the ruling elite".

Cooper (1989:100-109) lists and adds ten further functions that can be allocated to a language, and these are “Official, Provincial/Regional, Wider communications, International, Capital, Group, Educational, School subject, Literary and Religious functions”. Of these functions there are those that are crucial for the day to day running of activities of the Government. The official, educational and wider communication often influence policy planning as all these three have got a strong bias on political considerations in language planning.

Discussing the element of education or the medium of instruction, Cooper (1989:109) had this to say “The degree to which educational considerations influence the choice of medium varies from case to case, but political consideration always play a role”. It is so because education systems are designed to structure the mindset of citizens of nations.

### **2.2.3 Acquisition Planning**

Language acquisition is one area that has also taken centre stage in the planning of language. The thrust of acquisition planning is to increase the numbers of users of a language. According to Cooper (1989:33), “Acquisition planning is directed toward the increase of the number of users of a language that is speakers, writers, listeners, or readers”. Cooper also singles out three “types of acquisitional planning with respect to overt goals” which are;

- i. Acquisition of a language as a second or foreign language ,in the case of Britain and United States of America that have programmes to teach immigrants English arguably for the purpose of enhancing their chances to secure jobs.
- ii. Reacquisition of a language by people for whom it was a vernacular as in the case of Maori and Hebrew languages, and
- iii. Language maintenance as efforts to stop the death of a language.

These three aspects of language planning clearly play a distinct role that assist authorities to come up with a language policy.

The above cited overt goals facilitate the planning of language acquisition but there are also other factors that can be taken into consideration such as the creation of opportunities and incentives for users to learn the language outside the education system. In Somalia the coercion of all civil servants to learn the language of the elites or else face dismissal from employment is one other method that can be used in language acquisition even when it is one of the most unpopular methods.

Roy-Campbell (1999) discusses further, the pertinent ideologies that influence the decisions on language policy planning. These are;

1. Assimilation
2. Pluralism or multiculturalism
3. Internationalization and
4. Vernacularisation (indigenization).

Although the details of what they are will not be discussed in this study, their implication and influence in the three planning approaches, that is, the Status planning, the Corpus planning and Acquisition planning are of analytical value to this study. If an authority wishes to follow an Assimilation policy -like what used to be the case in all Portuguese colonies - it follows therefore that all other languages can be “outlawed” and the planning and the script has to conform to the governing rules of the Portuguese language.

Roy-Campbell (1999:61) argues that the four factors that he identifies can be used to “promote[s] monolingualism as an official language policy”. Arguably this is no longer the case with the ideology of vernacularisation (as he puts it) with South Africa coming on board with nine indigenous languages that have been declared *de jure* official. This then also affects Roy-Campbell’s assertion that; “Pluralism is the only one of these ideologies that promotes co-existence of many diverse linguistic groups.” While this can be the case in some language planning situations, Roy-

Campbell's model was focusing on these ideologies as individual entities where he cited the example of Filipino as the central focus of indigenization.

#### **2.2.4 Stages of Language Planning**

Linguists are agreed to a greater extent that to achieve the aims of language planning there are certain procedures to be followed. In other words the process of language planning should be done in a systematic manner which allows for evaluation either at every stage or at the end of language planning process.

Karam (1974) as cited by Mutasa (2004:25) suggests that language planning goes through three stages which are planning, implementation and evaluation. The planning stage will include brainstorming, how the problem can be approached and the implementation would be to put into action what would have been planned, with the evaluation taking place at the end of the exercise. On the other hand, Haugen (1983) emphasizes selection, codification, elaboration and implementation in language planning. His approach does not provide for evaluation of the process of language planning. This is despite the fact that evaluation is important in order to come up with an acceptable outcome.

In coming up with such stages Haugen's seems to have acknowledged what Fishman (1979) had already propounded as the ideal situation for language planning stages even though he dropped the decision making and evaluation stages that are found in Fishman's model. Rubin (1971) seems to provide the most suitable model of language planning which can be used globally irrespective of whether the society is bilingual or multilingual. He described the four stages of language planning as, fact finding, planning (goals – strategies and out comes) implementation and feed back (evaluation).

##### **(a) Fact Finding**

Rubin (1971) gets support from Bamgbose (1991:140) who observes that in language planning fact finding, should precede policy decisions and that other things being equal, a decision arising from a full knowledge of all the facts



involved is better than one that is based on partial knowledge or none at all. What is important is the pre-knowledge that is gathered before a decision on policy is made, and therefore this aspect must precede any other stage. This is not so in most African countries on indigenous languages as they are involved in post-policy fact-finding (Bamgbose, 1991:141). Extensive research is required in order that the language planners come up with information that relates to demographic, situational and attitudinal factors that determine the success of effective language planning Mutasa (2004:26).

**(b) Planning**

The planning stage is informed by the fact-finding stage in order to come up with the desired goals or aims, necessary strategies to achieve the aims and an acceptable outcome. According to Mutasa (2004:26) the planning stage also considers external factors that may not be directly involved since the change factors. For instance, doing a cost-benefit analysis of all linguistic and non-linguistic goals may include the time-frame the research may take.

**(c) Implementation**

Having planned what needs to be done and what strategies are to be used the actual process will then be put in motion and the actual planning activity will then be carried out. This stage can be equated with the legitimization of public policy planning where stake holders or interest groups are then involved. In other words the debate on the intended policy is anchored on this stage and the lobbying and motivation of stake holders is done at this point in time.

**(d) Evaluation**

This being the last stage of language planning, a number of factors are given a re-look to ensure that the desired goals have been achieved and where there is need to reconsider certain aspects of the process of language planning, it can be done before the matter can be passed as policy.

When the policy has been declared the evaluation process continues to assess “its effects on real –world conditions”, Dye (1987:351). Dye describes five conditions which he says must be evaluated on a well crafted policy which are:

- i. Its impact on the target situation or group.
- ii. Its impact on situations or groups other than the target (spill over effects).
- iii. Its impact on future as well as immediate conditions.
- iv. Its direct costs, in terms of resources devoted to the programme.
- v. Its indirect costs, including loss of opportunities to do other things.

This seems to blend well with the post policy fact- finding aspects that most African governments practice on their language policies. In the final analysis the stages of language planning are tedious but a necessary activity that brings about desired outcome.

### **2.2.5 Goals of Language Planning**

In discussing language planning and language policy Ager (2001) outlines seven aspects that he says are the motivating factors to language planning and these factors fall in the realm of two categories (i) political – identity, insecurity, ideology and image, and also (ii) social – inequality and integration or economic instrumentality.

These factors can actually be turned into goals that language planners may seek to achieve. For instance, the question of identity, may be a serious concern in a multilingual society and hence there maybe a need to come up with a language policy that is all encompassing to cater for various speech communities in a given country. South Africa has got eleven official languages and the goal may have been to cater for all languages that are spoken in various regions, provinces and homelands. Ideology is one such goal that motivates the planning of language. This goal may mainly be associated with the elite and power, according to (Bamgbose 2001:178). Power itself is a goal used by the elite since the latter have the aim of possessing and retaining power.

Homberger (1990:21) as cited by Mutasa (2004:28) stresses that “it is these goals that determine the direction of change that is envisaged”. Together with Nahir, Homberger identified “sixteen goals which language planning activities around the world seems to be aimed at fulfilling”, (Mutasa *ibid*) and these are “officialisation, nationalisation, status standardization, vernacularization, revival, spread, maintenance, and interlingual communication as goals with regard to language status planning and purification, reform, corpus standardization, lexical modernization, terminology ,unification, stylistics, simplification, auxiliary code standardization and graphization as goals with regard to corpus planning”, (Homberger 1989:7).

The above cited goals link very well with those factors that motivate language planning and language policy. In other words the goals are the finer details that a language planner seeks to achieve during the process of language planning. Another factor that helps to inform the planning of language is orientation of language planning which is discussed below;

## **2.2.6 Orientation of Language Planning**

This concept revolves on attitude and perceptions in a more positive way rather than the negative. It enables planners to focus on “what is thinkable about language in society”, (Ruiz 1984:16). “The orientation of language planning influences the dispositions towards language and its role” Roy-Campbell (199:68). Ruiz (1984:16 in Mutasa 2003:36) also defines orientations as “a complex of dispositions towards language and its role, and towards languages and their role in society”. Ruiz proposes three types of orientations, which are;

1. Language- as - a problem.
2. Language- as - a right.
3. Language-as - a resource.

### **(i) Language - as - a Problem**

Language can be viewed as a problem owing to its multiplicity and where in such cases communications may not take place if the interlocutors do not

share the common meaning and understanding of the languages spoken. This situation can result in disunity and ethnic divisions in any society. Language planners may face difficulties if one of the languages is politicized and this may be viewed as “a threat to unity and social harmony, or threat to national development”, Roy –Campbell (1999:69).

(ii) Language –as- a right

The declaration by the United Nations that language is a right to its speakers can actually help the promotion of minority languages. This approach according to Mutasa (2003:37) “focuses on the sentimental aspects of language which deals with the individual and group emotions, beliefs, convictions and values for their language”. The promotion of this approach to language planning helps to unlock language values that are embodied in each language and it augurs well with notions of seeing language as a resource”.

(iii) Language-as-a resource

Mutasa (2003:38) asserts that “under the language as resource orientation, the emphasis is on the importance of conserving and developing all of its linguistic resources”. Language is a repository of culture, indigenous knowledge system, knowledge and culture which is passed on from generation to generation. This means it perpetuates the being of nations, races and ethnic groups. Therefore managing the resource well will benefit the society in terms of “achieving or fulfilling social, economic governmental and educational objectives” (Mutasa, 2003:39). Explaining an aspect of social fulfilling Roy-Campbell (1999:69) noted that “The roles of different languages may in fact be complementary. Whereas international languages may provide a window to the larger world and access to global knowledge, some smaller indigenous languages may provide a window to the culture and knowledge of African communities... much of the knowledge of traditional medicines and healing is embodied in the indigenous languages”.

(iv) Attitudes to language

Below is a discussion of the constraints related to attitudes that are faced by language planners. In colonial Africa the language of the master had taken root and became an embodiment of the passage to success, to the global village and to Science and Technology. In light of this, most indigenous communities even after independence still view these languages as languages of social prestige, prosperity and the gateway to the world benefits. African Governments have not made it any better for they have continued to declare colonial languages as official and have not portrayed the will power to promote indigenous languages to a high status in the economic and scientific technology. African governments have continued to be submerged in the modernization theory unlike the Chinese and the Iranians whose societies have protested against domination by the west and have embarked on producing replicas of all western technology using their own resources and human power.

A language policy is a public policy and which ever language a government chooses to be the official language will be recognized as such, and whatever language is excluded in the policy statement will remain unofficial as the silence by the Government implies.

As alluded to earlier on, it is the Government that declares or pronounces a public policy and this is rightly so as it has an obligation to guide its citizenry and to defend their interests and rights. It is only after a pronouncement by the Government that certain behaviors of the citizens or activities by the society are regulated. The problem in language policy arises when people from a single ethnic group impose their language as the one which everybody in the country has to speak, and write irrespective of the fact that these citizens have their own languages which should be made part of national and official lingua franca.

Some critics have noted that leaving the activity of policy pronouncement to governments, or other authorized agents and bodies is restrictive. While governments are expected to have regulatory powers that are binding to every citizen

as opposed to individual organizations whose policies may only bind its staff, it is also important for civic organizations to participate meaningfully in language planning and the formulation of language policy. This is possible even when non-governmental organization cannot allocate the function of a language that can be binding to every citizen unless doing it with the backing of the Government, which will become the regulator of such a decision.

According to Thomas Dye (1987:3) "Public policy is whatever Government chooses to do or not to do". Similarly Robert Lineberry says that "it is what Governments do and fail to do – to and for their citizens" Sapru (1998:4) further explains that "Public Policy is based on law and it commands the obedience of the citizens. Thus Public Policy has a legally coercive quality that citizens accept as legitimate". However, in a democratic or democratizing society, government can only benefit its people the more if the government includes more stake holders in fashioning new language policies.

## **2.3 CASE FOR MOTHER-TONGUE EDUCATION**

In discussing mother tongue amongst other languages in the article "Playing Roles in the Classroom and Outside", Ogotu (2006: 41) reveals five different functions of language that serve the different human needs, which will be explored to check whether indigenous languages have got those attributes. If they have them, that may also form the basis of a proposal in the shift of policy formulation by African governments.

### **2.3.1 Language Functions**

*The informational functions of language:* - Do indigenous languages have this attribute and is anyone able to inform another person using his or her mother tongue? These questions can be positively answered as from time immemorial communication through the use of the mother tongue was taking place. Families were able to remain together, knowledge was passed from generation to generation through the use of language. In fact previous generations relied more on the passing of information and cultural values through the oral medium hence were able to

perform the main function of language. Ideas were communicated and the transaction of goods and services were carried out through the use of indigenous languages, as observed by Bullock (1927) commenting on the knowledge displayed by the Shona people on their environment. Bullock Supra (1927:167) further stated that; "That ...a feature of the language which denotes in the people, not only unusual powers of memory, but that discriminating faculty which is of the first importance in scientific advancement".

Therefore, it becomes apparently clear that the existence of indigenous languages played a crucial role in informing the relationship amongst members of the indigenous communities. If indigenous languages can be taught in schools as subjects then it follows that the language is capable of playing the function of informing as propounded by Leech (1981) cited by Ogutu (2006:41).

*The expressive function:* The use of oral language as a medium to express feelings can be found in songs, idiom, idiophone, proverbs and other figuratives used by the natives as they communicate amongst themselves and others. It is inter-linked to the information functions, sometimes through intonation.

*The directive functions:* This function is common amongst the relationships of indigenous people, as for instance, the relationship between father and son, mother and son, and chiefs and subjects.

*The aesthetic function:* Through praise singing, poetry, songs, the beauty of indigenous languages is best expressed. In fact a well received poem may actually jolt the feelings of listeners into action as witnessed during tribal fighting and wars of liberation. Through song and dance the morale of fighters was kept high and singing was mainly done in the indigenous languages through which these emotions were captivated and expressed.

*The phatic function:* This is the function of language to keep communication channels and social relations in good repair. The hospitality of Africans is actually anchored on this function of the language as it was taboo not to greet each other even where

people were strangers. This was the mode of establishing relationships or of identifying one's enemy.

Having ascertained that all the five attributes as expressed by Geoffrey Leech (1981) exist in indigenous languages it puzzles why the indigenous languages cannot be developed into the language of learning and teaching in African schools. Ogutu (2006:43) further asserts that "As a means of free oral expression mother tongue is very suitable for artistic, humanity subjects, such as literature, music arts and culture".

This assertion should not only limit speakers of the mother tongue to these subjects of humanity; it should extend to Science subjects. In fact it is a misnomer to say mother tongue is only suitable for artistic humanity subjects as English is also mother tongue to a certain tribe in Europe, but it has also conquered the field of Science and Technology, a feat which can also be achieved by indigenous languages if they are developed.

## **2.4 POLICY MODELS**

Contributing to the debate on African language and language policies Kembo Sure (2006:23) noted that: "There is no better way of capturing the thought patterns of a person than through language and there is no more cruel way of destroying a person than thwarting the full development of his language skills". The systematic exclusion of African languages from the school curricula is an obvious exclusion of their speakers from political and cultural participation in the affairs of their societies.

An examination of language policy models globally will reveal different patterns of policies in view of the following factors; multilingualism, bilingualism, the homogenous and heterogeneous nature of speech communities, the dominance of societies over others and perceived language problems that influence the formulation of language policies. However the general trend of policy formulation is the same globally as language planners rely on the same models systems of language planning.



The policy model in the African context is no different than the global as the language planners in Africa have adopted the same systems that were used by former colonial masters. A cursory look at a few countries will reveal the fact. While some efforts had been made to establish a lingua franca by countries such as Uganda, Kenya and Tanzania, their language policies remained unstable. Uganda, for instance, “it continued with English as its official language and the main language of education” (Bamgbose (1991:141). Similarly “Zambia decided on English in 1965 as its language of education and continued to use English as the country’s official language” Bamgbose (ibid). This type of attitude reinforces the fact that African countries continue to feed from the same source of language planning and language policy. South Africa has made great strides in declaring nine of the indigenous languages as official languages but English still dominates as a language of high status.

Commenting on why some parents use English when speaking to their children Mutasa (2004:33) noted: “The use of English is aimed at improving proficiency in English so that their children can compete on an equal footing with the first language speakers of English”. The rationale behind this is that English remained the major trading language globally and being proficient in this language opens many opportunities to both “native and non-native” speakers.

The Zimbabwean policy model can be likened to the Nigerian one as observed by Bamgbose (1991:119-120) in which he noted that: “The other aspect of the Nigerian language policy is the education policy” where indigenous languages are allocated a second place as subjects and not media of instruction. This scenario obtains in Zimbabwe where indigenous languages are used as media of instruction at primary school level for about four years and there after English takes over as a medium of instruction. The problem with most African countries is that their language policy model is not definitive on the use of indigenous languages as medium of instruction from primary school level to University level.

A look at some policy analysis models would further deepen a theoretical framework being developed in this study. Sapru (1994:2) defined ‘policy’ as a concept which “denotes among other things, guidance for action, which may take the form of:-

- i. a declaration of goals and objectives
- ii. a declaration of courses of action and
- iii. a declaration of social values”

These forms are vital in establishing the intended purposes of the policy. In the Rhodesian Education Act Chapter 82, it is clear that the goals and objective of the policy was to enable colonialism to control the minds of the indigenous people.

#### **2.4.1 Systems model**

The systems model for policy analysis is one such model that gives an insight into the roles played by the authorities. It is a political system which allocates authoritative values to the society as explained by Supra (1994:35); “The support of a political system consists of rules, laws and customs which provide a basis for the existence of a political community and the authorities”. This system is made possible by the acceptance of the laws and decisions by the governed. For example, the two Education Acts, in the Zimbabwean scenario are a classical example of this model as they possess attributes of a Public Policy.

This model has got a number of shortcomings as there may be a lack of adequate consultations by the policy-making bodies. It may not address the needs of the people for instance in the case of the indigenous languages in Africa. The other shortcoming that this model presents is that it dances to whims of the political set up that will be currently obtaining.

Policy formulation relies mostly on the goals and objectives and, Supra (1994:29) explained these goals as “referring to the societal benefits minus the societal costs that one is seeking to achieve through public policy decisions.” However, it can happen that when examining the education policies of South Africa during various periods, the goals are contrary to the above quoted statement as the introduction of Afrikaans became the focal point of controversy from the natives, the British settlers and the Dutch's point of view.

To the natives Afrikaans was a symbol of apartheid, and separate development whereas to the Dutch it was a symbol of power and identity (Hartshorne 1987:88) "In this struggle for political recognition and power, the Afrikaner recognized the importance of his language as the outward symbol of identity" and yet the use of the language as a medium of instruction in the Bantu education was viewed as a vehicle for separate development, inequality and segregation.

This fact is supported by a number of statements made by several education authorities in the struggle for dominance, for instance Milner, writing in 1903 had this to say," It is perfectly well-known to be a fundamental principle of the educational policy of the Government that the medium of instruction is, as a general rule, to be English. The principle of the equality of the two languages has been consistently rejected by us from the first..." (Headlan, 1931:514).

The Linguistic battle seems to be fought under education policies the world over and Hartshorne (1987:83) seems to have the answer to this question as he correctly noted that the education policy of any country reflects its political options, its traditions and values and its conceptions of the future. Education is seldom, if ever, neutral but is directed towards the achievement of certain purposes, behind which rest fundamental issues such as philosophies of life, views of man, religious beliefs, ideas about the State and society in particular the place of the individual, political ideologies and the working of economic forces.

An analysis of this assertion on education policies in South Africa will expose why the education system in the apartheid era became a major political grievance during the liberation struggle of the people of South Africa.

Despite the tolerance by the English authorities to have indigenous languages being taught, English remained the language of economic and social empowerment which then left the parents of native pupils with no choice except to envy the learning of English as the only tool for empowerment. In the struggle for supremacy between the English speakers and the Dutch/Afrikaners a dual medium of instruction approach was approved by Parliament further alienating the native languages that were being taught in schools. This approach did not only create the problem of alienation of

native languages but it also increased the rift between the State and Missionaries, who out of their meagre resources had made tremendous effort to develop indigenous languages.

Whilst the struggle appeared to be between the Whites themselves, it had a serious bearing on the natives in that the decisions by both feuding parties were made for, and not with the people concerned for instance the commission on African education had this to say "...any system of teaching and education of natives must be based on these same principles [trusteeship] not equality and segregation" ....must be grounded in the life and worldview of the whites, most especially those of the Boer nations as the senior White trustees of the native... (who) must be led to an independent acceptance of the Christian and national principles in our teaching... the mother tongue must be the basis of native education and teaching but... two official languages must be taught as subjects because they are official languages and ...key to the cultural loans that are necessary to his own cultural progress" Christelike – Nasionale Onderwysbeleid (1948:25). These assertions are a clear picture that the native languages did not matter as the natives were unenlightened and still needed the "civilized" guidance of the colonizers.

The systems model for policy analysis envisages that the policies are legitimate as they are promulgated by the Government through its arms, that is the Legislators and the Judiciary, but does it address the issue of legitimacy? The issue of legitimacy is a contested zone especially between the governing and the governed as has been exposed by the education policies of apartheid South Africa. The issue of legitimacy is one of the weakness of the systems model and Hartshorne (1987:82) tried to address this problem as he observed that; "Government policy in language, as in other aspects of education, will be most effective when it has the acceptance of 'the user' and when the latter is involved and participates in the decisions about education, including those on language which are taken. If this acceptance is not achieved a crisis of legitimacy arises in which the authority behind the system and the policy on which it is based are questioned, challenged and ultimately rejected".

The issue of legitimacy raises more questions than answers such as are African language policies on indigenous languages not legitimate merely by not being

subjects of statutes in some countries? Are colonial languages policies legitimate because they were a product of Parliament? Does it mean that these colonial policies have not contributed meaningfully to the development of indigenous languages in view of the role played by missionaries and mission schools in promoting these languages?

The systems model is more or less the same as the institutional approach to policy analysis as it embodies individual groups and Government structures in the formulation of policy. Institutions especial Government entities prepare draft bills for submission to Parliament for discussion in view of formulating Government policies. When these are discussed and passed into law they are binding to all citizens and they become policy. This approach has a number of deficiencies but the most critical one being its divorced stance from the public, when it considers issues to be presented for discussion in the policy formulation stages, for instance the curriculum development department can initiate submissions on the language to be used as a medium of instruction in schools without consulting the users of that language or those intended to benefit from such a move.

#### **2.4.2 Institutional Model**

Supra (1994) observed that “The focus of the institutional approach was without any systematic enquiry about the impact of these institutional characteristics on public policy decisions”. In other words there was no prior analysis on the impact of role of institutional approach in the formulation of public policy. This absence of analysis in the role of these institutional structures will then impinge on the content, context and future implication of public policy as has been pointed out earlier, in relation with the introduction of Afrikaans in native schools in colonial South Africa. The institutional decision on policy formulation may be guided by the concept of rationality which leads us to another model of policy making, namely rational policy- making model. This model is largely based on utopian thinking. Having scanned the environmental factors (like any other model) which affect the process of policy making, the concept of rationality “emphasize that policy making is a choice among policy alternatives on rational grounds”

Thomas Dye quoted by Supra (1994:40), describes this concept of rationality as equal to efficiency; “A policy is rational when it is most efficient, that is, if the ratio between the values it achieves and the values it sacrifices is positive and higher than any other policy alternative”. To reach a rational decision is not any easy task let alone to satisfy the exigencies of policy making hence this rational policy concept is difficult to achieve. For example, Cluver (1992:2), states that “Language Planning was thus used to confirm the ‘reality’ of racial separateness”, and not the rationality of Government actions whilst the rational concept may be regarded as democratic it has some enormous constraints as it maybe at variance with situations obtaining on the ground. If for instance a Government was to be rational in the language policy, democratically it would be prudent to declare all the languages spoken in a country as national, official and to be used as media of instruction.

What then will happen to the little known languages? What would be the cost of enhancing the status of all the languages, for example the Doma language in Zimbabwe which has never been studied, whose speakers live a life of food gathering in the mountains? This model also presents problems to politician who would be interested in consolidating their power base and social status and who will then “weigh the rational choice against political feasibility”, Supra (1994:43).

### **2.4.3 Decree Model**

A look at the “military decree policy model” will give a fair comparison on the complexity of formulating a language policy. In Uganda, debates on the national language were alive but coming up with a concrete decision on what language to be used was then a problem during the period of Milton Obote as the decision was likely to face serious opposition from scholars and other Government authorities who had a bias for the Western language, English.

However this status was achieved in 1973. According to Mazrui and Mazrui (1995:740), “on August 7, 1973, Idi Amin passed a decree declaring Kiswahili the national language of Uganda.” The decree nevertheless was confronted with constraints as no coherent language planning was then put in place to ensure the implementation of the decree in all other sectors of the Ugandan society.

The Kiswahili language seemed to have thrived on the whims of military intimidations even with the subsequent movement of Yoweri Museveni as argued by Ali A Mazrui and Alamin in Mazrui (1995:76). The two scholars noted that "... this was the fact that Kiswahili became an important medium of trans-ethnic communication in the National Resistance Army throughout the period of its struggle against Government forces. Despite the major changes in its ethnic composition, the military in Uganda, true to its character, remained a loyal friend of Kiswahili". In the above circumstances, the language policy was then determined by a military junta that may have wanted to consolidate its position in power rather than the need to actually have a language policy that will symbolise the citizenship as Africans who would want to pursue their developmental goals in their own language.

The Somalia situation is also of interest to study in a follow up of a decree on the Somali language or the Somalisation of the language as Ali A Warsame (2001:341-360) chose to refer to the National language policy in Somalia. Ali A Warsame examined how an indigenous language policy was promoted under "a strong and totalitarian" government. According to the Government of Somalia, under the supreme Revolutionary Council, Somali was the language of national identity that had the capacity to remove a greater percentage of the legacy of colonialism hence, the need to promote the language. It is the "Mother tongue of more than 95% of the Somali population and had a long and brilliant oral tradition" (Warsame, 2001:343). With such characteristics it was therefore a symbol of the Somali nationality and would be the ideal language to deal with the political, economic and social issues in the envisaged liberated Somalia.

To achieve this, the Somali Government took a radical stance after defining who was a Somali. According to Latin (1977) as quoted by Warsame (2001:343) "the first citizenship law in the northern regions defined a Somali as any person whose mother tongue is the Somali language and who follows Somali customs". In this case language and customs are the defining factors of who qualifies to be granted citizenship status in Somalia. This position was further qualified by the Government at the merger of the Northern and Southern regions as observed by Warsame

(2001:343) "The first citizenship law of the merged republic defined a Somali as any person who by origin, language or tradition, belongs to the Somali nation".

Unlike other policy makers the Somali Government did not have to ponder at the implication of the radical move it was to undertake in implementing the language decree. The Supreme Revolutionary Council of Somalia appointed a commission in January 1971 whose terms of reference were only:

1. To write textbooks for elementary schools
2. To write the Somali grammar
3. To work out the compilation of a 10 000 word Somali language dictionary (Latin 1977).

#### **2.4.4 Disadvantages of the Model**

This approach was radical and definitive as the commission was to carry out the task under the watchful eye of the military Government and within a set period. The committee and its subcommittees were to deal with all subjects taught in schools and translate the textbooks into Somali language irrespective of the meagre resources. Manpower was mobilised from the civil servants, armed forces and the civil society to undertake the tasks of educating the general populace once the task of text book writing, translation and other exigencies was completed. Other radical decisions were made such as the use of Somali as the language of instruction in all schools, the closing down of all foreign schools, the establishment of learning points for the nomadic community of Somalia and the utilization of high school students to teach the general populace and encouraging every citizens to participate in the Somalisation of the medium of communication in all spheres.

To buttress this stance the Chairman of the Supreme Revolutionary Council had this to say, "The writing of Somali language is the accomplishment of a revolutionary pledge. The Somali language will be adopted, starting from today, as the only official language of the country. After careful study it has been decided to adopt the Latin alphabet as the script of our language. We are not unmindful of the difficulties that lie



ahead, but this action has been necessary and could no longer be postponed.” (Warsome, 1977:110 –120).

#### **2.4.5 Positive Aspects of the Decree Model**

This ‘decree model’ helped to change the linguistic landscape in Somalia and it had a number of positive gains, some of which were to deal with the language question in a post-colonial nation decisively to exhibit signs of existence through using the indigenous language for all business transaction forging ahead as a nation, effectively eliminating the notion of a dependency syndrome on foreign languages, enhancing cultural values and societal norms in the Somali nation, formed a springboard of national development in a sustained way using the indigenous language that encouraged all citizens to participate. Had it not been due to civil wars fermented by the erstwhile colonizers Somalia could be boasting of major developments undertaken using an indigenous language like what the Japanese and Chinese did.

The recognition of the Somali language is a very positive aspect in the thrust to self determination, a feat that is dreaded by most African Governments. Some of its immediate gains were the standardization of the Somali education system, the raising of the literacy level and the demonstration of the ability of the Somali language to adopt and adapt “qualities” from other languages such as the use of the Latin script. The final achievement was the establishment of a national language.

Having looked at the tenets of this “decree model” policy in language planning, considerations should be made to see if this model can be adopted for use in countries like South Africa and Zimbabwe where there are different races and nationalities and a multiplicity of ethnic languages.

In such countries models that promote a bilingual or trilingual or multilingual would be ideal as such a radical approach will result in the fuelling of unnecessary language and race conflicts. This approach is suitable for countries that seek to promote monolingual language policies. This radical approach is good in the area of

implementation of policy decisions as it get things done as apposed to the continued display of the inequalities in language policies through conferences and language debates that do not provide solutions to the problems.

However, as alluded to earlier on this radical approach does not provide for a clear cut model and is always associated with military barbarism which is undemocratic hence it does not earn itself the reputation of a viable solution to many teething language policy problems. Therefore Governments who implement it do not always get international support as they are viewed as being undemocratic.

In this final segment of policy models, it is necessary for the research to explore two theories that inform the attitude and approach in the language planning and language policy. Whilst in the case of the Somali language policy the methods used defies the accommodation theory and the modernisation theory as explained by Tollefson (1991), Tollefson (1991) says these two theories promote a monolingual language system, although it favours the languages of the haves and destroys those languages of the have-nots.

## **2.5 ACCOMMODATION THEORY**

The accommodation theory seems to draw its strength from the principles of natural laws as depicted by Tollefson (1991:68) who noted that; “A central ideological underpinning of the Swann and Kingman reports is the assumption that there is a natural process of language change which leads to appropriate patterns of language use”. He further quoted the Swann’s report which states that, “languages which are truly the mother tongues of living communities will be maintained without official intervention” (Tollefson, 1991:68). This notion and assumption creates problems in that it assumes that all the variables are equal and are on a level plane field where there are no intervening factors. The discussion of this short coming will be detailed later. The theory further assumes that there is always a “free human interaction which naturally structures society (Tollefson *ibid*). According to Tollefson (1991:70) “the accommodation theory includes a set of descriptive terms used to analyze the adjustments speakers make in interactions. The key terms are as follows;

1. **Convergence** refers to speakers' adjustments that make their speech more similar to that of an interlocutor. These adjustments may involve lexical, morphological syntactic or phonological changes.
2. **Divergence** refers to speakers' adjustments that make their speech less similar to that of an interlocutor.
3. **Speech maintenance** refers to no change in an individual's speech, Accommodation theorists interpret this as a refusal to converge and therefore as one particular type of divergence.
4. **Psychological convergence**, refers to a situation in which the speaker intends to converge, but may in fact diverge linguistically.

This theory mainly refers to face- to-face interaction although it has also been expanded to cover the "process of second language acquisition and language loss". Trudgil (1981) as quoted by Tollefson (1991:70-71) "proposes two types of accommodation, short –term accommodation, which occurs when individuals adjust their speech in face- to- face interaction, and long term accommodation which refers to shifts in language over time". In other words this theory is premised on the natural learning and loss of language over a period of time which is gradually accepted by communities whose languages are learnt or lost.

It has a strong emphases on the natural setting of the society which among other things rely on the "social status, economic resources, the prestige of the language and the demographic distribution of the speakers of the high status language" (Tollefson *ibid*). This theory cushions the dominance of powerful groups despite the fact that they may be minority groups like in the cases of the colonisation of African states. The colonising groups imposed their standards of living and their languages using paternalistic policies that made sure the dominating groups were viewed as a superior race. This theory was criticized for ignoring "key historical and structural variables and the constraints governing the choices of individuals" (Tollefson 1991:72). The historical and structural variables are based on power and dominance

and this had a bearing on whose language was to be used. In actual fact it was not the duty of the powerful to understand the “subordinated” but vice-versa.

The theory argues that interlocutors would choose the appropriate language to use on different situations for instance individuals may choose to use mother tongue to communicate amongst their kith and kin but it is debatable whether it is by choice, when Africans speak in a foreign language with a foreigner.

## **2.6 MODERNIZATION THEORY**

The modernization theory can best be described as an undercover theory that has got similar intentions with the accommodation theory that celebrates the naturalization of language acquisition disregarding the historical and structural aspects. These theories are Euro-centric and in a purported neutral approach to language planning they seek to form the basis of language planning in most continents including Africa.

This theory according to Tollefson (1991:80) is premised on “two aspects of the role of English as a second language, these are:

1. ideological assumptions underlying the view of English as a practical tool for modernization
2. the relationship between modern ESL teaching methods and issues of power”

These two aspects then form the background on which language policies would be formulated. The hunch by developing nations to acquire new technology and enhance economic development then drives policy makers to plan policies that are inclined in that direction. The language question as a political ideology does not immediately surface as authorities in the planning process are immediately attracted by the gains and benefits that seem to come with the modernization theory, for instance learning English has been justified by Britain to all its immigrants as observed by Tollefson (1991:80) that “one of the major justifications for requiring immigrants in Britain and elsewhere to learn English is that it will benefit them economically by helping them find work. The same “argument” is used to justify the

spread to countries in which it is not spoken as a mother tongue” (Tollefson 1991:80) asserts that “In Third World countries in Asia and Africa, English is seen as an essential tool for importing western technologies and building economic ties with Europe and North America”.

The reason cited above will then influence the language planning in the described situation where immigrants would want to earn a living and developing countries would want to enhance their economies following decades of colonialism. This historical fact is not mentioned by proponents of both the accommodation theory and the modernization theory.

In essence the language planners are forced to tailor make the four factors that form the basis of language policy which are the status of the language, its functional allocation, the corpus planning, and the acquisition planning as discussed else where in this chapter.

The theory is mainly focused on the use of western knowledge systems and in the process promoting the western ideologies of development and its military power as English language becomes the lingua franca in the major language domains. This view is supported by Tollefson (1991:82) who noted that, “the spread of English as a second language is linked to modernization theory in two ways. First, English is seen as a tool for the process of modernization. Second, monolingualism (preferably English) is seen as a practical advantage for modern social organization, while multilingualism is seen as a characteristic of unmodernized traditional societies”.

This notion flies in the face of South Africa’s language policy that recognizes eleven languages as official languages that must be treated equally at least constitutionally. Even in this scenario English remain the dominating language as it enjoys a high consideration in the official status and function allocation. This situation does not only obtain in South Africa even in other African countries indigenous languages play second fiddle to English.

Quoted by Tollefson (1991:82) Grabe and Kaplan (1986) reinforce the notion of the superiority of the English language in their argument. “They argue that modern

information systems require a single dominant language for three reasons. First, scientific information upon which modern technological development depends is cumulative. In order to be up to date, scientists and others involved in research and development must have access to research conducted around the world. For this reason, a common language of research is useful, increasingly this language is English”.

The modernization theory has been criticized for its failure to “connect the spread of English to inequality and exploitation, ignoring the relationships of inequality and exploitation. It assumes that all societies are involved in a linear historical process, with western industrial further along...” (Tollefson 1991:83).

The modernization theory ably propounds the policy of language and exclusion as observed by Bamgbose and influences the planning of language and planning inequality the title of Tollefson’s book (1991).

## **2.7 CONCLUSION**

The main aim of this chapter was to further expand the theoretical framework on which this study is based. In the processes the chapter discussed the three types of language planning which are: corpus planning, status planning and acquisition planning. During language planning, the language problem has to be identified especially in the areas of education. The problem may not arise in the monolingual society hence there may be other factors to plan language in such a society. In corpus planning, the coining of new terms, reforming of spellings and adoption retention of scripts becomes the focus. This may involve grammatical structures, the surface and deep structures of the grammar. In multilingual societies the status of a language plays a pivotal role in its use and function and this may be the stage that creates the problems. The third type, which is, the acquisition planning, deals with the numbers of users as speakers, writers, listeners or readers. Language Policy Formulation cannot be done haphazardly as there is a need for theories and models to guide the planners, to set the path to achieve the objectives. Such theories and models are exemplified by those discussed in this chapter. These aspects of language policy formulation place into focus the main objectives, goals and intentions

of language planning. This is evidenced by the discussion of the language as a problem, a right and a resource that has occupied critical position in language researchers. The chapter also discussed the merits of theoretical models such as; Systems theory, Institutional theory, Decree theory, Accommodation Theory and Modernization theory, in language planning and language policy formulation. It emerged that, although these theories have important strengths that will be used in the study, there were also limitations of these theories. In the next chapter focus will be on the need for a further examination of the following variables, language planning in a multilingual society, language planning in indigenous languages, the attitudes of speakers in language planning and the role of the media in language planning. This will be accomplished through an analysis of the information gathered by the researcher from all the ten provinces of Zimbabwe.

## **CHAPTER 3**

### **RESEARCH FINDINGS**

#### **3.1 INTRODUCTION**

The previous chapter focused on the critical review of language planning and language policy. This chapter presents research findings collected from the ten provinces of Zimbabwe. A total of 335 Questionnaires were distributed throughout the country's provincial capitals. This system was aimed at having a fair representation of the population and the indigenous language distribution. Also, a fair representation of the gender balance was sought during the distribution of the questionnaire. However it must be noted that despite this effort the majority of the respondents were males aged between 26-50 years, even the majority of the female respondents are in that same age category.

The problem that this chapter confronts is that Zimbabwe's language policy is not backed by a clear cut legislative provision on what language is the official language. It is through common usage and a hotchpotch of Acts that declare the English language as the official language. The following Acts are the ones used to interpret language planning in Zimbabwe: the Supreme Court Act, Chapter 7:13 section 31, The High Court Act Chapter 7:06 section 49, The Magistrate Act Chapter 7:10 section 5 and the Education Act Chapter 25:04 Section 62. However, despite the lack of clear legislative framework for language planning in the country, this study relies on the voices of what people say and think to be the direction of language planning and policy for Zimbabwe. The majority of the respondents are heavily involved in the day to day social interaction and they are drawn from amongst various communities, such as the police, hospital staff, teachers, lecturers, industry and commerce, farmers and parliamentary staff. The qualifications as well as social awareness of the respondents provide this chapter with a variety of perspectives since the interviewed people's qualification ranged from Grade 7 to doctoral level.



### 3.2 HISTORICAL

A look at the Rhodesian education policy will give an insight into what Thomas Dye and Robert Lineberry meant by the enforceability or legality of Government policy as quoted by Sapru (1998:3). Part 3 of the Rhodesian Education Act Chapter 82 Section 22 provides that; “Subject to the provision of this part, the English language shall be the medium of instruction at all schools”. This provision is emphatic and clear on what language shall be used as medium of instruction in schools as a matter of policy. It gives very little or no room for other languages to be used as a medium of instruction in Rhodesian schools. This position by the Education authorities helped the colonial government to achieve its goals and objectives of propagating its ideologies and values. It helped the government map out the course of action with the exclusion of other languages. In the majority of cases post colonial African governments have failed to or are shying away from taking a firm position on language policies (and to reverse colonial government policies), for both public usage as well as in education.

The Rhodesian Education Act (C) 82 (s) 22: 15) states that “If at the time a pupil is first instructed at any school, if he does not have an adequate knowledge of the English language, he may be instructed in his vernacular language at that school or at any other school he may thereafter attend for a period not exceeding twelve months or as the case may be, for periods not exceeding the aggregate of twelve months, but only in order to facilitate and expedite his use of the English language”. This provision has an effect of ‘roping’ in any one who wished to learn within Rhodesia.

Subsection (2) of section 23 provides that if a teacher finds it necessary to use a pupil’s vernacular language in order to facilitate and expedite the pupils use of the English language as provided for in Subsection (1), he shall notify the principal of the school who shall:-

- a. record the fact in a register kept for the purpose
- b. test the pupil in his knowledge of the English language at intervals of not less than once a month
- c. record the results of each test in the register referred to in paragraph 1.

Apart from the decisiveness of the policy wording, these provisions can explain why natives across the continent were subjected to dehumanizing experiences correctly noted by Ngugi wa Thiongo in BBC Focus on Africa (Page 57) “Our languages were associated with negativity and humiliation whereas English was associated with positive images of knowledge, intelligence, power, reward, applause. Thus the acquisition of a colonial language was more than a question of linguistic skills, it was also a process of bending the mind away from our own and towards another’s. The result is devastating to the psyche of the educated African who often is not simply proud of his mastery of English but also of his ignorance of his mother tongue”. In addition to this experience this policy of a reinforced study of English in schools achieved the intended purposes which were to educate the labour force which would perpetuate the values and standards of the colonial settlers. The education system on which the Education Act was enforced also ‘entailed’ a separate system on which there were Whites only, Blacks only, Asians only schools. In these schools English was a language of teaching and learning and was also studied as a subject giving little or no room for any other languages to be used especially the indigenous languages.

The Rhodesian Education Act, Chapter 82 points to the general formulation policy on education in African countries that were colonized by the British as confirmed by Ngugi wa Thiongo’s sentiments and other scholars who have noted this enforced style of learning English or any other foreign language.

When Zimbabwe (then Rhodesia) was handed over to a black leader in 1980, amendments were made to the constitution of the then Zimbabwe-Rhodesia Constitutional Amendment Number 12 of 1979 Chapter X11, Miscellaneous Provisions part 1 General, section 161 provides that; “The English Language shall be the only official language of Zimbabwe-Rhodesia” and this effectively meant that all Government business was to be conducted in the English language.

### **3.3 CURRENT POLICY**

Comparing the Rhodesian Education Act with the current Zimbabwean Education Act one notices cosmetic amendments as denoted by the use of “may” referring to

options given to education authorities who decides on what language to be used in schools and from what level to what level amongst the three namely Shona, Ndebele or English, for instance section 62(2); of the 1996 Education Act provides that “Prior to the fourth grade, either of the language referred to in paragraph (a) or (b) of subsection (1) may be used as a medium of instruction depending upon which language is more commonly spoken and better understood by the pupils”.

In the above referred section one is exposed to not only the cosmetic amendments but also to a glaring lack of policy guide. In the Rhodesian Act the wording was clearly decisive and authoritative as opposed to the lukewarm approach by the education policy of Zimbabwe where education authorities have got options to use any of the three main languages.

It is not clearly stated in the Act which language is the medium of instruction in the first grade until the fourth and yet these are the formative years of any school pupil.

The lack of a definitive policy direction is depicted by section 62(1) of the Zimbabwean Education Act Chapter 25:04 which reads “subject to this section, the three main languages of Zimbabwe, namely Shona, Ndebele and English shall be taught in all primary schools from the first grade as follows:-

- a. Shona and English in all areas where the mother tongue of the majority of residents is Shona or
- b. Ndebele and English in all areas where the mother tongue of the majority of residents is Ndebele.

This provision has got some problems in areas such as the Midlands in Zimbabwe where both Shona and Ndebele residents demographically are almost settled on an equal basis but are not settled in distinct Shona or Ndebele areas. It also does not recognise the problems that arise in areas where minority languages are dominant even though subsection (4) provides that:- “In areas where minority languages exist the Minister may authorize the teaching of such languages in primary schools in addition to those specified in subsection (1) (2) and (3)”. What happens if the Minister has biases against a certain minority language group and does not authorize the use of its language in school? What happens if there are no teachers who speak that

minority language? All these factors point to the inadequacy of the Zimbabwean education policy.

### **3.4 PRESENTATION OF FINDINGS**

#### **3.4.1 The Questionnaire**

The questionnaire was divided into four categories which are:-

##### **Section A (Personal Data)**

This section caters for personal information of respondents. This section only seeks to help the researcher to assess the cross-section of respondents.

##### **Section B (General language)**

This section looks at the usage of language in the home, informal sector and in formal establishments (i.e. work places).

##### **Section C (Attitude towards languages)**

This section examines the attitudes of respondents towards the indigenous languages against foreign languages and in the Zimbabwean case, against English which is the official and dominating language.

##### **Section D (General)**

Question 21 deals with the distribution of language subjects in schools and reflects on the attitude of the education policy on languages. It must also be noted that all other subjects are taught in English.

## Question 7 – 10

The questions did not seek reasons for preference. The responses are quoted verbatim.

**Table 3.1**

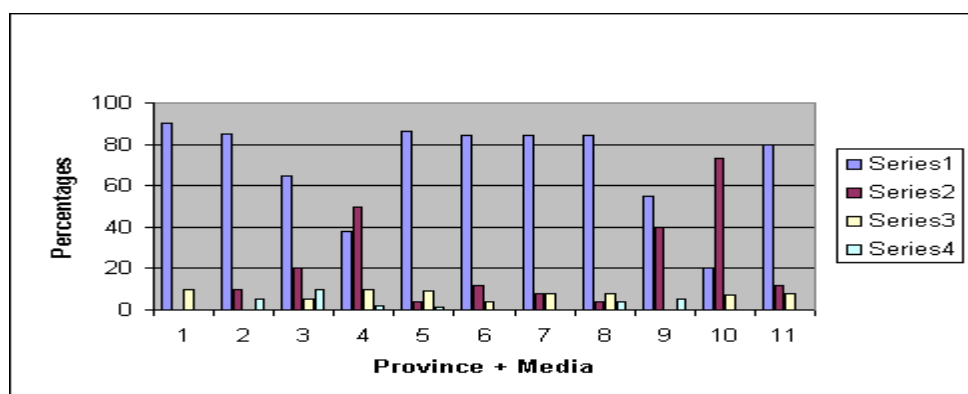
Question 7 (a) Indicate the language that you normally use at home with your family.

PROVINCE	Total	Sho	Nde	Eng	Other	%Sho	%Nde	%Eng	%Other
1. Manicaland	30	27	0	3	0	90	0	10	0
2. Masvingo	20	17	2	0	1	85	10	0	5
3. Midlands	20	13	4	1	2	65	20	5	10
4. Bulawayo	40	15	20	4	1	38	50	10	2
5. Harare	70	60	3	6	1	86	4	9	1
6. Mash Cent.	25	21	3	1	0	84	12	4	0
7. Mash East	25	21	2	2	0	84	8	8	0
8. Mash West	25	21	1	2	1	84	4	8	4
9. Mat North	40	22	16	0	2	55	40	0	5
10. Mat South	15	3	11	1	0	20	73	7	0
11. Media	25	20	3	2	0	80	12	8	0
<b>Grand Total</b>	<b>335</b>	<b>240</b>	<b>65</b>	<b>22</b>	<b>8</b>	<b>72</b>	<b>19</b>	<b>7</b>	<b>2</b>

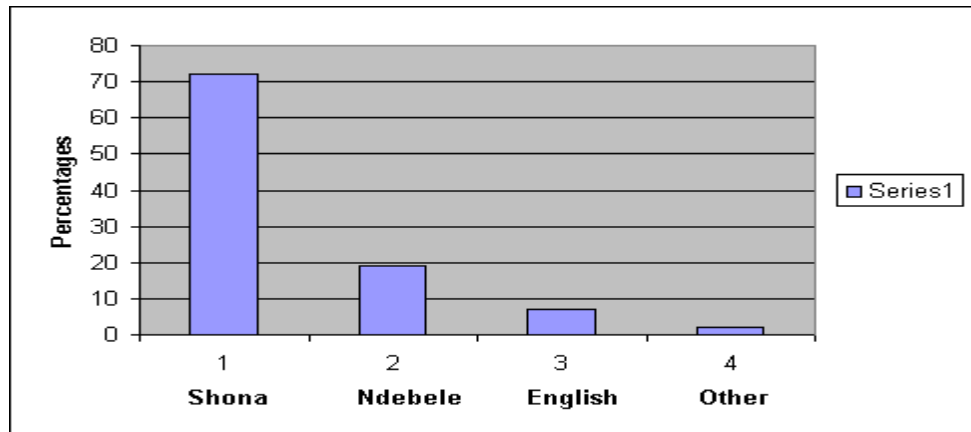
Key: Sho = Shona

Nde = Ndebele Eng = English

**Figure 3.1 Provincial Response:**



**Figure 3.2 Total Response**



### **Comment**

Judging from the responses that came through from all the ten provinces it appears Shona is dominating despite the fact there is a notion that in the areas of Midlands and Matabeleland Ndebele dominates. In the Midlands 65% use Shona in their families as compared to the 20% for Ndebele. This factor can be explained by a historical factor that most families in the Midlands were settled there by the colonial regime that moved them from the fertile lands that they turned into farms hence the posting of these families from the Shona speaking areas. Once they continued to use their language. Even though with the coming of other ethnic say from Matabeleland. In Matabeleland North, Shona still dominates and this confirms the issue raised by Hachipola that Ndebele is not the dominant language in this area had it not been for political expedience. The dominant language is ... which can be considered a (Bantu language or Shona dialect). In Bulawayo the capital of Matabeleland 50% use Ndebele and 38% use Shona again this can be attributed to the historical factor of the Ndebele-Shona tribal wars, where the MaShona were defeated and also that the place used to be a Shona (Guruuswa-dominated) area.

Table 3.2

Question 7 (b) Indicate the language that you normally use with neighbours.

Province	Total	Sho	Nde	Eng	Other	% Sho	% Nde	% Eng	% Other
1. Manicaland	30	28	0	2	0	93	0	7	0
2. Masvingo	20	17	2	1	0	85	10	5	0
3. Midlands	20	20	0	0	0	100	0	0	0
4. Bulawayo	40	15	22	2	1	38	55	5	2
5. Harare	70	65	0	5	0	93	0	7	0
6. Mash Central	25	23	2	0	0	92	8	0	0
7. Mash East	25	23	2	0	0	92	8	0	0
8. Mash west	25	21	1	2	1	84	4	8	4
9. Mat North	40	20	16	2	2	50	40	5	5
10. Mat South	15	2	12	1	0	13	80	7	0
11. Media	25	20	3	2	0	80	12	8	0
<b>Grand Total</b>	<b>335</b>	<b>254</b>	<b>60</b>	<b>17</b>	<b>4</b>	<b>76</b>	<b>18</b>	<b>5</b>	<b>1</b>

Key: Sho = Shona

Nde = Ndebele

Eng = English

Figure 3.3 Provincial Response

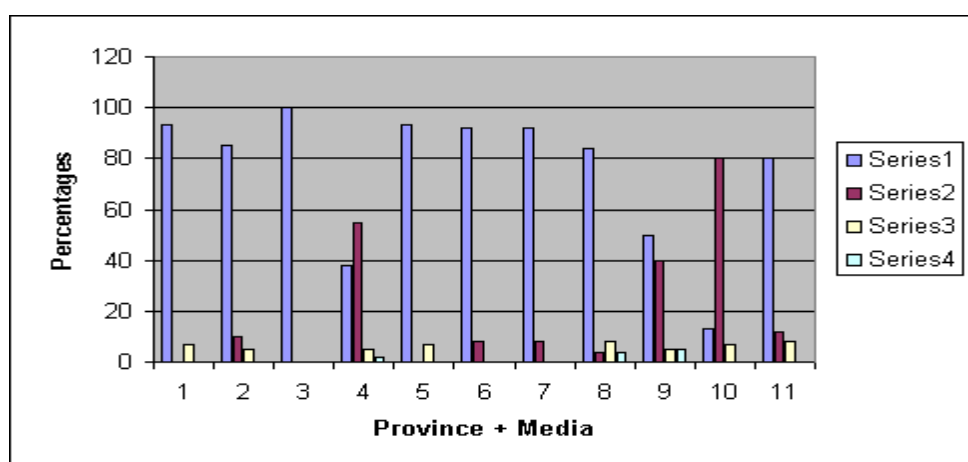
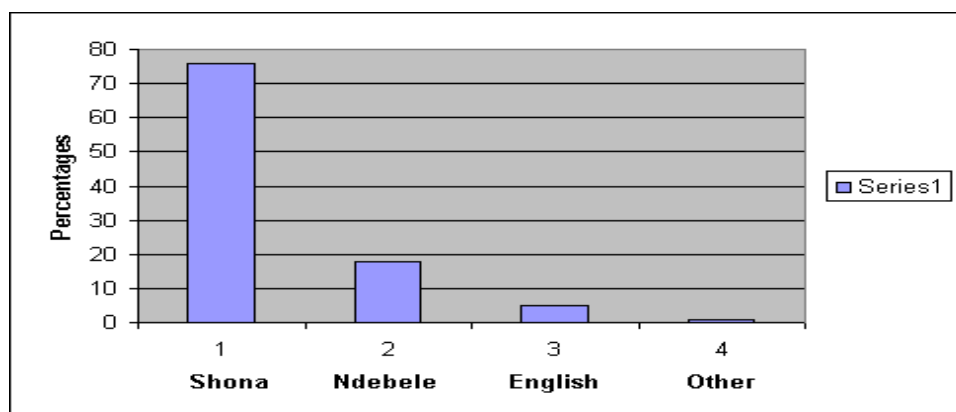


Figure 3.4 Total Response:



In the use of language with neighbours the same pattern emerges with Shona dominating Matabeleland South has maintained its position with the use of Ndebele dominating. Associating this with the Mfecane movement the area remained predominately Ndebele even though Venda and Sotho is spoken in some parts of the area. There is not much Shona influence. In Matabeleland South, isiNdebele takes the position of the language of common usage in the social interaction outside the official business that is conducted in English like in the rest the country.

**Table 3.3**

Question 7 (c) Indicate the language that you normally use on your first encounter with a stranger.

<b>Province</b>	<b>Total</b>	<b>Sho</b>	<b>Nde</b>	<b>Eng</b>	<b>Other</b>	<b>% Sho</b>	<b>% Nde</b>	<b>% Eng</b>	<b>% Other</b>
1. Manicaland	30	15	0	14	1	50	0	47	3
2. Masvingo	20	12	1	7	0	60	5	35	0
3. Midlands	20	9	0	11	0	45	0	55	0
4. Bulawayo	40	10	14	15	1	25	35	38	2
5. Harare	70	39	1	30	0	56	1	43	0
6. Mash Central	25	9	0	16	0	36	0	64	0
7. Mash East	25	19	1	5	0	76	4	20	0
8. Mash west	25	18	2	5	0	72	8	20	0
9. Mat North	40	8	10	21	1	20	25	53	2
10. Mat South	15	2	8	5	0	13	54	33	0
11. Media	25	10	1	14	0	40	4	56	0
<b>Grand Total</b>	<b>335</b>	<b>151</b>	<b>38</b>	<b>143</b>	<b>3</b>	<b>45</b>	<b>11</b>	<b>43</b>	<b>1</b>

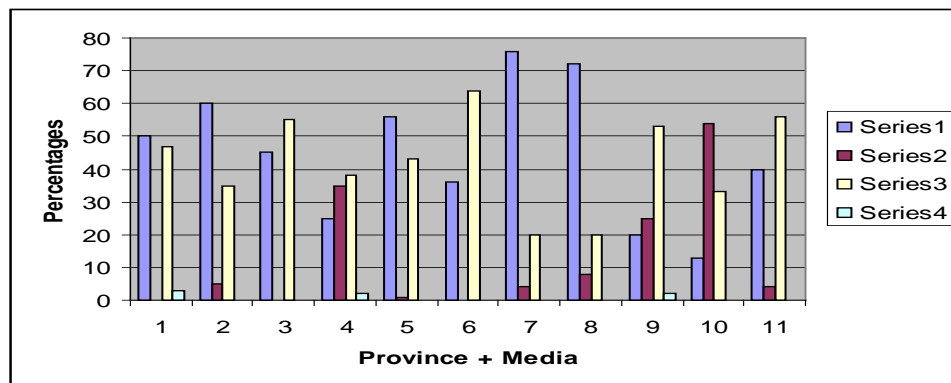
Key: Sho = Shona

Nde = Ndebele

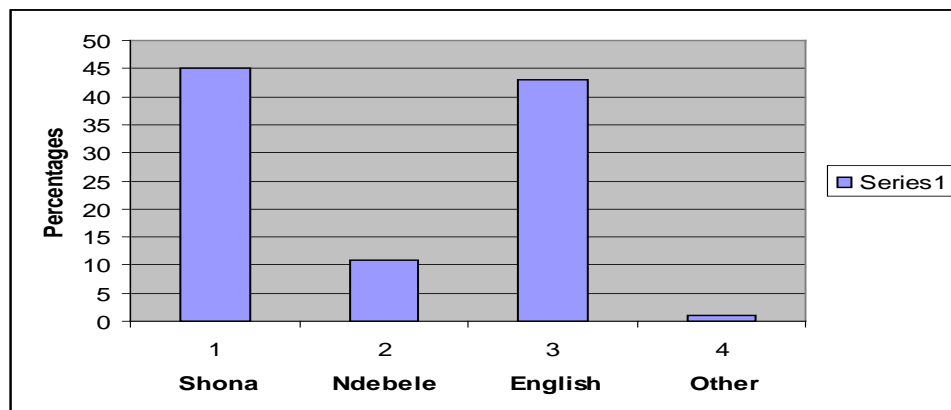
Eng = English



**Figure 3.5 Provincial Response**



**Figure 3.6 Total Response**



Respondents in this case seem to base their responses on the geographical location of the stranger. In this instance a pattern emerges where if the stranger is met in an urban area the tendency is to use English. This applies, for example, in Harare and Bulawayo and, if it is a rural situation as shown by the figures they use the local language. This does not exclude the use of either language mostly in the urban areas as shown by the graphical presentation. In the Midlands a situation of dilemma is exposed where English is preferred.

**Table 3.4**

Question 8. Indicate the language(s) used in Industry and Commerce.

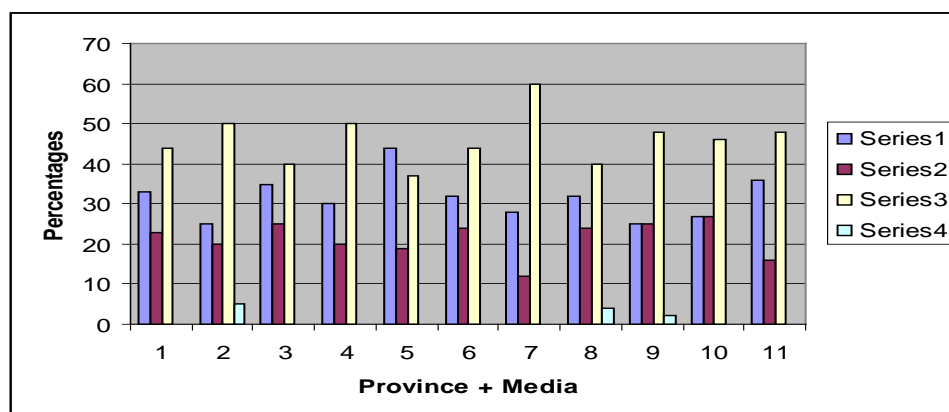
Province	Total	Sho	Nde	Eng	Other	% Sho	% Nde	% Eng	% Other
1. Manicaland	30	10	7	13	0	33	23	44	0
2. Masvingo	20	5	4	10	1	25	20	50	5
3. Midlands	20	7	5	8	0	35	25	40	0
4. Bulawayo	40	12	8	20	0	30	20	50	0
5. Harare	70	31	13	26	0	44	19	37	0
6. Mash Central	25	8	6	11	11	32	24	44	0
7. Mash East	25	7	3	15	0	28	12	60	0
8. Mash West	25	8	6	10	1	32	24	40	4
9. Mat North	40	10	10	19	1	25	25	48	2
10. Mat South	15	4	4	7	0	27	27	46	0
11. Media	25	9	4	12	0	36	16	48	0
<b>Grand Total</b>	<b>335</b>	<b>111</b>	<b>70</b>	<b>151</b>	<b>3</b>	<b>33</b>	<b>21</b>	<b>45</b>	<b>1</b>

Key: Sho = Shona

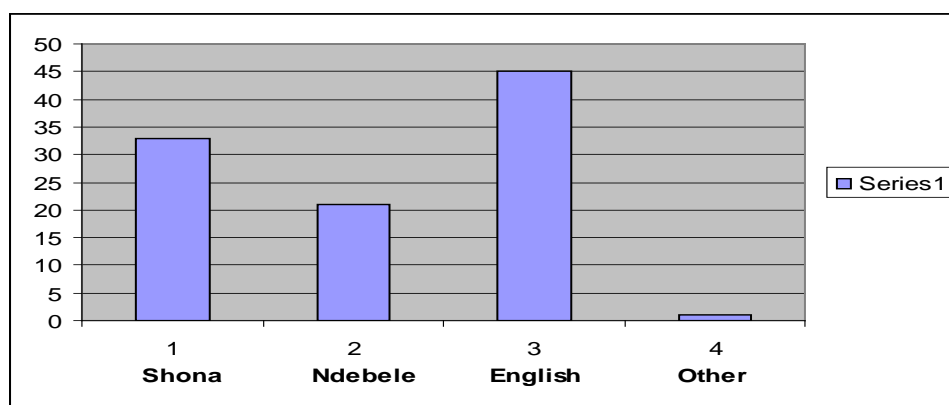
Nde = Ndebele

Eng = English

**Figure 3.7 Provincial Response**



**Figure 3.8 Total Response**



From this table, English still commands more speakers, followed by Shona, IsiNdebele and then other minor languages. The irony is that Shona is also the language of the majority in Zimbabwe. It is second to English, which historically is a colonial language of the minority. In short, political power relations to some extent determine that English is considered as superior to other languages in Zimbabwe.

**Table 3.5**

Question 9: Indicate any other language you understand or speak apart from your home Language.

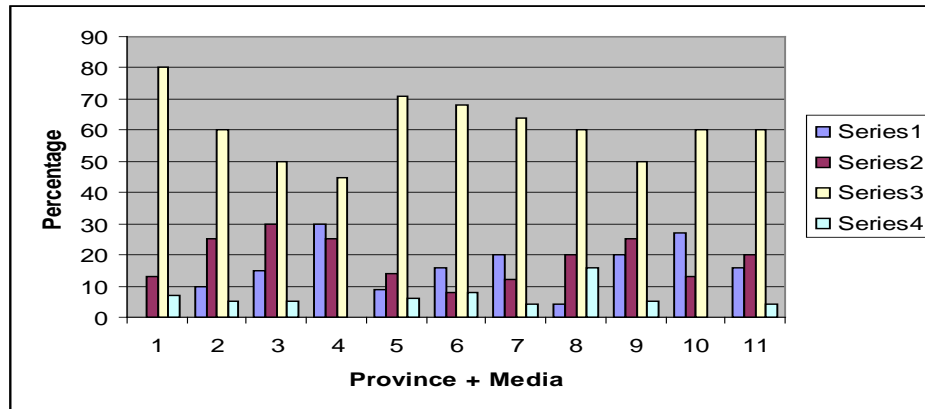
Province	Total	Sho	Nde	Eng	Other	% Sho	% Nde	% Eng	% Other
1. Manicaland	30	0	4	24	2	0	13	80	7
2. Masvingo	20	2	5	12	1	10	25	60	5
3. Midlands	20	3	6	10	1	15	30	50	5
4. Bulawayo	40	12	10	18	0	30	25	45	0
5. Harare	70	6	10	50	4	9	14	71	6
6. Mash Central	25	4	2	17	2	16	8	68	8
7. Mash East	25	5	3	16	1	20	12	64	4
8. Mash West	25	1	5	15	4	4	20	60	16
9. Mat North	40	8	10	20	2	20	25	50	5
10. Mat South	15	4	2	9	0	27	13	60	0
11. Media	25	4	5	15	1	16	20	60	4
<b>Grand Total</b>	<b>335</b>	<b>49</b>	<b>62</b>	<b>206</b>	<b>18</b>	<b>15</b>	<b>19</b>	<b>61</b>	<b>5</b>

Key: Sho = Shona

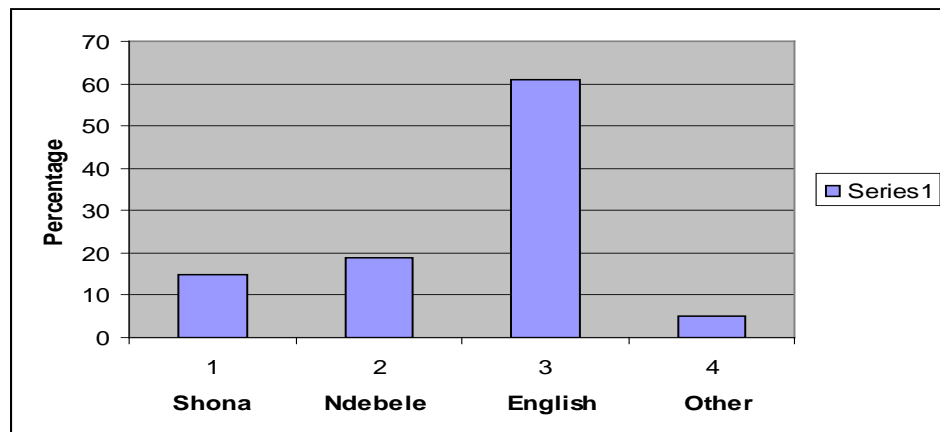
Nde = Ndebele

Eng = English

**Figure 3.9 Provincial Response**



**Figure 3.10 Total Response**



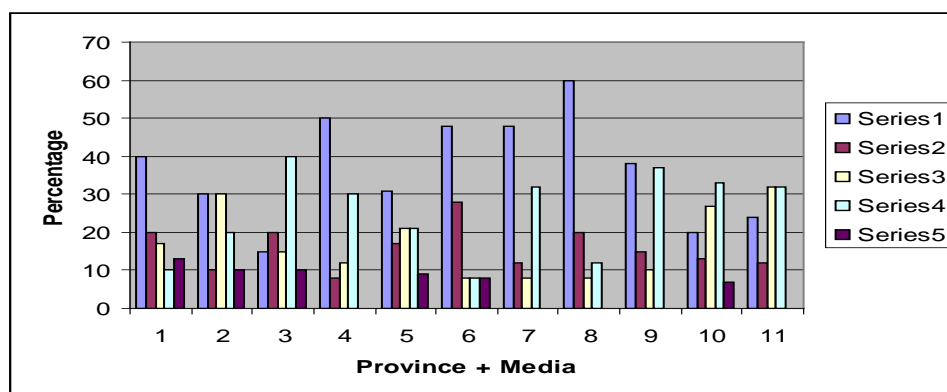
A very interesting pattern emerges in all the country's ten provinces where English became the 'other language that respondents can speak or understand other than their own home language. Another pattern also emerges in the provinces of Bulawayo and Harare, one can easily tell from the statistics that the balance on the ethnic groups that is based in the country's two biggest cities is not a balanced one and the influence of language is not balanced. This calls for a review of the systematic language policy in respect of the major languages in Zimbabwe

**Table 3.6**

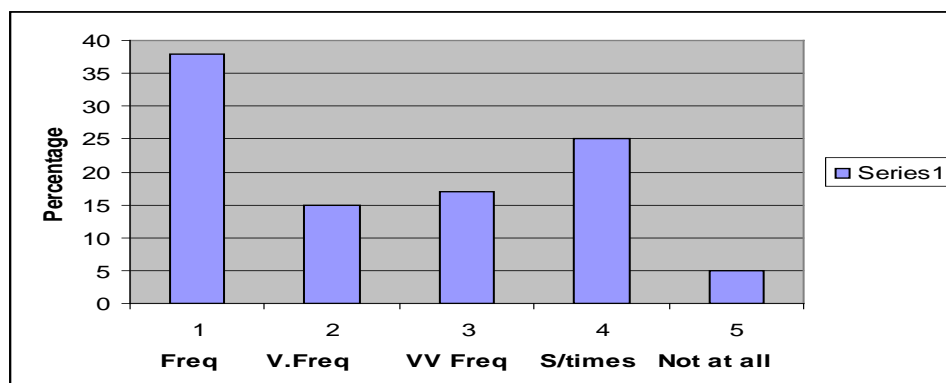
Question 10: How often do you use your home language in a work environment?

Province	Total	Freq	V. freq	VV freq	S/ times	Not At all	% Freq	%V freq	%V Vfreq	% S/ times	% Not at all
1. Manicaland	30	12	6	5	3	4	40	20	17	10	13
2. Masvingo	20	6	2	6	4	2	30	10	30	20	10
3. Midlands	20	3	4	3	8	2	15	20	15	40	10
4. Bulawayo	40	20	3	5	12	0	50	8	12	30	0
5. Harare	70	22	12	15	15	6	31	17	21	21	9
6. Mash Central	25	12	7	2	2	2	48	28	8	8	8
7. Mash East	25	12	3	2	8	0	48	12	8	32	0
8. Mash West	25	15	5	2	3	0	60	20	8	12	0
9. Mat North	40	15	6	4	15	0	38	15	10	37	0
10. Mat South	15	3	2	4	5	1	20	13	27	33	7
11. Media	25	6	3	8	8	0	24	12	32	32	0
<b>Grand Total</b>	<b>335</b>	<b>126</b>	<b>53</b>	<b>56</b>	<b>83</b>	<b>17</b>	<b>38</b>	<b>15</b>	<b>17</b>	<b>25</b>	<b>5</b>

**Figure 3.11 Provincial Response**



**Figure 3.12 Total Response**



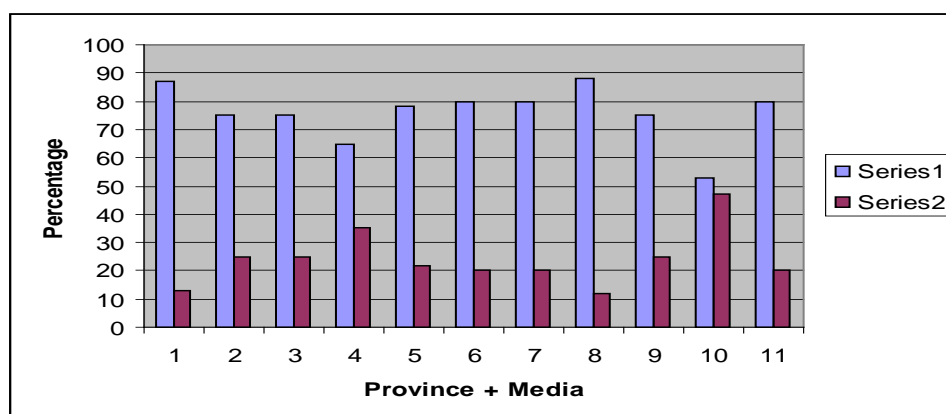
The use of home language at work places is frequent. This explains the nature of transactions that take place with the public and social relationship of employees at their work places. The statistical figures of those who do not use their home languages at their work place is very negligible basing on the figures appearing on table 6. This scenario buttresses the fact that the Zimbabwean Government will not face an uplift task, if it decides to officialise the two major indigenous languages. If anything, it will be a major boost to its credit on its quest for total independence. Harare province being the capital city has shown a high degree of tolerance and business deals that are carried out in either of the languages.

**Table 3.7**

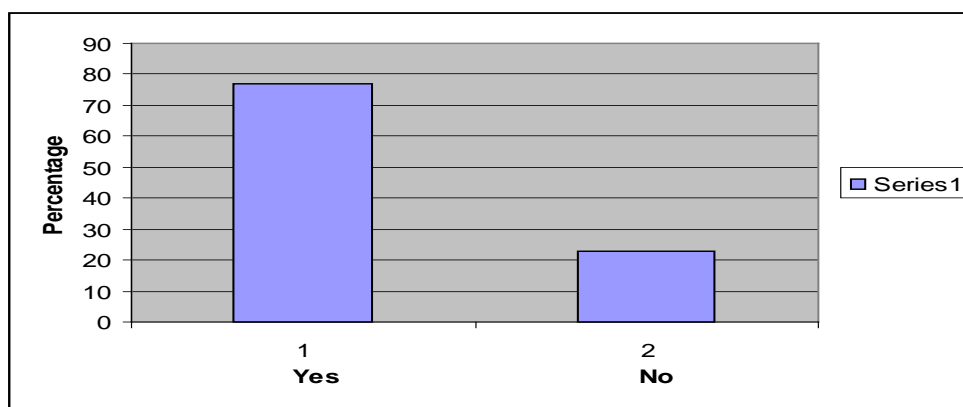
Question 11 African Languages in their pure form are not adequate languages of Instruction, Labour Laws and Government Laws, do you agree?

Province	Total	Yes	No	% Yes	% No
1. Manicaland	30	26	4	87	13
2. Masvingo	20	15	5	75	25
3. Midlands	20	15	5	75	25
4. Bulawayo	40	26	14	65	35
5. Harare	70	55	15	78	22
6. Mash Central	25	20	5	80	20
7. Mash East	25	20	5	80	20
8. Mash West	25	22	3	88	12
9. Mat North	40	30	10	75	25
10. Mat South	15	8	7	53	47
11. Media	25	20	5	80	20
<b>Grand Total</b>	<b>335</b>	<b>257</b>	<b>78</b>	<b>77</b>	<b>23</b>

**Figure 3.13 Provincial Response**



**Figure 3.14 Total Response**



These graphic representations reveal that African indigenous languages are still considered inferior. This is despite the fact that in African communities, these languages are spoken at work and in day to day social activities.

**Question 11: Do you agree that African languages in their present form are not adequate for instruction, at work and in government administration?**

**Reasons for Agreeing:-**

- Not international or regional (as in SADCC region) Languages
- No Laws in African languages as all laws are drafted in English
- The country uses Roman Dutch Laws and English Laws
- The curricular in schools, not holistically Zimbabwean therefore native languages are not ideal
- A lot of specialised term creation needs to be done.
- The languages used in courts to interpret Laws is English, African languages are not used except in village courts /gatherings.
- African languages lack depth, they are shallow in terms of vocabulary. These are languages spoken by under developed minority /ethnic groups.
- Are not adaptable or adoptable to other languages.
- Because, a good number of the words have multiple meanings. They are not official languages and are limited in their vocabulary
- Found for appropriate disciplines mentioned above.

- There are some technical terms which have no equivalents in African languages.
- The mode of communication in most Schools, Colleges, Universities and Organizations is English.
- One hardly completes a sentence in Shona without speaking English.
- There are too many of these languages such that they cannot all be accommodated at learning institutions.
- No serious effort has been done to make them relevant in various areas mentioned above. No serious translations have been done. They are generally looked down upon.
- This is because Zimbabwe was strongly colonized by the British and English became the language of instruction.
- African languages can only apply to a particular country rather than the whole continent.
- There is a need to re-structure the laws in African languages first.
- Because we have got many foreign people who are living in Zimbabwe, so they must understand the laws and other instructions.
- Because of colonialism people were forced to learn their masters' language such as English.
- Difficult to translate English into local languages
- Because of the time wasted during explanations
- Because they are not normally used at the expense of English and other colonial languages.
- Most of the Laws are in English so there is a need for African languages to be given a part to play so that all the people in the nation get to understand.
- Because we are a global village we need to use official languages.

**Question 11: Reasons for Disagreeing:-**

- They are adequate it is only that Africans have taken their language to be inferior to European languages
- Because they are not normally used in the institutions hence they appear to be inadequate



- I don't agree because African languages have the capacity to communicate just like English
- Because many people get on the other side of the laws because of failure to understand foreign languages like English.
- They are as good as English language especially those that are taught in schools and they have a rich vocabulary and are flexible.
- In Zimbabwe Shona language is increasingly becoming the most frequently used language. The Media also following the 75% local content policy also saw the increased use of Shona language and to lesser extent Ndebele Language.
- African languages are adequate languages of instruction depending on where it is used.
- There is a Shona Bible. Posters and Lectures are done in African languages.
- Documents are presented using African languages.
- Some Every language has means and ways of expressing every aspect of its people's experiences. Ordinary people talk about these things everyday which is an indication that the vocabulary or terminology is there (or can be created my emphasis)
- The same laws can be translated to African Languages, therefore can be used as instructions.
- African languages are rich in dialect and could be used frequently, just like other nations using French, or Chinese.
- They can be interpreted or translated
- They are adequate, only that there is a need for them to be translated to mean the same.
- They are adequate since they are used and spoken by many people demographically (They should be made official).
- I am An African, I am proud with our African Government and I am the Government.
- They are adequate it is only that Africans have taken them to be inferior to European languages.
- No one has taken the time to effectively use them as a medium of communication and instruction, like Germany, Spanish, and Mandarin.
- If these languages can be used everyone would understand what he or she is required to do

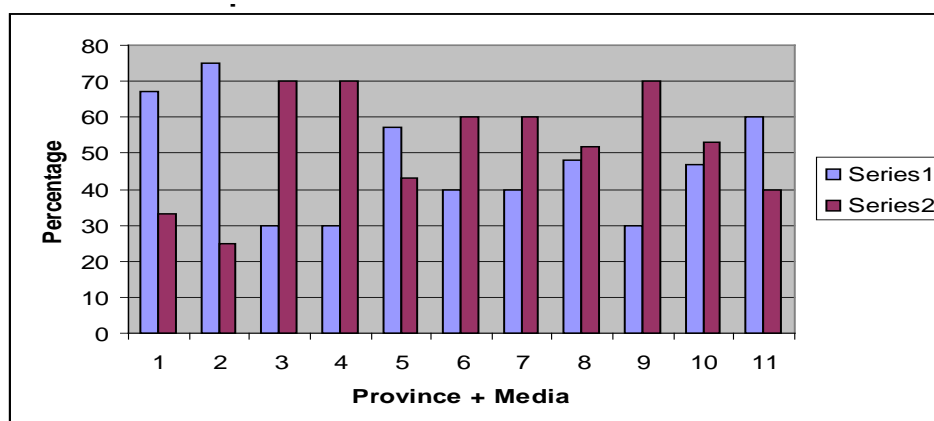
- Because we had our Laws, Labour and Government before the advent of the white man and subsequent colonialism.

**Table 3.8**

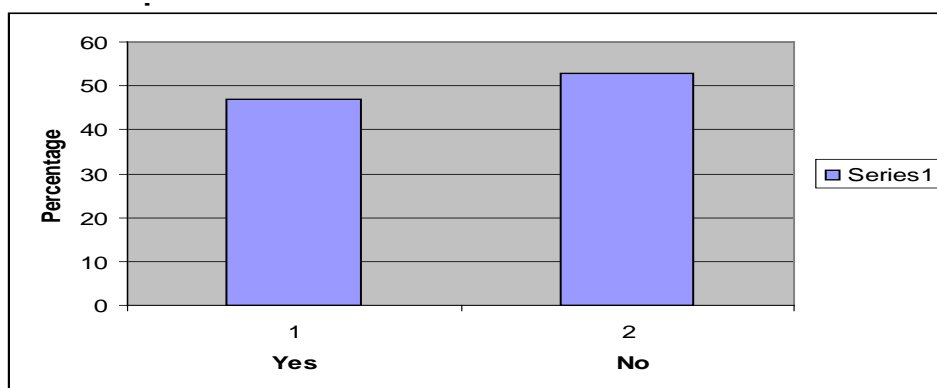
Question 12: Do you know the language policy of Zimbabwe?

Province	Total	Yes	No	% Yes	% No
1. Manicaland	30	20	10	67	33
2. Masvingo	20	15	5	75	25
3. Midlands	20	6	14	30	70
4. Bulawayo	40	12	28	30	70
5. Harare	70	40	30	57	43
6. Mash Central	25	10	15	40	60
7. Mash East	25	10	15	40	60
8. Mash West	25	12	13	48	52
9. Mat North	40	12	28	30	70
10. Mat South	15	7	8	47	53
11. Media	25	15	10	60	40
<b>Grand Total</b>	<b>335</b>	<b>159</b>	<b>176</b>	<b>47</b>	<b>53</b>

**Figure 3.15 Provincial Response**



**Figure 3.16 Total Response**



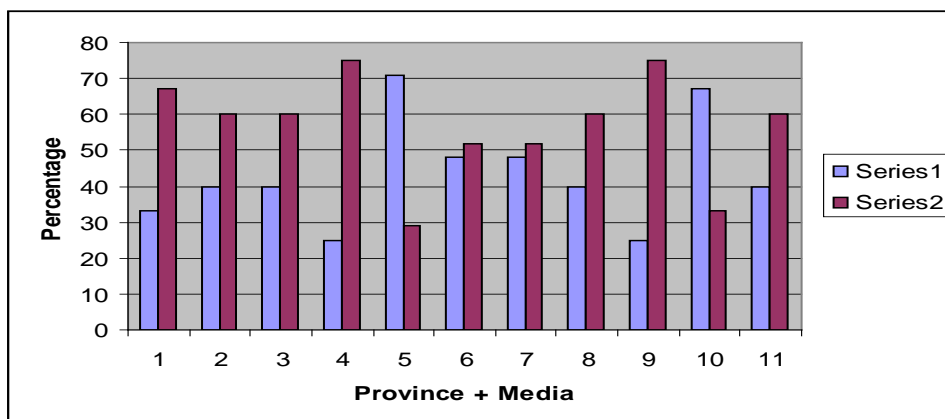
Three out of the provinces and those in the media fraternity had above 50 % respondents who assumed that they know the language policy in Zimbabwe in their assumption they indicated that there are three official languages in Zimbabwe and yet the position is that not even one has been legally proclaimed to be official language other than common usage. Despite this fact, a greater percentage of the respondents in the remaining provinces claimed to know the language policy in Zimbabwe. This may be a carry over from the colonial past where English was expressly declared by constitution as the official language. This scenario calls for the government of Zimbabwe to clarify the position of Zimbabwean languages.

**Table 3.9**

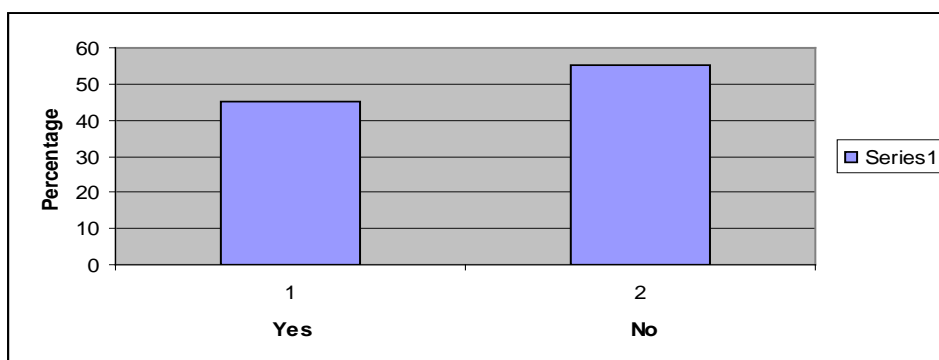
Question 13: Do you think equity in Language usage is achievable?

Province	Total	Yes	No	% Yes	% No
Manicaland	30	10	20	33	67
Masvingo	20	8	12	40	60
Midlands	20	8	12	40	60
Bulawayo	40	10	30	25	75
Harare	70	50	20	71	29
Mash Central	25	12	13	48	52
Mash East	25	12	13	48	52
Mash West	25	10	15	40	60
Mat North	40	10	30	25	75
Mat South	15	10	5	67	33
Media	25	10	15	40	60
<b>Grand Total</b>	<b>335</b>	<b>150</b>	<b>185</b>	<b>45</b>	<b>55</b>

**Figure 3.17 Provincial Response**



**Figure 3.18 Total Response**



The question of language equity being achieved is a contentious issue with a rising percentage believing that language equity is achievable. Whilst at the time of the research the majority of respondents believed it is not achievable it is pleasing to note that 45% believed it can be done and this on the background of the fact that the language question has not been given prominence in national debates. With a concerted effort to market language policy and other extra-linguistic factors the attitude of the simple majority can be changed for the good of the languages.

### **Question 13: Do you think equity in language use is achievable?**

#### **Reasons for YES:-**

- Home languages (indigenous) should be given equal status with English.
- If every Language is taught in schools where that language is common
- It is achievable provided African languages are given enough recognition just like European official languages used in Africa.

- If it starts at home and schools that everyone should be taught all our languages.
- If people work hard to learn all our languages.
- If the media accepts to interchange the languages on national television and a widespread newspaper coverage in indigenous languages.
- It only needs commitment and dedication.
- One major reason is to avoid other tribes from feeling inferior in terms of language use in the country.
- It takes time but with proper advocacy and lobby, it can be achieved. The public needs to be educated on the importance of officialising a national language or ethnic language.
- As long as there is no preference of one language over the other.
- If Language Policy is introduced in all sectors of industry and commerce, I do not see the reason why language equity will fail.
- If serious effort is put into making especially the indigenous languages, more relevant in all sphere of economic and social life.
- In Universities, they are now considering passes in our indigenous languages.
- If resources are adequate and commitment is high any objective is achievable. It takes a great deal of will power and time (political).
- By removing the colonial mentality in our education system whereby English is regarded as superior to our native languages.
- It's possible if Policy makers make an effort in making sure that the Policies on language are implemented at every level.
- Through adequate funding the African languages research institute can develop the required instruments in order to use Shona and Ndebele as a medium of instruction/communication. In Tanzania, Swahili which is an indigenous language is being used as an official language.

#### **Reasons for NO:-**

- Some of the languages are not taken as official by the authorities, unless something is to be done for it to be achievable.
- The languages are too many and cannot be accommodated.

- English language has been taught at all levels and every part of the country. This makes it an easy way of communicating across the board.
- Our print media, road signs, advertising bill boards are all in English. English has been used as a medium of instruction.
- People speak different languages as per their area of origin.
- Language is all about exposure and sometimes people speak out of interest.
- One language normally dominates the other language.
- There are some languages which are difficult to translate to other languages so as to make someone understand the meaning.
- There are so many languages spoken in Zimbabwe by different tribes and all of them cannot be accommodated.
- People come from different backgrounds and their level of language acquisition is different.
- We do not have enough resources.
- It is not achievable because when ever two languages collide one becomes superior to the other.
- Because of mental colonization.
- Europeans look down upon African languages.
- Different people take languages differently therefore people will be different in terms of liking the languages.
- The Shona speaking people are quite reluctant to learn Ndebele or any other language.
- It is natural that inequity in groups inherently leads to disparities in language use with dominant groups enjoying use of their own language.
- To speak a language is to choose a world. People may be staying in the same country but have different world views.
- Because there are some people who see themselves and their languages as superior and will not use other languages which they see as inferior.
- Languages portray and stand for different and specific cultures so there cannot be equity.
- Currently with globalization dominant languages like English are gaining more power in usage as a way of communication and access to information. They already enjoy a status as languages of communication and it's expensive to have Shona website which require learning the language.

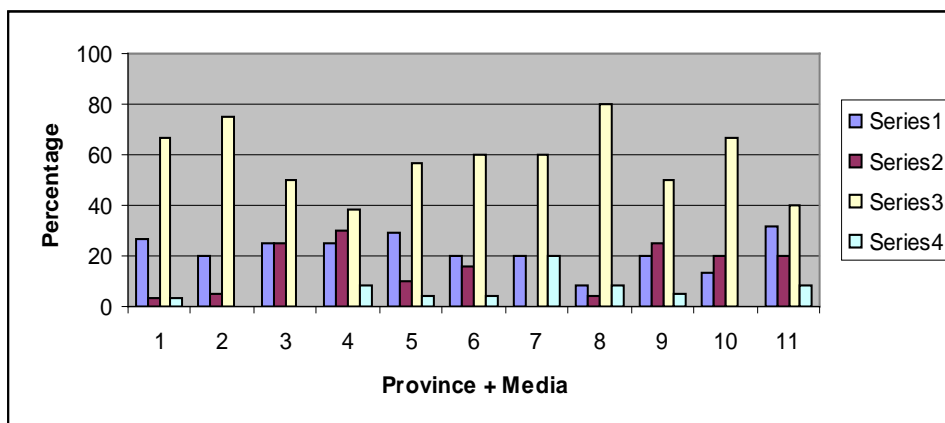
- Those who advocate for it do not frequently use it e.g. those who clamour for it send their kids abroad where African languages are not spoken.
- Naturally English has assumed an international aspect and the inclination is to understand it faster and more deeply.
- As long as our education system is structured in the manner it is today equity in language cannot be achieved.
- Some languages are yet to develop to instruction levels.
- Government policies on language issues are inconsistent.
- So much emphasis has been put on the use of English and it may call for decades of changing the mindset of people that all languages can be useful in promoting communication.
- It is not achievable because we have already acknowledged that we have minority languages.
- Some Shona and Ndebele people especially those in the affluent society are not proud of their language. Some do not want their children to speak vernacular.
- Despite policy pronouncements that all 3 official languages should be taught to all pupils at primary school level, this policy has not been implemented as Ministry does not have adequate trained teachers.
- There is no obligation to learn other languages besides your own and these considered universal.

**Table 3.10**

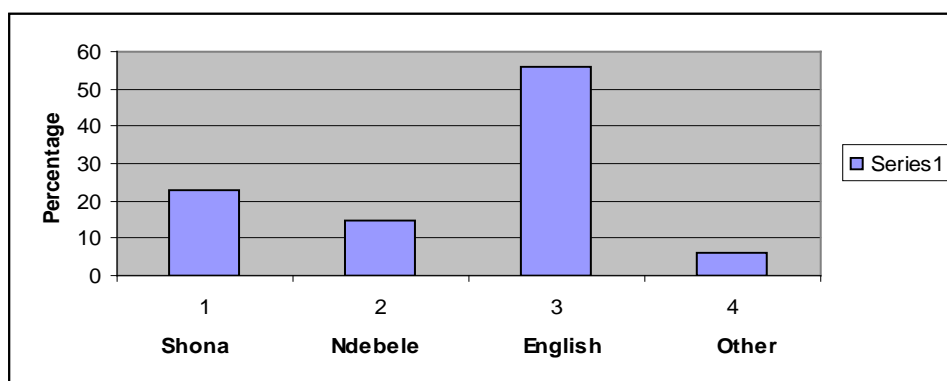
Question 14: In what Language would you like your children to be taught?

Province	Total	Sho	Nde	Eng	Other	% Sho	% Nde	% Eng	% Other
1. Manicaland	30	8	1	20	1	27	3	67	3
2. Masvingo	20	4	1	15	0	20	5	75	0
3. Midlands	20	5	5	10	0	25	25	50	0
4. Bulawayo	40	10	12	15	3	25	30	38	8
5. Harare	70	20	7	40	3	29	10	57	4
6. Mash Central	25	5	4	15	1	20	16	60	4
7. Mash East	25	5	0	15	5	20	0	60	20
8. Mash West	25	2	1	20	2	8	4	80	8
9. Mat North	40	8	10	20	2	20	25	50	5
10. Mat South	15	2	3	10	0	13	20	67	0
11. Media	25	8	5	10	2	32	20	40	8
<b>Grand Total</b>	<b>335</b>	<b>77</b>	<b>49</b>	<b>190</b>	<b>19</b>	<b>23</b>	<b>15</b>	<b>56</b>	<b>6</b>

**Figure 3.19 Provincial Response**



**Figure 3.20 Total Response**



English was the language of preference to the majority of respondents in relation to what languages they would like their children to be taught. This seems to emanate from the notion that a well “schooled” child is one who is conversant and fluent in the English language. The language seems to be taking on the position of language for prosperity. This is not particularly true as other nations like China and Japan have used their own indigenous languages in the manufacturing industry and commerce and are amongst the leading economies in the world owing to the level of political consciousness in the country which forms the Harare and Bulawayo Metropolitan Provinces, the advocacy for the use of dominant indigenous language increases by the day. As these cities are the hub of the political activities in the country this aspect can be taken advantage of to advocate strongly for the inclusion of indigenous languages in the country’s constitution as official languages. Whilst the media fraternity is supposed to promote the use of indigenous languages, it appears the media practitioners favour the use of English and the use of indigenous languages are forced upon them basing on the information obtained in the graphs.



### **Question 14: In What Language would you like your children to be taught?**

English - Easy Communication

- It is internationally recognized and due to globalization they will be able to interact with the world at large.
- Is internationally used as a medium of communication.
- Offers wider opportunities for success.
- It is universally accepted.
- It has a broad vocabulary.
- So that they are able to study anywhere in the world since the use of English is widespread.
- They already know Shona as their Mother language.
- Without English in Zimbabwe you are nothing even though having Shona /Ndebele.
- Because I am also mentally colonized.
- Because it is the official language.
- English to boost their knowledge of the subject since it is not their Mother Tongue.
- To improved the learning process.
- English is a middle language that allows them to interact with people who speak different languages.
- Many subject text books are written in English. It would be difficult and time consuming to start writing a physics test book in Shona.
- As we live in a global village I would want my children to be able to communicate internationally and be marketable, professionally beyond our borders.
- If the content was well developed in the language of instruction e.g Shona syntax and semantics and all I don't mind which language as long as the child understands it. Currently teachers translate ideas presented in English to Shona, distorting meaning most of the time.
- Because it has become the dominant language through which values, technology and ideologies are marketed.

- Is the most widely used language in the whole world and authors of the language at all levels are abundant in Zimbabwe.
- English – to move them into the world of academics.
- English is viable.
- If they learn in English they will practice this language since it is used in offices'
- The advantages out-weigh the disadvantages.
- Is compulsory for entry in many jobs and institutions.
- Instructions, laws, media and polices are printed in English.
- Internationally you don't feel out of place in other countries because of the language barrier.

### **Reasons for Opting for Shona:-**

- African language for enrichment of culture.
- Because they would understand the concepts better as English is not always used in our homes.
- Mother language and understanding of concepts.
- It is my language the one I was brought up speaking and want the same to happen to my children.
- In order for the children to understand better and also to retain the pride of my children.
- This is the language whose culture they must uphold.

### **Reasons for opting for Ndebele:-**

Ndebele - Easy communication

### **Reasons for opting for all the three languages i.e. English, Shona and Ndebele**

- Easy communication with all members of the society.
- To be able to speak many languages (multilingual).
- These are the most spoken languages in our country.
- To know different languages.

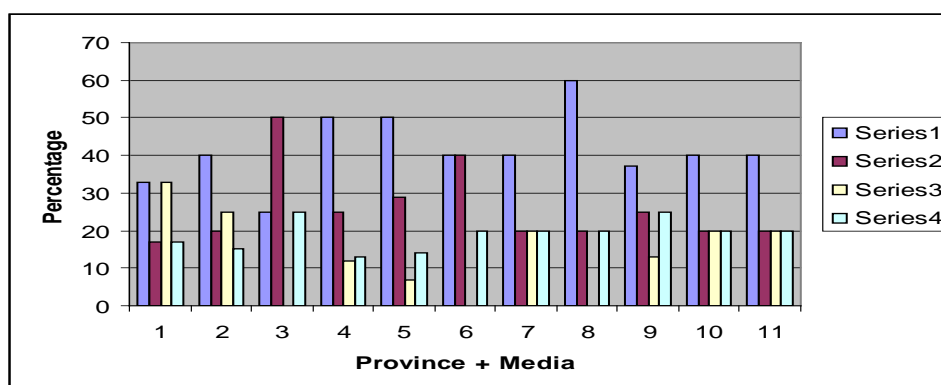
- Shona/Ndebele for better grasping of concepts and English for international communication.
- Shona /Ndebele and English – Use of all the languages is inevitable because in daily living and in official cases both languages are used.
- The two vernacular languages are essential through out the country and English is universal.
- These are easily grasped than any other languages as we speak them at schools.

**Table 3.11**

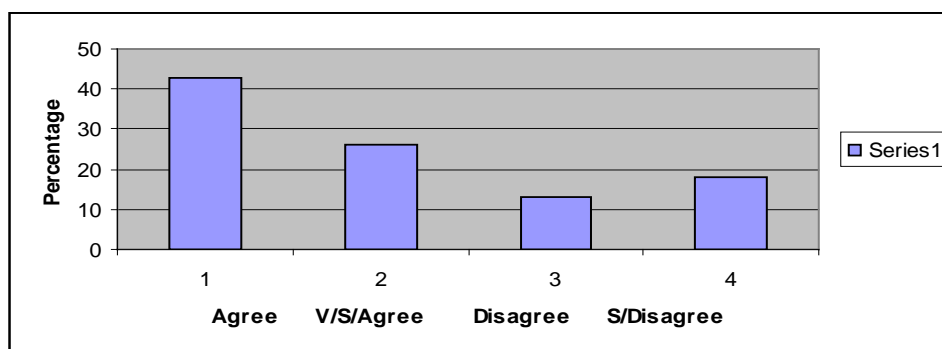
Question 15: English language is superior to any of the indigenous languages in Zimbabwe. Do you agree?

Province	Total	YES		NO		YES		NO	
		SA	VSA	D	SD	%SA	%VSA	%D	SD
1. Manicaland	30	10	5	10	5	33	17	33	17
2. Masvingo	20	8	4	5	3	40	20	25	15
3. Midlands	20	5	10	0	5	25	50	0	25
4. Bulawayo	40	20	10	5	5	50	25	12	13
5. Harare	70	35	20	5	10	50	29	7	14
6. Mash Central	25	10	10	0	5	40	40	0	20
7. Mash East	25	10	5	5	5	40	20	20	20
8. Mash West	25	15	5	0	5	60	20	0	20
9. Mat North	40	15	10	5	10	37	25	13	25
10. Mat South	15	6	3	3	3	40	20	20	20
11. Media	25	10	5	5	5	40	20	20	20
<b>Grand Total</b>	<b>335</b>	<b>144</b>	<b>87</b>	<b>43</b>	<b>61</b>	<b>43</b>	<b>26</b>	<b>13</b>	<b>18</b>

**Figure 3.21 Provincial Response**



**Figure 3.22 Total Response**



The question of language superiority normally raises social and political emotions. Out of the ten provinces only three attained a 50% mark agreeing that English was superior to indigenous languages. In essence this may have been influenced by the language usage in the respective province where two are metropolitan and the third one has a number of tourist attraction centres. A sizeable number disagreed and from the samples of the questionnaires the majority of the respondents are those that are above the age of thirty who may have witnessed colonial oppression and would advocate for total independence. These respondents view language in its functional purpose but not anything to 'brag' about its superiority.

**Question 15: English Language is superior to any of the indigenous languages in Zimbabwe do you agree?**

**Reasons for agreeing:-**

- Because it is taught world wide.
- Because it is an international language.
- Because at schools it is frequently used.
- People are forced to learn English because we were colonized by Britian.
- Whenever we look for employment they ask us about our ability to communicate in English.
- All official communication and regulations are in English.
- Its superiority is due to the fact that the language is more specific than our own indigenous language.

- Everyone in Zimbabwe is using English language on special occasions, business, work place and at schools.
- Easy to understand.
- Its dominance had made it superior in Zimbabwe as well as the world over. Easy to use and understand.
- Colonialism made it to be superior in Zimbabwe.
- It is the official language.
- Most things are communicated in English. Our daily newspapers, budget most preaching etc are done in English.
- Because it is the medium of instruction both in schools and industry.
- It is often used even in responding to telephone calls.
- Yet it is considered as superior because every written article published is in English language. Even political ceremonies, very important persons speak in English. To sum up I can say English is used everywhere in Zimbabwe because new generation adopted it from the culture of the West. (The dominance of English has obliterated all other publications in other languages found in Zimbabwe according to this respondent).
- Because it is the dominant language in schools, business etc. There are more English newspapers/magazines than any other indigenous languages.
- Without English language on a certificate very few options are available say at institutions for academic advancement.
- Its now overriding our Shona language in our everyday life and at school, workplace etc.
- It is the only official language in Zimbabwe (Policy has helped to place English on a high status).
- Because Government systems are always in English language.
- It can suit anywhere /everywhere here in Zimbabwe except only a few places.
- This is because English is most successful in communication amongst different people from different nations.
- Some of our own people now forget their own languages and are now used to English.
- Because we learn the language within the whole country while other languages like Shona and Ndebele are only done in specific parts of the country e.g. Ndebele is spoken in the Matabeleland Provinces and part of Midlands.

- One is considered to be educated when he/she speaks in English.
- Because the language is used on all official addressing, even at schools most subjects are learnt in English.
- Was given that superiority by being made the official language.

### **Reasons for Disagreeing:-**

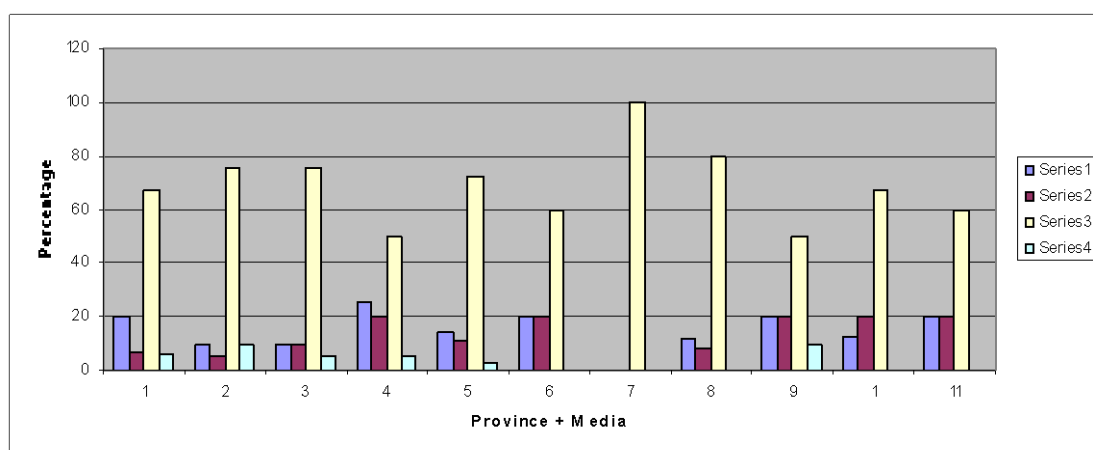
- It depends where you want to do your business because some businesses are Zimbabwean based.
- No language is superior to the other.
- I strongly disagree with the statement above. The language which an individual speaks is superior because it enables him/her to communicate effectively with his counter parts (peers).
- Our own African languages are the best.
- It is not superior but that is only the official language of communication in business
- It should not be taken as Superior but used as a form of link to the outside world for communication purposes.
- There is no one language superior to the other but only depends with perceptions.
- Shona has the capacity to communicate just like English.
- English has only been given a Lion's share in use dating to colonial days but indigenous languages can do the same if given the stage.
- A language can only be superior in a cultural perspective but if placed in another culture the opposite is true.
- Only in Commerce and Industry hence education otherwise for social and moral development aspects mother tongue tends to be the language of expression and I encourage that.
- Shona language seems to be the dominant language in Zimbabwe. Almost 90% of the country's population can converse in Shona hence its superiority.
- As our indigenous languages fail to satisfy every expression so does English that is why it also borrows from other languages like French.
- It is not superior but it is most convenient

- The indigenous languages are equally important as they express our values as Africans and are important in communication.
- We were colonized by the British and most think English is superior but native languages are more beautiful.
- It in fact dilutes meaning in indigenous languages if translated in English language.
- If it was superior we would find people in the countryside speaking in English which is not the case.
- It is a foreign language which we must not take care of.
- All languages are superior if they are considered so.
- As a Linguist I know better! There is no superior language than any other, it is extra linguistic factors that have nothing to do with language that make people think that one language is more superior to the other.
- It is not superior but it is the most reversed and used. I think it has got to do with the colonial mentality that anything indigenous is inferior.
- 70% of the people live in rural areas where English is hardly spoken. Even in high
- Density areas it's not considered superior.

**Table 3.12**

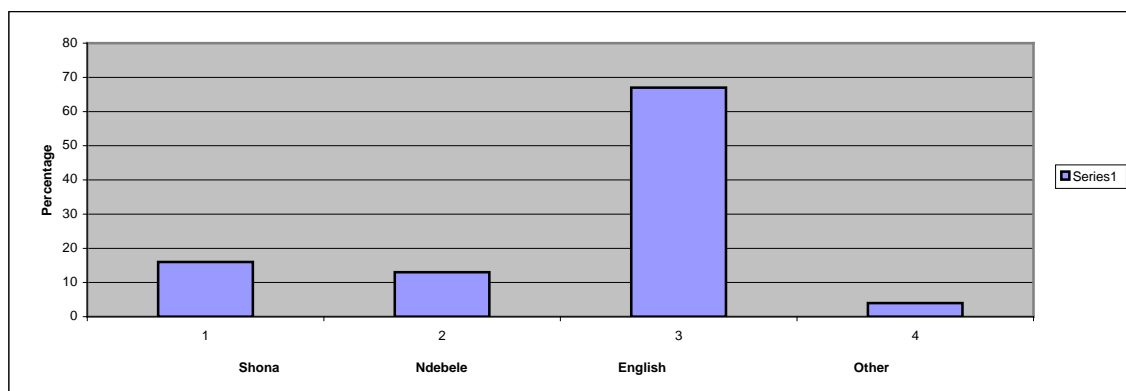
Question 16. Indicate the medium of instruction that should be used to teach the following Subjects at Tertiary institutions: African Languages, Literature, Mathematics, Science, Geography, History, Agriculture, Medicine and Nursing in Zimbabwe.

Province	Total	Sho	Nde	Eng	Other	% Sho	% Nde	% Eng	% Other
1. Manicaland	30	6	2	20	2	20	7	67	6
2. Masvingo	20	2	1	15	2	10	5	75	10
3. Midlands	20	2	2	15	1	10	10	75	5
4. Bulawayo	40	10	8	20	2	25	20	50	5
5. Harare	70	10	8	50	2	14	11	72	3
6. Mash Central	25	5	5	15	0	20	20	60	0
7. Mash East	25	0	0	25	0	0	0	100	0
8. Mash West	25	3	2	20	0	12	8	80	0
9. Mat North	40	8	8	20	4	20	20	50	10
10. Mat South	15	2	3	10	0	13	20	67	0
11. Media	25	5	5	15	0	20	20	60	0
<b>Grand Total</b>	<b>335</b>	<b>53</b>	<b>44</b>	<b>225</b>	<b>13</b>	<b>16</b>	<b>13</b>	<b>67</b>	<b>4</b>

**Figure 3.23 Provincial Response**



**Figure 3.24 Total Response**



English as a medium of instruction continues to enjoy the preference of respondents. This can be attributed to the social status that is accorded to someone who is very fluent in spoken and written language. Also owing to the fact that most literature and reading materials the respondents are exposed to are in English. Indigenous languages are not taken seriously as media of instruction in some scientific subjects and there is little research on how best they can be encompassed.

**Question 16: Indicate the medium of instruction that should be used to teach the following subject at Tertiary institutions: - African Languages, Literature, Mathematics, Science, Geography, History, Agriculture, Medicine, Nursing in Zimbabwe.**

**Reasons for choosing English:-**

- All subject jargon is covered [in] English
- Medicine text books are written in English
- Most concepts are better explained in English because most books are written in English
- It is a much pretty universal language
- As we have various indigenous languages it is easier to teach a class composed of students from different indigenous groups in English
- The Literature in all these subjects is written in English and it is easier to explain in English
- Because it is different to have effective presentation in vernacular languages

- The other indigenous languages have so many dialects.
- English is mostly used for communication purposes
- Because some of the terms /vocabulary are not found in Shona or Ndebele
- Easy to understand
- It is a common language. If Shona or Ndebele is used there will be a problem of interpretation of terms.
- English is fairly flexible and it can easily adopt and adapt to new change.
- We don't have scientific names for other science words and even some African languages. So English will make us understand other African languages.
- The books are written in English and some of the tutors are foreigners who cannot speak the different indigenous languages.
- Shona does not have modern terminology in sciences, medicine and commerce.
- We do not have the required vocabulary.
- Usually wide spread students from different language background can effectively copy with English because of its internationalized status.
- English is easier when doing explanations.
- We do not waste time creating new terminology for these subjects, English has the vocabulary for these subjects already.
- Most of the Literature is in English
- Clarity of expression better in the English language
- It's universal and all inclusive. All the knowledge available to the world, Literature, scientific research and what have you is in English. The transfer of knowledge can best be done in this language using any form of media.
- It will take long to try to translate the concepts involved into vernacular languages.
- English, because the lecturer or teacher will have a problem to use other languages due to different races in the same class.
- Tertiary institutions enrol from different countries hence English is learnt in most countries this makes it easy for everybody
- At the present moment because of the Language Policy in Zimbabwe all the books we use are written in English as a result it will take years if there is to be a change
- It is neutral

- Some English words lose their meaning as we try to translate them. Let English remain English
- Other indigenous languages are sometimes shallow.
- Some Shona and Ndebele words have more than one meaning and some are obscene.
- English for subjects like mathematics and science have some figures which are difficult to interpret in our own African Languages.
- For everyone to understand since there are many indigenous languages spoken.
- All English so that the students will understand and vernacular can be used to consolidate.
- English is easy to speak and learn than any other language.
- Because for now, English is the most neutral language that can be used among people of different dialects.
- Some of the meaning may be lost when terms used in Science Medicine etc are translated into vernacular. The languages should be developed and recorded first before they are used to teach the subjects at tertiary institutions.
- English is richer in terms of research, for example what is Rhinohomophthoromycosis in Shona or Lymphogranuloma venereum. Current reference books in our libraries are in English and cannot be translated overnight hence English is most ideal.
- Because they are English oriented subjects
- To be able to communicate across tribal barriers
- Unlimited vocabulary

### **Reasons for choosing Shona:-**

- To assist students to grasp concepts
- It's the majority language in the country
- It is also the most documented and researched indigenous language
- It's easily understood as long as we have words and terms to explain these subjects in our own languages e.g. Chinese teach everything in Chinese do their experiments in Chinese and the British and Americans would want to learn Chinese so why not with us? Only what is wanted is total Government

commitment and funding such that this whole programme will not flop. Government support as in the Agrarian Land Reform Programme – why not the Language Reform Programme as well.

### Reasons for choosing all:-

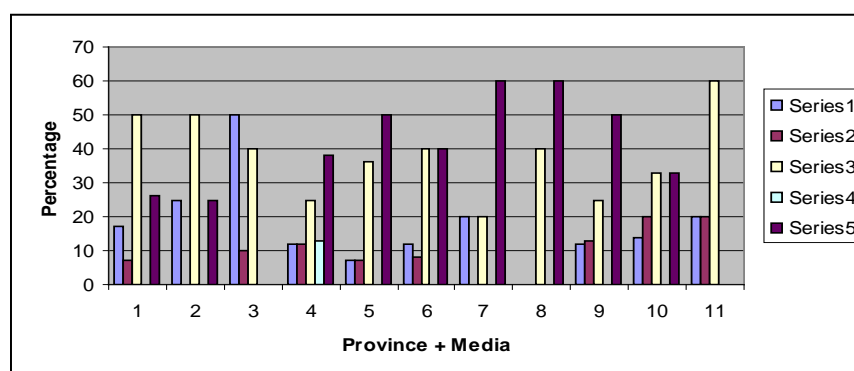
- English and the native languages, combining the native and English will create a link to the graduands and communities they work in.
- For better understanding and produce high quality professionals

Table 3.13

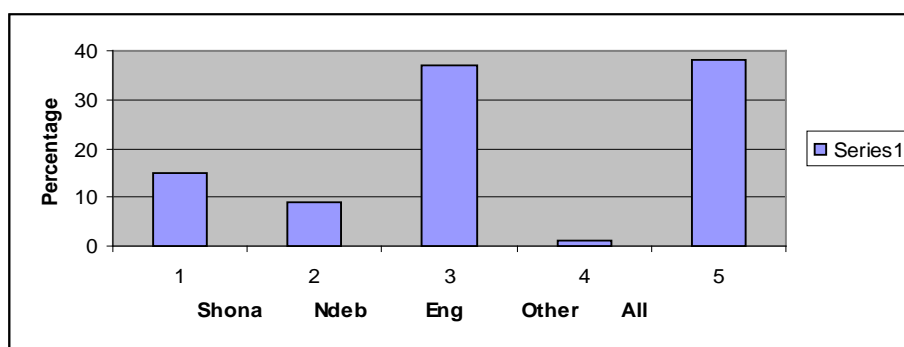
Question 17: Indicate what language should be used when presenting the National Budget, Monetary Policy and State of the Nation Address in Zimbabwe.

Province	Total	Sho	Nde	Eng	Other	All	% Sho	% Nde	% Eng	% Other	All
1. Manicaland	30	5	2	15	0	8	17	7	50	0	26
2. Masvingo	20	5	0	10	0	5	25	0	50	0	25
3. Midlands	20	10	2	8	0	0	50	10	40	0	0
4. Bulawayo	40	5	5	10	5	15	12	12	25	13	38
5. Harare	70	5	5	25	0	35	7	7	36	0	50
6. Mash Central	25	3	2	10	0	10	12	8	40	0	40
7. Mash East	25	5	0	5	0	15	20	0	20	0	60
8. Mash West	25	0	0	10	0	15	0	0	40	0	60
9. Mat North	40	5	5	10	0	20	12	13	25	0	50
10. Mat South	15	2	3	5	0	5	14	20	33	0	33
11. Media	25	5	5	15	0	0	20	20	60	0	0
<b>Grand Total</b>	<b>335</b>	<b>50</b>	<b>29</b>	<b>123</b>	<b>5</b>	<b>128</b>	<b>15</b>	<b>9</b>	<b>37</b>	<b>1</b>	<b>38</b>

Figure 3.25 Provincial Response



**Figure 3.26 Total Response**



Once again the media has expressed a bias towards the use of English language on matters concerning issues of national importance. Whilst some respondents from this fraternity that helps to formulate opinions in the society preferred the use of all languages it is the level of this expression that is wrong especially when it concerns the indigenous languages. The pattern that has emerged is a clear expression of the negligent on the part of responsible authorities to bring to the language policy issue.

**Question 17: Indicate what language should be used when presenting the national Budget, Monetary Policy and State of the nation address in Zimbabwe.**

**Reasons for choosing English:-**

- To explain issues since other terms are difficult to convert to vernacular.
- Only English to cut the time short.
- To reduce time consumption, but the document could be made available to the nation in the three languages officially used.
- Easy to interpret. Vocabulary is not limited.
- To cater for all levels in society.
- Because there are different tribes and races so at least English is viable.
- The official language
- English is a common language to many people
- English has got the appropriate terminology in the field of economics.
- To cover the whole population
- English is the most convenient.

- Easy to understand and for other countries which may want to have an insight of our budget.
- English for business, Commerce and Economic language.
- English is user friendly
- Some of the concepts in vernacular languages at the moment.
- Figures are very difficult to be translated to African languages.
- This is purely an English concept that should be treated as such.

#### **The reasons for choosing Shona:-**

- Is the language which is understood by all ages in the country
- Everyone can understand this language (An assumption).

#### **Reasons for opting for all the three languages:-**

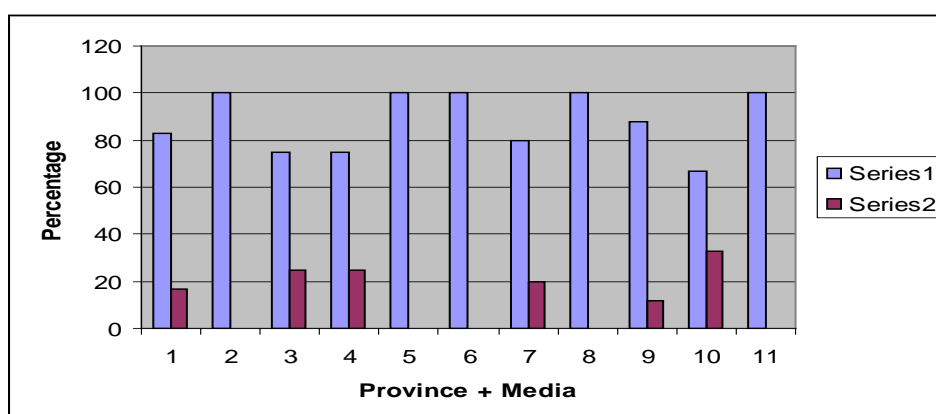
- Because it's a national item which affects the whole nation despite people's level of education or area of settlement.
- For the benefit of all citizens. Citizens will understand and make informed decisions.
- Shona and English are the most spoken languages.
- In order to achieve maximum reach without chances of distortion of facts.
- So that all Zimbabwean citizens get involved and [are] well versed with the proceedings.
- It's a national issue and everybody should understand and contribute to the development of the nation with ease. One needs to be comfortable in his own language.
- So that everyone understands the educated and the uneducated.
- All because at present, it's only the educated or literate population that make use of the information hence the need.
- All these issues concern the nation so all languages should be used.
- It will result in effective communication – easy to understand.
- To avoid language superiority.

**Table 3.14**

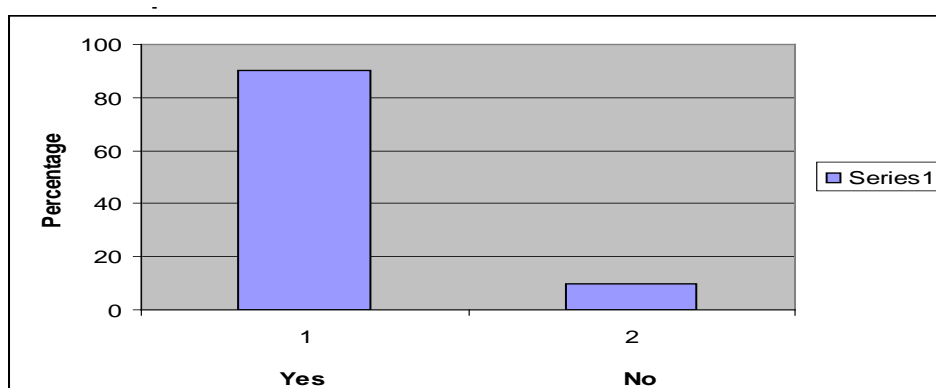
Question 18: It is definitely to our advantage to know English. Do you agree?

Province	Total	Yes	No	% Yes	% No
1. Manicaland	30	25	5	83	17
2. Masvingo	20	20	0	100	0
3. Midlands	20	15	5	75	25
4. Bulawayo	40	30	10	75	25
5. Harare	70	70	0	100	0
6. Mashonaland Central	25	25	0	100	0
7. Mashonaland East	25	20	5	80	20
8. Mashonaland West	25	25	0	100	0
9. Matebeleland North	40	35	5	88	12
10. Matebeleland South	15	10	5	67	33
11. Media	25	25	0	100	0
<b>Grand Total</b>	<b>335</b>	<b>300</b>	<b>35</b>	<b>90</b>	<b>10</b>

**Figure 3.27 Provincial Response**



**Figure 3.28**



The majority of the respondents felt that it is to their advantage to know English language. This assertion is attributed to the use on the language internationally and in industries. A small percentage felt it was not to their advantage, maybe this is a result to political experience. In a multilingual society it is to anyone's advantage to know a number of languages for communication purposes.

**Question 18: It is definitely to your advantage to know English, Do you agree?**

**Reasons for choosing YES:-**

- Because you can communicate with everyone under the sun (other people do not know to utter any single English word).
- You can communicate anywhere around the country.
- It will help me to communicate at some levels even with strangers.
- It is commonly used in all political, social and economic sections.
- Most countries teach English in their schools.
- Most written articles are in English.
- English is commonly known in Zimbabwe and used in companies, organization and in other institutions.
- It is an official language.
- You are able to communicate with people who do not understand your indigenous languages.
- It is used everyday.
- I will be able to work anywhere in this country.
- It is used in most places and countries
- Since it is an international language, one will be able to communicate with people he/she meets, even out of the country.
- English is our most spoken language in Zimbabwe.

**Reasons for choosing NO:-**

- We can communicate with other languages without interference so it is nothing.



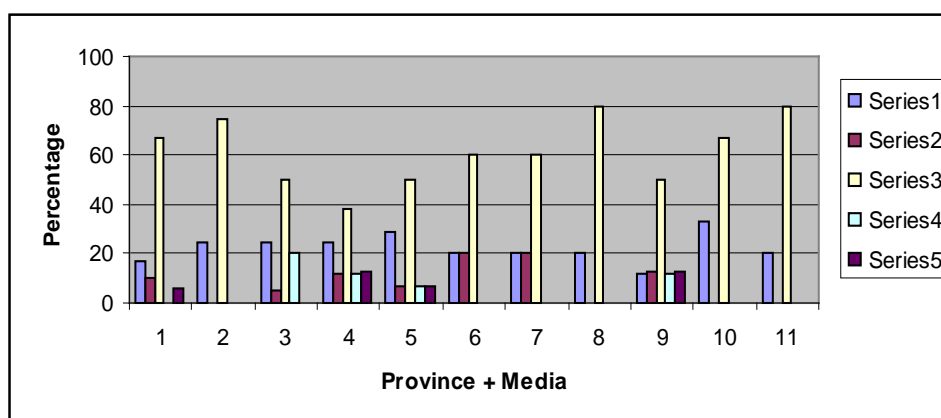
- The No in this case is relative – In other words it is that No which means “Yes”, but the advantage is not only for any individual but also for the organization one is representing or the country.
- It is not to my advantage only but to the nation at large.
- It benefits everyone even the country at large when carrying out duties.
- If you are working, you might be nominated to present a speech anywhere and the credit will also be given to your company/organization for your co-operation.
- It includes the nation at large also.
- It benefits me and also my students.

**Table 15**

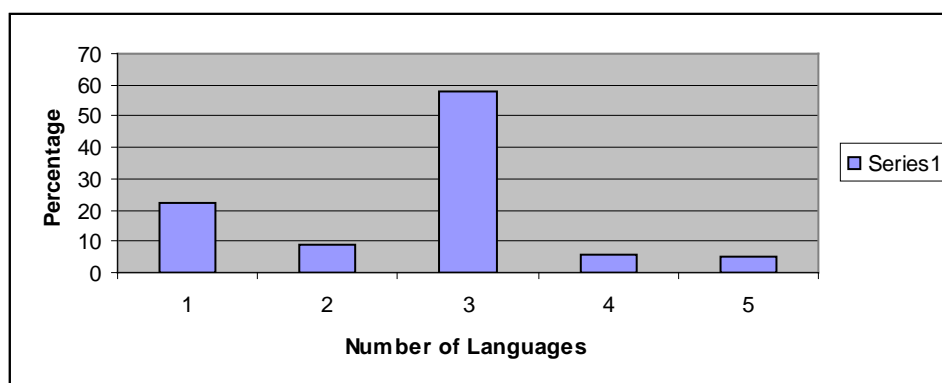
Question 19: How many official languages do we have in Zimbabwe?

Province	Total	Number Of Languages					%	%	%	%	%
		1	2	3	4	5	1	2	3	4	5
1. Manicaland	30	5	3	20	0	2	17	10	67	0	6
2. Masvingo	20	5	0	15	0	0	25	0	75	0	0
3. Midlands	20	5	1	10	4	0	25	5	50	20	0
4. Bulawayo	40	10	5	15	5	5	25	12	38	12	13
5. Harare	70	20	5	35	5	5	29	7	50	7	7
6. Mash Central	25	5	5	15	0	0	20	20	60	0	0
7. Mash East	25	5	5	15	0	0	20	20	60	0	0
8. Mash West	25	5	0	20	0	0	20	0	80	0	0
9. Mat North	40	5	5	20	5	5	12	13	50	12	13
10. Mat South	15	5	0	10	0	0	33		67	0	0
11. Media	25	5	0	20	0	0	20	0	80	0	0
<b>Grand Total</b>	<b>335</b>	<b>75</b>	<b>29</b>	<b>195</b>	<b>19</b>	<b>17</b>	<b>22</b>	<b>9</b>	<b>58</b>	<b>6</b>	<b>5</b>

**Figure 3.29 Provincial Response**



**Figure 3.30 Total Response**



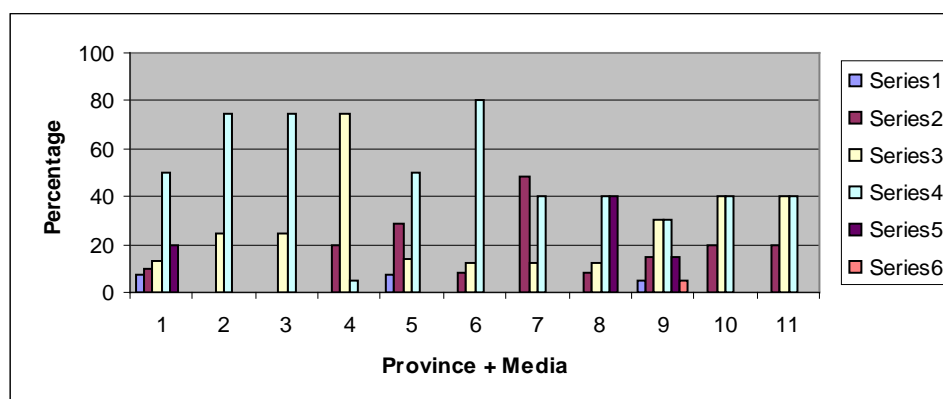
There was an assumption that there are three official languages in Zimbabwe and not even one has been prescribed by the country's constitution. The languages policy is yet to be included in the country's constitution. This notion is brought about by common usage of three major languages.

**Table 3.16**

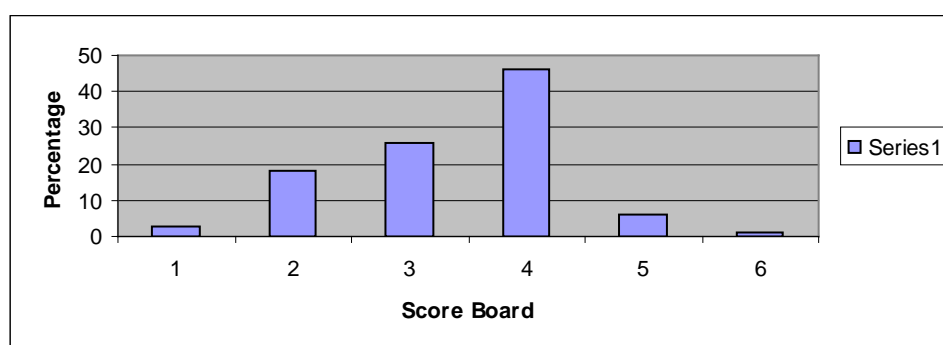
Question 20: Indicate how often indigenous languages are used in Zimbabwe in the following areas using the scoreboard below?

Province	Total	PRINT MEDIA [Score board]						%	%	%	%	%	%
		0	1	2	3	4	5	0	1	2	3	4	5
1. Manicaland	30	2	3	4	15	6	0	7	10	13	50	20	0
2. Masvingo	20	0	0	5	15	0	0	0	0	25	75	0	0
3. Midlands	20	0	0	5	15	0	0	0	0	25	75	0	0
4. Bulawayo	40	0	8	30	2	0	0	0	20	75	5	0	0
5. Harare	70	5	20	10	35	0	0	7	29	14	50	0	0
6. Mash Cent.	25	0	2	3	20	0	0	0	8	12	80	0	0
7. Mash East	25	0	12	3	10	0	0	0	48	12	40	0	0
8. Mash West	25	0	2	3	10	10	0	0	8	12	40	40	0
9. Mat North	40	2	6	12	12	6	2	5	15	30	30	15	5
10. Mat South	15	0	3	3	9	0	0	0	20	40	40	0	0
11. Media	25	0	5	10	10	0	0	0	20	40	40	0	0
<b>Grand total</b>	<b>335</b>	<b>9</b>	<b>61</b>	<b>88</b>	<b>153</b>	<b>22</b>	<b>2</b>	<b>3</b>	<b>18</b>	<b>26</b>	<b>46</b>	<b>6</b>	<b>1</b>

**Figure 3.31 Provincial Response**



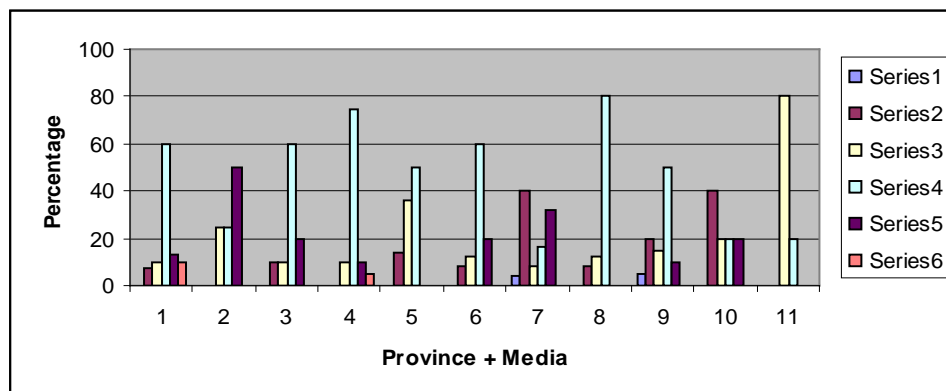
**Figure 3.32 Total Response**



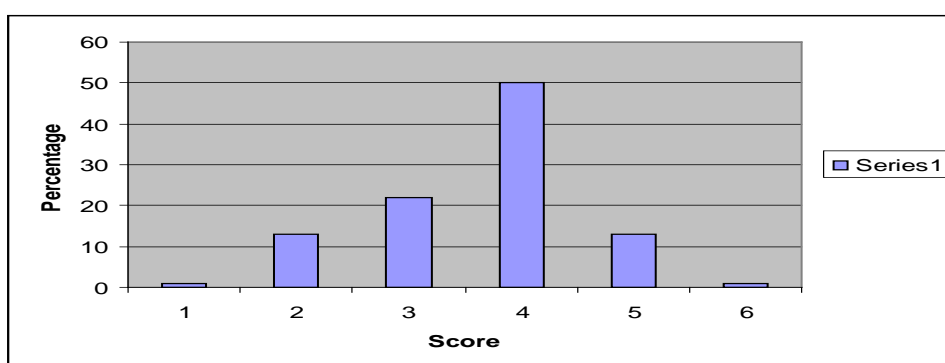
**Table 3.17**

Province	Total	ELECTRONIC MEDIA [ Score board]						% Zero	% One	% Two	% Three	% Four	% Five
		0	1	2	3	4	5						
1. Manicaland	30	0	2	3	18	4	3	0	7	10	60	13	10
2. Masvingo	20	0	0	5	5	10	0	0	0	25	25	50	0
3. Midlands	20	0	2	2	12	4	0	0	10	10	60	20	0
4. Bulawayo	40	0	8	4	30	4	2	0	0	10	75	10	5
5. Harare	70	0	10	25	35	0	0	0	14	36	50	0	0
6. Mash Cent	25	0	2	3	15	5	0	0	8	12	60	20	0
7. Mash East	25	1	10	2	4	8	0	4	40	8	16	32	0
8. Mash West	25	0	2	3	20	0	0	0	8	12	80	0	0
9. Mat North	40	2	8	6	20	4	0	5	20	15	50	10	0
10. Mat South	15	0	6	3	3	3	0	0	40	20	20	20	0
11. Media	25	0	0	20	5	0	0	0	0	80	20	0	0
<b>Grand total</b>	<b>335</b>	<b>3</b>	<b>42</b>	<b>76</b>	<b>167</b>	<b>42</b>	<b>5</b>	<b>1</b>	<b>13</b>	<b>22</b>	<b>50</b>	<b>13</b>	<b>1</b>

**Figure 3.33 Provincial Response**



**Figure 3.34: Total Response**

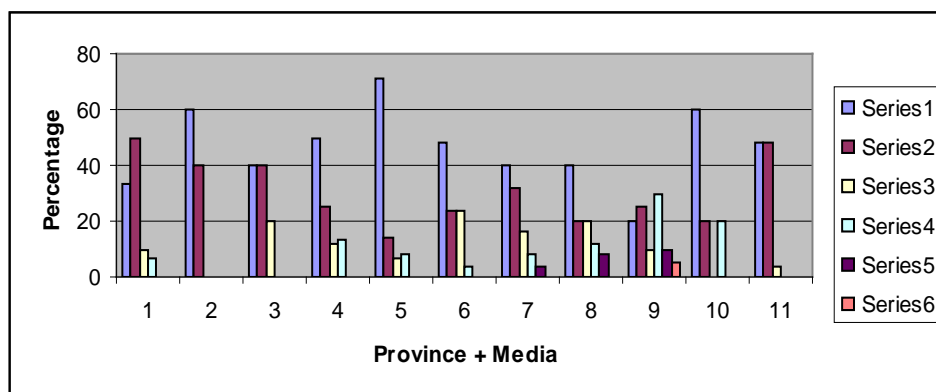


Indigenous languages are frequently being used in both the print and electronic media. The score boards in the two tables shown that the government's 75% local contents is taking effect but in the majority of cases it is only music that dominates the indigenous language sphere as opposed to programmes such as drama, soap and films.

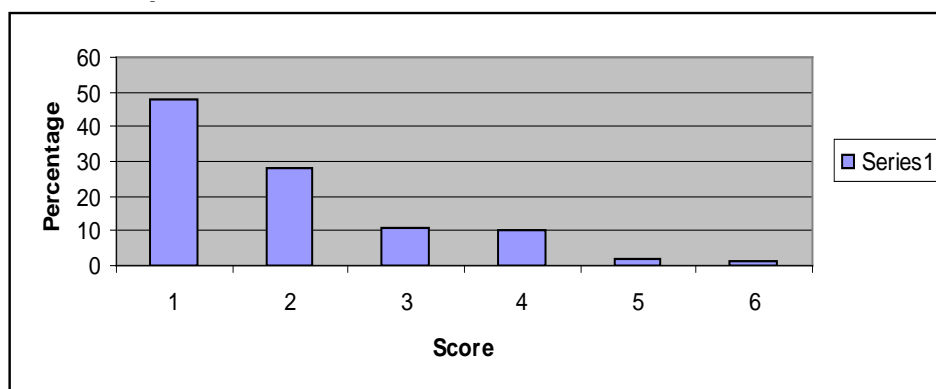
**Table 3.18**

Province	Total	Advertising Bill Board [ Score board]						% Zero	% One	% Two	% Three	% Four	% Five
		0	1	2	3	4	5						
1. Manicaland	30	10	15	3	2	0	0	33	50	10	7	0	0
2. Masvingo	20	12	8	0	0	0	0	60	50	0	0	0	0
3. Midlands	20	8	8	4	0	0	0	40	40	20	0	0	0
4. Bulawayo	40	20	10	5	5	0	0	50	25	12	13	0	0
5. Harare	70	50	10	5	5	0	0	71	14	7	8	0	0
6. Mash Cent	25	12	6	6	1	0	0	48	24	24	4	0	0
7. Mash East	25	10	8	4	2	1	0	40	32	16	8	4	0
8. Mash West	25	10	5	5	3	2	0	40	20	20	12	8	0
9. Mat North	40	8	10	4	12	4	2	20	25	10	30	10	5
10. Mat South	15	9	3	0	3	0	0	60	20	0	20	0	0
11. Media	25	12	12	1	0	0	0	48	48	4	0	0	0
<b>Grand total</b>	<b>335</b>	<b>3</b>	<b>42</b>	<b>76</b>	<b>167</b>	<b>42</b>	<b>5</b>	<b>1</b>	<b>13</b>	<b>22</b>	<b>50</b>	<b>13</b>	<b>1</b>

**Figure 3.35 Provincial Response**



**Figure 3.36 Total response**

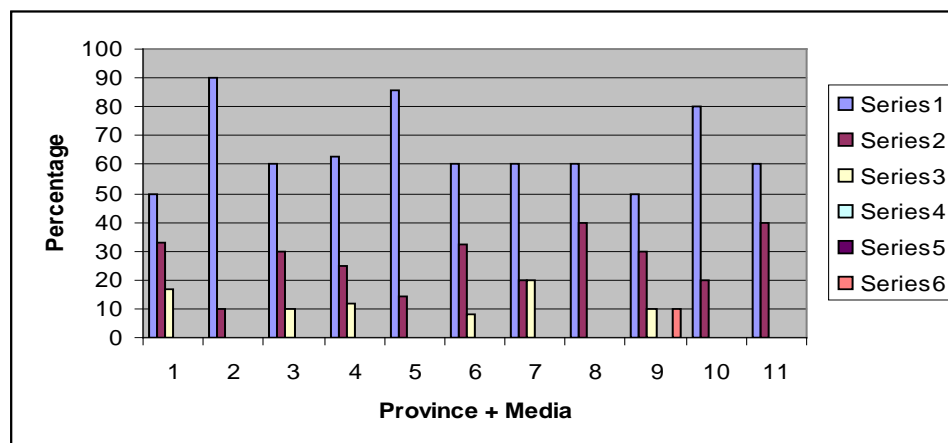


The use of indigenous languages on advertising bill boards is not significant as evidenced by the score board. It is in this area that focus must be put as this tends to show in what language the country's economy operates.

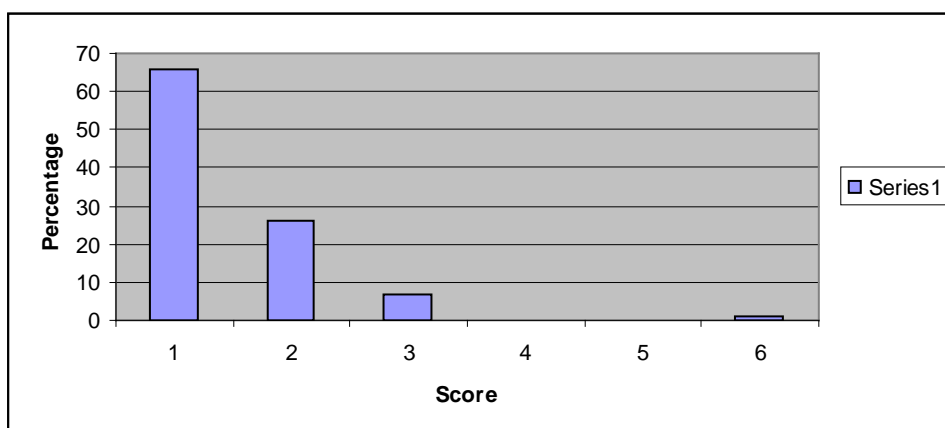
**Table 19**

Province	Total	Road Signs						% Zero	% One	% Two	% Three	% Four	% Five
		0	1	2	3	4	5						
1. Manicaland	30	15	10	5	0	0	0	50	33	17	0	0	0
2. Masvingo	20	18	2	0	0	0	0	90	10	0	0	0	0
3. Midlands	20	12	6	2	0	0	0	60	30	10	0	0	0
4. Bulawayo	40	25	10	5	0	0	0	63	25	12	0	0	0
5. Harare	70	60	10	0	0	0	0	86	14	0	0	0	0
6. Mash Cent.	25	15	8	10	0	0	0	60	32	8	0	0	0
7. Mash East	25	15	5	5	0	0	0	60	20	20	0	0	0
8. Mash West	25	10	10	0	0	0	0	60	40	0	0	0	0
9. Mat North	40	20	12	4	0	0	4	50	30	10	0	0	10
10. Mat South	15	12	3	0	0	0	0	80	20	0	0	0	0
11. Media	25	15	10	0	0	0	0	60	40	0	0	0	0
<b>Grand Total</b>	<b>335</b>	<b>222</b>	<b>86</b>	<b>23</b>	<b>0</b>	<b>0</b>	<b>4</b>	<b>66</b>	<b>26</b>	<b>7</b>	<b>0</b>	<b>0</b>	<b>1</b>

**Figure 3.37 Provincial Response**



**Figure 3.38 Total Response**



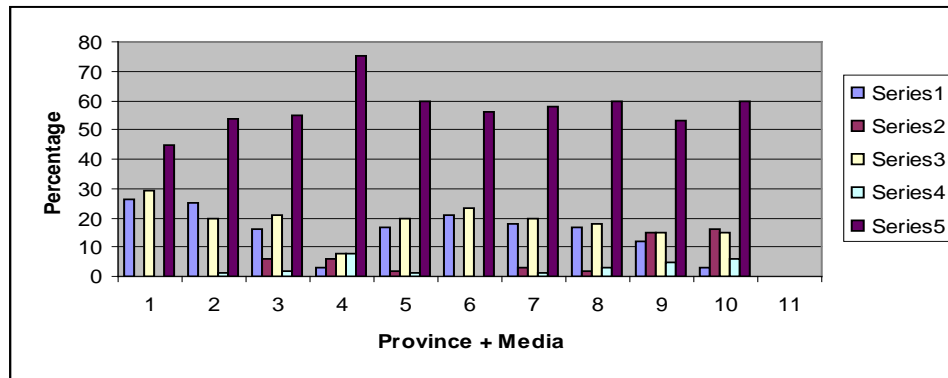
The road signs in Zimbabwe are to a very large extent in English, with only the naming of roads in the three languages as they bear the names of Heroes and those of the Pioneer Column. All directional signs are either in sign symbol or English or sign symbols. This may be useful for tourists but as a country there is a need for the use of indigenous languages and this could also be an area of research to come up with agreeable standards of road signs in indigenous languages.

**Table 20**

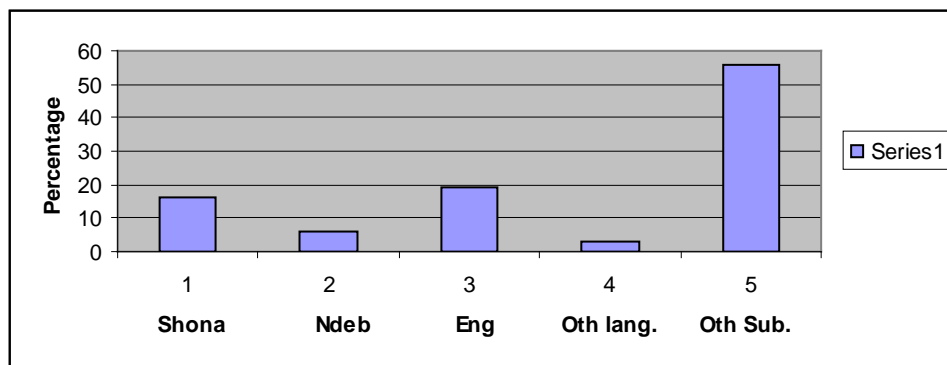
Question 21: Indicate the number of slots for each of the following subject at your school per week.

Province	Total Periods /Week	Sho	Nde	Eng	Other Lang	Other Sub	% Sho	% Nde	% Eng	%Other Lang	%Other Sub
1. Manicaland	325	84	0	95	0	146	26	0	29	0	45
2. Masvingo	260	65	0	52	3	140	25	0	20	1	54
3. Midlands	390	64	25	80	7	214	16	6	21	2	55
4. Bulawayo	65	2	4	5	5	49	3	6	8	8	75
5. Harare	390	65	9	76	5	235	17	2	20	1	60
6. Mash Cent.	325	67	0	77	0	181	21	0	23	0	56
7. Mash East	390	69	12	80	4	225	18	3	20	1	58
8. Mash West	650	112	16	115	20	387	17	2	18	3	60
9. Mat North	780	92	119	119	37	413	12	15	15	5	53
10. Mat South	260	8	42	40	15	155	3	16	15	6	60
11. Media	0	0	0	0	0	0	0	0	0	0	0
<b>Grand Total</b>	<b>3835</b>	<b>628</b>	<b>227</b>	<b>739</b>	<b>96</b>	<b>2147</b>	<b>16</b>	<b>6</b>	<b>19</b>	<b>3</b>	<b>56</b>

**Figure 3.39 Provincial Response**



**Figure 3.40 Total Response**



There is an anomaly in the allocation of the three main subjects in schools in Zimbabwe. English and Shona enjoy a greater number of slots in the school's curriculum as compared to Ndebele. Ndebele is not even taught in schools that fall under the biographical area that Shona language is prominent. Where Ndebele is taught it is done on experimental basis whose seriousness is in doubt. As most of the other subjects are taught in English it follows therefore that English enjoys more slots than any other language.

### 3.5 CONCLUSION

The aim of this chapter was to present findings or data collected from the ten provinces of Zimbabwe on what the ordinary people feel about what direction in language planning the country should take. Respondents provided their views on more than 20 questions that were on the questionnaire. A total of 335 Questionnaires were distributed throughout the country's provincial capitals. The aim was to have a fair representation of the population and the indigenous language distribution. Also, a fair representation of the gender balance was sought during the distribution of the



questionnaire. However it must be noted that despite this effort the majority of the respondents were males aged between 26-50 years, even the majority of the female respondents are in that same age category.

The problem that this chapter confronted was that Zimbabwe language policy is not backed by a clear cut legislative provision on what language is the official language. However, the respondents demonstrated different levels of the appreciation of the need for language planning and policy for the country. This conclusion is understandable given that the different social or ethnic groups in the country preferred that their languages be made the official language of the country. The chapter also reveals and argued that the dominance of English language as the language of instruction – even in those rural areas – patronized by indigenous languages shows the continued influence of colonial language planning policy in Zimbabwe. The elevated status of English in postcolonial Zimbabwe also shows how the ‘elites’ language planners either are brainwashed so that they continue to think in way that guarantees English an un-assailed status. The most important observation from this chapter is that language planning means different things to different social constituencies in Zimbabwe. This reality suggests that there is need for systematic and coherent language policy that can only be acceptable to all the inhabitants of Zimbabwe if that language policy is to be inclusive. Another major point that came out clearly in this chapter is the absence of a robust legal legislative framework with clear indications of how the languages of the country are to be valued. There is still a hotchpotch of Acts that declare the English language to be the official language of Zimbabwe. The following Acts are the ones used to interpret language planning in Zimbabwe: the Supreme Court Act, Chapter 7:13 section 31, The High Court Act Chapter 7:06 section 49, The Magistrate Act Chapter 7:10 section 5 and the Education Act Chapter 25:04 Section 62.

However, despite the lack of clear legislative framework for language planning in the country, this study relies on the voices of what people say should think the direction of language planning and policy should take for Zimbabwe. The majority of the respondents are heavily involved in the day to day social interaction and they are drawn from amongst various communities, such as the police, hospital staff, teachers, lecturers, industry and commerce, farmers and parliamentary staff. The

qualifications as well as social awareness of the respondents provide this chapter with a variety of perspectives since the interviewed people's qualification ranged from Grade 7 to Doctoral level. Their views show that they too desire to see their voices represented in language planning and policy formulation in Zimbabwe. The next chapter will provide detailed data analysis of the findings from the questionnaires administered in Chapter 3.

## **CHAPTER 4**

### **DATA ANALYSIS AND DISCUSSION**

#### **4.1 INTRODUCTION**

This chapter deals with analysis and discussion of data from the questionnaire and interviews that were carried out by the researcher. In a preliminary interview that was carried out by the researcher, there were indications of using languages owing to their functionality in a given situation and also a bias towards the use of English language that is viewed as the language of common use globally. In the case of Zimbabwe, it is viewed as the official language even though the constitution of Zimbabwe is silent about its official status.

The inclination towards English language expresses the dominance of the language and the high status it enjoys over indigenous languages. Very strong arguments emerged from the responses given by respondents in their comparison of the languages and usage. Also emerging from the responses is the combative mood expressed by the respondents and the eagerness of engaging in language policy issues. In short the area of language use is a heavily contested zone once it is subjected to debate.

In this chapter each question raised in the previous chapter will be analyzed, discussed and a comparison of response to other questions will be made where necessary as it appears the responses are interrelated and seem to stem from the same mindset of respondents. Question number 7 up to number 10 deal with the general use of language and also the attitude towards the language is portrayed like in all other questions.

#### **4.2 GENERAL LANGUAGE USE**

Question 7 intended to find out what language the respondents use at home, with neighbours and during first encounters with strangers. Below are the findings to this question.

**(a) At home**

A total of 72% of the respondents preferred using Shona owing to the fact that Shona is their mother-tongue. This is because of the symbolic value they attach to their cultural identity, to ethnicity and as a symbol of identity. This is similarly so with 19% of the respondents who chose Ndebele as their preferred language. In Zimbabwe, home has a broader meaning to refer to the surrounding community with which the respondents interact. This therefore explains the choice of either Shona or Ndebele by respondents. To a large extent in Zimbabwe the geographical boundaries for provinces are drawn according to the influence of the main indigenous languages. For instance, Midlands province, is so named because it is in the middle of Mashonaland and Matabeleland Provinces. Commenting on language and ethnicity Bamgbose (1991:11) had this to say “Language is one of the factors that determine ethnicity, but there is no other factor as powerful as language in maintaining by itself the genuine and lasting distinctiveness of an ethnic group.” However, this view can be challenged as there are other languages that are no longer in existence owing to changed material situations. Bamgbose (ibid) gives examples of the Fulani in northern Nigeria and the Scots. Despite this observation the question of language has remained an intriguing one.

**(b) With Neighbours**

Owing to urbanisation inter-racial ethnic communities have occurred and in some cases people find their neighbours speaking a different language from their own. English is perceived as a “neutral” language when communicating to each other and this is represented by 5% of the respondents. However Shona and Ndebele still dominate the percentages of the languages used in everyday interaction with Shona having a 76% and Ndebele having 18%. This also reflects on what languages the society uses in both their formal and informal interaction with Government and cooperates.

(c) On first encounter with strangers

This is also the case especially when first encountering strangers at work places, the greetings in most cases are introduced in the English language, as it is considered to be the official language, even though, at present there is no supporting legislation that makes it the official language. As alluded to earlier, there is no other factor as powerful as language in maintaining by itself the genuine and lasting distinctiveness of an ethnic group. The interaction with a stranger is mostly premised on the use of English language as shown by respondents. This is mainly in a business like environment because in the daily informal sector any of the indigenous languages can be used depending on the location of the interlocutors. It may only be the interlocutors who know that they are not conversant with the common language in a given area who may seek to introduce a conversation in English language to:

- (i) send a clear signal that they are not conversant with the local language
- (ii) inform the other person that they are in need of some assistance or company.

A total of 45% uses Shona when they meet with strangers and 43% uses English whilst 11% uses Ndebele. This can be attributed to the geographical area, demographic factors and the nature of business one wants to conduct with the strangers. In urban areas mostly with company reception English is used and the reasons advanced mainly are that it is company policy and some feel it is more courteous to use English than any of the indigenous languages. The view that “when one uses English one elevates the customer” is an unfortunate notion as its implications are disastrous to the promotion of indigenous languages. However in the informal sector depending on the location the local language prevails and nobody gives a “hooty”.

#### **4.2.1 Language use in industry**

Question 8 sought to explore the language used in industry and commerce in Zimbabwe. This question revealed that the frequency of the use of the two main

indigenous languages is again based on the area the business or facility is situated geographically. Hence a trend can be traced on the percentages found on the graphs presented. The other influencing factor is race as one respondent indicated that it depends on the 'colour' of the person as this has got a bearing in what language to use. In most cases it is rare to use any of the indigenous languages when greeting or talking to a white person.

In industry and commerce on the other hand the need to be "very formal" is very high hence, employees of any organisation have an inclination to communicating with the customers in English unless and until the clients resort to an indigenous language. For this reason one finds that English has got a high usage in business circles.

#### **4.2.2 Language use in the home.**

Question 9 was meant to find any other language that the respondents could understand and speak apart from their home languages. An interesting trend that emerged is which most of the respondents who are bilingual are from the Mashonaland region as they know English as the other language. Those from the Matabeleland and Midlands are trilingual as they know the two major indigenous languages and English. Commenting on this trend one respondent from the Matabeleland region had this to say "the Shona speaking people expect the Ndebeles to learn Shona, but they don't make any deliberate effort to learn Ndebele". If this is the case it is a disturbing situation as it does not promote unity amongst different ethnic groups and the situation needs to be reviewed. There is an insignificant percentage of respondents who speaks other indigenous and foreign languages other than Shona, Ndebele and English.

The disturbing situation referred to above is being corrected unwittingly by the Government's policy of posting civil servants to various places of the country regardless of where one originally comes from. This has also resulted in inter-marriages and inter-relationships and friendships.

Zimbabwe's education language policy must address this unfortunate scenario by making the two major languages compulsory from Grade One up to tertiary level. The

policy will have an effect of bringing together the Zimbabwean nationals. This feat is not difficult to achieve as has been commented on by Beach (1986:13) "Modern Zimbabwe is unusual, compared with most African States of the same size, in that it has only two main languages, Shona and Ndebele.....Naturally, the people of the nineteenth century could hardly ignore the differences that existed then (between the Shona and Ndebele speakers) but there were mitigating factors. On the one hand, many Shona speakers lived under the Ndebele State in comparative peace and there was quite a lot of inter marriages within the borders of the State". These mitigatory factors need to be taken advantage of to enhance the unity between these two community groupings and promote the use of the two major languages anywhere in Zimbabwe including in official business.

An interesting trend has emerged since the launch of the Zimbabwe National Anthem. Even though it is written in the three main languages it is hardly sung in English but it is very common in both Ndebele and Shona. This is the case even on the National Radio and Television and major/national functions like Independence celebrations. This can also be the starting point as every Zimbabwean is in harmony with this position serve for the white community.

#### **4.2.3 Language use for communication at home**

In question 10 the study sought to find out how frequent respondents used their home languages for communication. The frequency of communication between and amongst employees is very high. Most employees communicate amongst each other using their home languages especially those who are in the same class. This trend changes as one is elevated to managerial position where they then want to represent the company in a "more formal way" and switch to the use of English language in meetings and letters. One hardly finds company letters that are written in an indigenous language save for some Government legal documents that are repeated in the two main indigenous languages.

The use of the home language is an assertion of independence more than the company policy as the policies remained in favour of the foreign languages. This reflects on how the languages have been stigmatised, as has been pointed out by

one respondent in Mutasa (2003:55) “The use of English in such meetings creates the impression that African languages are inferior, they cannot be used for effective communication or at the political level”. Across Africa one finds these attitudes prevailing even in countries where at least indigenous languages are official. The foreign languages still enjoy a high status. For instance in Kenya where Swahili is a national language, the country’s official language is English. Similarly, South Africa has got eleven official languages but English still enjoys a high status. This can be traced to a number of proposals put forward by South African Parliamentarians as indicated by Webb (1998:66). Selected papers from the work of the Language and Literacy Commission of the 10<sup>th</sup> World Congress of Comparative Education Societies emphasised that:-

- (a) The proposal (since abandoned) by the Speaker of Parliament and the leader of the Council of Provinces that English be the main language of Parliamentary reporting.
- (b) The proposal by the portfolio committee for defence that English be the only language of the South African National Defence Force, and that English be the only language of orders, training, general communication, control and co-ordination (February 1998).
- (c) The serious discussion of using only English as the language of records in the courts (February 1998).

These proposals from Government departments have got a serious impact on the usage of language by the common man and woman in the street and in business as they look up to these institutions to lead the nation in matters of civil life. In fact this points to a situation where the eleven official languages position remains on paper and yet in the day to day activities of the Government only one language is in existence. Webb (Ibid) rightly pointed out that “in fact, there are various signs that South Africa may be regressing to where it was before the Apartheid era, and that it is becoming more and more monolingual in its public life.” Of course this scenario is not confined to South Africa only Zimbabwe is in such a situation if not in a worse off situation where the officialness of the English language is only derived from its past



official position in the States of Rhodesia and Zimbabwe-Rhodesia and also through common usage.

If one examines the recruitment policy of the Zimbabwe Republic Police one will notice that English language is a requirement at Ordinary Level as projected by this statement extracted from the Policy Standing Orders Volume 1 Part 3 (Page 85) section 1.0, Appointment to the Force in the Rank of Constable among other requirements, subsection 1.1.7 states that education:

“A minimum of 5 ‘O’ Level passes with Grade C or better or the equivalent thereof in acceptable subjects attained at not more than three sittings of which English language and Mathematics are compulsory”.

This requirement does not necessarily require the applicant to have knowledge of an indigenous language but three other acceptable subjects other than the compulsory ones which can be Commerce, Science, Geography, and History. Other examples of this nature will be cited under 15 and 18 as they are more appropriate.

#### **4.2.4 African languages for instruction, labour and government laws**

Question 11 elicited the answers and reasons for agreeing that African language ought to be used for education instruction, at work and in the government. A total of 77% agree with this statement giving strong arguments why they so agree. A number of responses have been repeated in Chapter 3 and a few of those responses will be discussed. It should be noted that all the responses given by respondents add to the sum total of the percentage of those agreeing and not agreeing with the statement.

A number of respondents indicated that because the legal system in Zimbabwe is based on the Roman-Dutch laws and English laws which are all drafted and made in the English language. This creates a perception that indigenous languages are inadequate for laws. These laws are premised on the social, cultural norms and values of the English societies and social systems which are at variance with the African systems. For instance in the African society polygamous marriages used not to be an issue during the pre-colonial periods. With the advent of the church, monogamous marriages were encouraged, whilst polygamous marriages were

viewed as evil. This then changed the complexion of the African societies. African languages have not been developed to international standards hence they are not adequate in terms of vocabulary and diction when the law is interpreted. One respondent indicated that, “there are too many of the languages (indigenous) such that they cannot all be accommodated at learning institutions” hence it will be difficult to come up with laws in each and every indigenous language. The issues of globalisation, international interaction and relationships have also been advanced as a factor, since nations have to trade and be protected, even though the question was referring to local labour laws and particular Government laws. It has been also observed that a lot of specialised terms have to be created to ensure that the same meaning and intention of the law is achieved regardless of which language is used. These and other arguments form the basis on which those who agree with the statement responded the way they did. The question also provoked responses in which respondents disagreed with the idea that African languages should be used for the three functions outlined above.

A total of 23% of the respondents do not agree with the statement. Some of the respondents felt that the languages are adequate except that these languages are looked down upon. Others argued that the languages are adequate and that it is only that Africans have taken their language to be inferior to European languages. True these languages have been looked down upon and yet societies have been having since time immemorial ways and means of dealing with social evils and transgressions using their own languages. The issues covered by the Laws in English are discussed and experienced by indigenous communities on a daily basis as they use their own languages and share a common understanding of their culture. For instance one respondent said “I don’t agree because African languages have the capacity to communicate just like English”.

Some respondents were arguing that it is difficult to translate the laws into indigenous languages whereas others argued that if we have got translated versions of the Bible into local languages it must therefore be possible to translate the laws into these indigenous languages. Other languages like Chinese, Japanese, Mandarin and Spanish have just had a fair share in the development of their nation and citizens

because of their use, similarly African communities could benefit largely through the use of their languages.

The issue of officialising indigenous languages kept on cropping up as respondents see it as another way of promoting the use and development of these languages, an advantage that is enjoyed by foreign languages over indigenous languages. The colonial aspect is one such factor that has influenced the inadequacy of these local languages as it sought to promote the interest of the dominating group. Commenting on the status of mother- tongue education in South Africa, De Wet and Niemann (1998:87) had this to say, “The main aims of the Ministry of Education’s policy for language in education are to promote full participation in society and the economy through equitable and meaningful access to education to pursue the language policy most supportive of general conceptual growth amongst learners, and hence to establish additive multilingualism as an approach to language in education, to promote and develop all the official languages. This in essence means all the subjects are to be learnt in the languages that can be best understood by the learners”. The inadequacy of indigenous languages in the domains referred to above stems from the training that the legislator and the juries receive when they are learning the laws as one respondent rightly pointed out. “The mode of communication in most Schools, Colleges, Universities and organisations is English”. (Selected papers from the work of the Language and Literacy Commission 1998).

#### **4.2.5 The Language Policy of Zimbabwe**

A total of 47% responded as if they know the language policy of Zimbabwe and 53% do not know the language policy of their own country. The interesting aspect of this question is that many respondents think they know the language policy and yet the official position of the Zimbabwe Government is not declared in the Zimbabwean constitution which is the supreme law of the land. It is in statutory bodies that one finds such declared position that English is the medium of Communication. Yet this has been so with the previous Governments as their constitution were very clear about it, but not with the present Government. The confusing aspect is, whether it should continue to be the official language, by common usage, or it has to be legislated alongside the two main indigenous languages, Shona and Ndebele, that

have assumed National language status. This follows a position taken by the Speaker of Parliament in the House of Assembly Standing Orders (2005:110) section 197 where it states:-

The speaker may, if he or she considers it to be necessary or desirable for the convenience of any member, permit debates or other proceedings in the House to be conducted in Shona or Ndebele as well as in English, in which case he or she will ensure that adequate provision is made for the interpretation of any language so used into the other two languages.

53% of the respondents who said 'No' are those from other sectors which are mostly not Government. This may be owing to the fact that at times they transact or do their business in their local languages. The issue of the language policy of Zimbabwe is a dormant and a confusing one because there is no legal document that defines the status of the three main languages, yet the languages seem to enjoy the status of national languages in the case of Shona and Ndebele and official in the case of English. All these languages are taught up to University level, Shona and Ndebele are also viewed as regional lingua franca.

This aspect has been highlighted in the Harare Declaration of 1998 by the National Language Policy Advisory Panel chaired by Dr Herbert Chimhundu of the University of Zimbabwe, which said that "To that extent, they have both Shona and Ndebele acquired a national character and are now generally referred to as national languages, which is not correct because, both functionally and officially, they do not actually enjoy such status. In actual fact, Ndebele and Shona are still very much marginalised by comparison to English, which is well established as the national official language" (Language Policy Panel, 1998: 18).

These three languages have written literature that is readily available for use in schools and by the general public, yet their status is only assumed. While English enjoys the status of the official language there is no supporting legislation as rightly pointed out by the language advisory panel that "That is no piece of legislation that anyone can actually use as the defining instrument for status and use of Zimbabwe's three main languages. It would appear that, since the days of British rule, convention has entrenched English as the official language while numbers of speakers have

given Shona and Ndebele a national character,” (Language Policy Panel 18). It is through common usage that these languages have acquired this assumed status.

One may assume that the position of English is enhanced from the three pieces of legislation relating to the judiciary system of Zimbabwe in which the English language has been declared as the language of proceedings and records. These are the Magistrate court Act Chapter 7:10 section 5 (2) which deals with the nature of the court and proceedings subsection (1) states that “Every court shall be a court of record”, and subsection (2) provides that subject to this Act and except as provided in any other Law:

- a. The proceedings in all cases shall be in English language and shall be carried on in open court: - provided that, in any matter to be determined according to customary law, the proceedings may be conducted in any other language agreed upon by the parties and the presiding Magistrate.
- b. The records of the proceedings of the court shall be kept in the English language.”

This attitude by the courts then puts the English language on high ground as opposed to any indigenous languages. This position disregarded that the majority of persons seeking justice are the indigenous persons of Zimbabwe who may not be literate in the language that the proceedings are being conducted. Similarly the High Court Act Chapter 7: 06, section 49, states that “save as is otherwise provided in rules of court or in any other enactment, all proceedings in the high court shall be carried on in open court and the pleadings and proceedings thereof shall be in the English language. This goes as well with the provisions of the Supreme Court Act Chapter 7:13 section 31.

The sum total of these pieces of legislation maintains an implied position that English language is the official language and yet it is not a declared position by any other enactment.

#### **4.2.6 Language Equity**

With regard to language equity, 45% of the respondents advanced several factors that they think, if put into practice they will enable a status quo, where language equity is achievable. In light of the conventions that advocate language rights, in which every language is afforded an opportunity to be used, there is hope for language equity to be achieved. One respondent indicated that “It is feasible by more application in the day to day performance of duties, lets say, devising a method or indicate that strictly a certain language under certain circumstances be applied” for instance to say all business transaction in shops must be conducted in the local language or all court proceedings will be in indigenous languages and then translated into English. There has been an outcry by most respondents to officialise the indigenous languages in Zimbabwe so as to achieve this feat. For example, these three submissions point to the need to officialise the indigenous languages.

Just like many of the responses tabulated in Chapter 3, the aspect of making indigenous languages official has been advocated for in many countries in Africa and some other countries like South Africa, Somalia, Tanzania and Kenya have heeded that call and are now grappling with problems of having these languages to occupy positions of a higher notch as opposed to some countries that have not yet pronounced their policy positions with regards to indigenous languages.

In response to a similar question of whether equity in language use is achievable, some respondents also focussed on the need to make the languages official, Mutasa (2003) quotes some respondents as saying “The Government should lead by example in its departments, Government policies, rules and laws should be all in official languages. This was referring to all the eleven official languages in South Africa.

There are other factors like, resources, training of teachers, the role of media in publishing and advocating for a wide use of indigenous languages which were proffered.

The reasons and views for the choice of “No”

Out of all the respondents, 55% indicated that there are many indigenous languages associated to particular communities and as a result language equity is not possible to achieve. In raising this aspect the respondents could not envisage a situation where all the languages can be captured, translated and used for a single subject matter.

Bamgbose (1999:1) asserts that “whether a language policy is explicitly stated or not, its operation inevitably has implications for all citizens hence, the recognition of a language as an official language implies that this language has to be used for all transactions... The consequence of this is that two classes of citizens are immediately created, the class of the advantaged, and therefore, included and the class of the disadvantaged and therefore excluded”. This exclusion results in inequity of the language use. The promotion of certain languages is enhanced whilst for others it is suppressed. Constraints of material resources to use in the promotion of “minority” languages have had a big bearing on the underdevelopment of such languages. This coupled with the attitude of various speakers towards these different languages creates conducive environments of inequity.

The media in most African countries have not helped the situation either as the halo effects of degrading indigenous languages lingers in the minds of media practitioners. For instance, one media practitioner respondent has this to say in relation to indigenous languages as compared to the English language... “English is richer in terms of research, for example, what is lymphogranuloma venereum in Shona, current reference books in our libraries are in English and cannot be translated over night hence English is most ideal.” With such an attitude toward, indigenous languages one cannot really expect the Broadcaster to fully apply himself to the promotion of these languages. The condition he referred to is discussed in a layman's language which can be adopted for use and promote a clear understanding of the condition.

It is also the competition that is experienced by these languages that really makes it difficult to achieve equity in the language use as has been pointed out by one respondent who noted that, “currently with globalisation dominant languages like English are gaining more power in usage as a way of communication and access to

information. They already enjoy a status as a language of communication and it's expensive to have Shona website which requires learning the language". Various views have been expressed and the researcher has tried to capture most of these views in Chapter 3.

#### **4.2.7 Language of student instruction**

The aspect of globalization has been a major factor in choosing the language that respondents wanted their children to be taught in. 56% of the respondents want their children to be taught in English because "it is internationally used as a medium of communication and it offers wider opportunities for success," according to their view points. The English language is used widely in literature, the internet and other forms of media so much that it is the "de facto official" language of all former British colonies hence the strong biases towards it.

38% of the respondents, who advocated indigenous languages, did it more for political reasons and as advocacy in the use of indigenous languages as this mainly comes from researchers and linguists. The notion that indigenous languages can best transfer or communicate concepts to pupils did not get much support from the teaching fraternity as most of them preferred the English language.

An interesting situation came up from some respondents who advocated the use of all the three major languages that were cited in the Questionnaire and their major reason was to foster a multilingual society. This approach would enhance greater communication as it has the capacity to accommodate a greater percentage of the Zimbabwean societies in national issues. According to Bloch and Mahlalela (1998:24) as quoted by Mutasa (2004:34) "individual multilingualism is of paramount importance to children for ...children who use more than one language are often better able to make comparisons, predictions and modify their ideas", in other words he was saying, through acquiring their (another) language one understands their circumstances thus individual multilingualism broadens one's world view, Mutasa (2004:35). "A multilingual society discourages separate developments as it captures a wider scope of concepts as they are perceived by various speech communities".



This notion is a positive one as it encourages the officialization and promotion of the indigenous languages.

Zimbabwe can take advantage of its language situation to promote the usage of the two major languages without any fear of reprisal from speakers of minority languages. This was asserted by the National language Policy Advisory Panel (1998:2) which indicated that “Zimbabwe is a multilingual country, but the language situation in the country is relatively quite simple because two of its languages Shona and Ndebele, are clearly dominant in their respective areas.” This situation is quite conducive as there has been acceptance of these languages being used alongside English language which has assumed the official status through acts of previous governments and common usage. These languages are believed to be an amalgam of various dialects which then strengthens their acceptability as each language community feels they have imputed in the formation of the major language.

#### **4.2.8 The status of English and indigenous languages in Zimbabwe**

This question has literally brought to the fore a fist fight kind of responses from those who agreed to the notion and those who disagreed from a wider cross section of the society. 69% of the respondents who supported the statement cited its wide use as a medium of communication, a medium of instruction and its ability to enhance one's social standing. Locally and internationally, it was also related to the superior positions occupied by the colonizers during the colonial periods and the standards set in education, industry and all systems of Governance.

Whilst this appeared to be the case some of the respondents who agreed to its supremacy noted that it was not out of choice that they agreed but it was because of forced circumstances and colonial residuals that they find themselves in and still regarding English as superior to indigenous languages. For instance, one respondent had this to say:

“People are forced to learn English because we were colonized by Britain. Whenever we look for employment they ask us about our ability to communicate in English because government systems are always in English”.

Such views are a pointer to the stand point of the respondents. If they are in a situation, where they have an option to choose from, they may think other wise. There are more of these pointers as indicated in Chapter 3.

31% of those who disagreed with the statement blame colonialism as a factor that has brought about the dominance of English over the indigenous languages. They assert that “no language is superior to the other as indigenous languages have the capacity to communicate just like English”. One respondent noted that “As a linguist I know better! There is no superior language than any other. It is extra linguistic factors that have nothing to do with language that make people think that one language is superior to the other”. It is a foreign language which we must not take care of”. Such responses reveal the combative moods that the respondents were in and reveal how they have been denied a chance to contribute to the making of a language policy in Zimbabwe.

In a similar survey carried out by Mutasa (2003) in South Africa, this question raised some emotions and exposed how the apartheid colonial Government has trampled upon the confidence of the peoples in their own languages. As Kamwendo (1999:229) puts it, “English is synonymous with sound education whilst education through African languages is given second class rating” (Kamwendo in Mutasa (2004:120). He further stated that “It is generally assumed that English is inherently superior and better suited for education. “Conversely, African languages are considered inferior and less suited for education”, (Mutasa *ibid*).

Discussing language and national integration Bamgbose (1991:13) had this to say about language superiority, “It is not language by itself that matters, but the symbolism attached to it”. Therefore, those who are arguing that the extra linguistic factors are responsible for the status a language finds itself in are correct. This maybe reflected in the language policies a government may adopt and the practical usage of such a language. It is also important to note that those who opposed English’s superiority were viewing it as a constraint as noted by one of the respondents. “70% of the people live in rural areas where English is hardly spoken. Even in the high density areas it is not considered superior”. In high density suburbs one actually finds that street lingo prevails as opposed to the formal English

language. This view also exposes the class struggles in independent states as those who moved to the low density suburbs try to adopt English values, distancing themselves from those who remained in the Ghettos.

Commenting on language, Bamgbose (1991:16) quoted Isay (1977:192) who asserts that “language is a nation’s most obvious and most important attribute”, but this seems to be negated by those African Governments that do not recognise the importance of their own indigenous languages preferring a foreign language as their medium of day to day activities in all facets of life by officialising them ahead of their own indigenous languages.

Whilst Zimbabwe’s Parliament has recognized and accepted the use of Shona and Ndebele in the House of Assembly or Parliamentary debates there is no legislation that goes with this position. This view has a tendency of stigmatizing the language as it is considered inferior since the contribution will be translated into English for records purposes.

#### **4.2.9 The Language of instruction in African Languages for: Literature, Mathematics, Science, Geography, History, Agriculture, Medicine, and Nursing in Zimbabwe.**

The three main languages in Zimbabwe were preferred by the respondents with a provision for any other languages that may be suggested by respondents. 67% of the respondents chose English as a medium of instruction and the main reasons for their choice of English language was based on the views, that most text books, literature and reading materials are mainly available in the English language, that English is easy to understand and to communicate in and that it is the “official” language in Zimbabwe. The universality of English in both the material subjects and Geographical boundaries has given the English language an advantage over other languages. English is also well developed and covers a broad spectrum of terms in the science and medical field much that it takes less time to impart the knowledge to students as opposed to other languages.

The other reason for the choice of English language was the fact that it will require a lot of resources to have all the relevant materials translated into indigenous languages. Some respondents have pointed out that. It will take long to try to translate the concept involved into vernacular language. It is universal and all inclusive. All the knowledge available to the world, literature, scientific research and what have you is in English. The transfer of knowledge can best be done in this language using any form of media. Such views buttress the notion that English language is an international language and can be easily accessed, despite the fact that there are other languages like Chinese, Japanese, Spanish and French that have made it in all these subjects that are referred to above. Those other languages have actually claimed a stake in world technology and have aided countries like China, Japan and France prosper. These views expose the lack of political will by African governments to have their indigenous languages prosper.

16% of the respondents chose Shona citing the use of this language in everyday life amongst the Shona-speaking communities. Its easily understood as long as we have words and terms to explain these subjects in our own languages for example Chinese teach everything in Chinese, do their experiments in Chinese”. They argue that with Government’s total commitment, it is possible to achieve the status of having to teach these subjects in Shona. Whilst 13% choose Ndebele citing that it enhances their language prowess and maintains their cultural identity.

Some respondents preferred a situation where all the three languages are used. “Combining the languages will create a link between the graduands and the communities they work in and better qualified professionals will be produced”.

Whilst it has not been officialised, in the majority of cases, code switching code mixing and language shift is being used in schools and tertiary institutions.

#### **4.2.10 The language of national budget, monetary policy and state of the nation address in Zimbabwe.**

38% of the respondents preferred a situation where all the three languages are used. The reason advanced is that, “Because it’s a national item which affects the whole

nation despite people's levels of education or area of settlement". It's a national issue and everybody should understand and contribute to the development of the nation with ease. One needs to be comfortable in his own language". In other words what the respondents are saying is that everyone must have the benefit of understanding national issues as explained in their own languages. Politicians in Zimbabwe address mass rallies mainly in indigenous languages so as to win the hearts and minds of their audience, hence the need to use the best tool to access the people. The use of all the languages will be beneficial to the nation if the issues are well articulated as this has a potential of influencing a national cohesion in matters of economic, social and political development.

Be that as it may there are those who always think English is the best mode of communicating such national issues, whose attitude towards English cannot be easily swayed to realise the values of other languages in national development. 37% of the respondents opted for English citing that:

- Easy to interpret, vocabulary is not limited.
- The official language.
- English is user friendly.
- Figures are very difficult to be translated to African languages.
- This is purely an English concept that should be treated as such.

This type of thinking if adopted by people responsible for making policy will be disastrous in African governments as it will take time to have people believe that indigenous languages can be as good as foreign languages if not better in articulating national issues. A strong colonial influence is always exhibited in most of the respondents who preferred English as opposed to indigenous languages. The fact that English language is the language of government business in Zimbabwe has had a strong influence on the way of thinking of our respondents as pointed out by this statement from Kamwendo (1999:229) "English is synonymous with sound education". A mere 15% and 9% chose Shona and Ndebele respectively. This has got a negative connotation to our indigenous languages but the reasons referred for the reasons to choose all are more plausible.

#### 4.2.11 Advantages of competence in English language

There are reasons why some of the respondents chose “Yes”. The English language still dominates the percentages of respondents. The English language has largely enjoyed high status and the position it was left at by colonial Governments in Zimbabwe. Despite the fact that there is no current supporting legislation that promotes the use of English as an official language, its continued use has helped maintain this position. A total of 90% of those respondents who agreed, as compared to 10% who did not remove the notion that our language battles are fought in English giving it an upper hand in the battle of controlling human lives.

English language is a compulsory requirement for recruitment into jobs, colleges and tertiary institutions. This aspect has given an advantage to the English language over the two main languages, Shona and Ndebele. Communicating in English has apparently secured a sound position in both the elite and the middle class in Zimbabwe and it has become a major factor observed by respondents who choose “**Yes**” and “**No**.”

But in making these other languages official does it necessarily bring the indigenous languages at par with English? This is not the case. For instance, in South Africa eleven languages have been made official and nine are indigenous but they trail way behind the English language. In fact there has been some advocating that English be the only language used in the South African Parliament as quoted earlier on, in this chapter.

The prominence from which the English language derives its command is from its use as language for wider communication globally, the abundance of literature material and its use on the internet.

Reasons for choosing “**No**”

10% of the respondents chose “No” not because they disagree with the statement but owing to the fact that they have placed the advantage to someone else who is not necessarily themselves. For instance, consider the following views, “It is not to my

advantage only but to the nation at large". "It benefits every one even the country at large when carrying out duties". If you are working, you might be nominated to present a speech anywhere and the credit will also be given to your company or organisation for your cooperation.

The attribute displayed by respondents to the question is that of functionality and convenience not that they have anything against the indigenous languages.

This is not a plausible position as it undermines the use and promotion of indigenous languages. This also reflects how people have been conditioned to think that anything English is superior. There is need for a strong will and determination by Government to implement the aims, objectives and principles of the O.A.U. which states, inter alia:

- To ensure that all languages within the boundaries of member states are recognised and accepted as a source of mutual enrichment.
- To liberate the African languages from undue reliance on the utilisation of non-indigenous languages as the dominant official languages of the state in favour of ...indigenous African languages.
- To ensure that African languages, by appropriate legal provisions and practical promotions, assume their rightful role as the means of each member state.
- To encourage the increased use of African languages as vehicles of instructions at all educational levels (Organisation of African Unity, 1986).

#### **4.2.12 Official languages in Zimbabwe**

The majority of respondents indicated that there are three official languages. This is not the case as currently Zimbabwe has got no legislation that affords any of the languages spoken in Zimbabwe the status of being the official language. It is only through common usage and a colonial history that has given English an official status owing to its dominance, and Shona and Ndebele the national status. While discussing the language status and use the National Language Advisory Panel made the submission that "The national and/or official status of Shona and Ndebele is largely theoretical, as very little, if anything has officially been done so far to develop

and promote them and to diversify their functions. Almost two decades after independence, English continues to dominate, not only as the language of Business, Administration, Politics and the Media, but also as the language of instruction in the whole education system at primary, secondary and tertiary levels ,while African languages continue to be downgraded in the schools and vernacularised outside in the wider community”. This status quo has been accepted largely by the Zimbabwean community as there is very little debate on the language policy in the political circles and business in general.

Discussing the language status Hachipola (1998:4) in his concluding remarks tried to justify the official position of Shona and Ndebele by saying “Shona and Ndebele are the two African languages in this country which have been given official status”, but he does not cite the enabling legislation except assuming that because the two languages may be used in Parliament and can be studied from Grade One up to University level. The use of languages in Parliament is more of a political reason than policy, as it still bares the hallmark of inferiority once a member uses it to contribute to Parliamentary debates, whose laws are then made in English.

In the field of education the three languages are described as the three main languages of Zimbabwe and not the official or national languages, an aspect which leads to a further confusion. In the language policy and education policy that is where mostly the ideology of a people is transmitted to the younger generation, hence the dominance of one language leads to the adoption of the cultural values and ideologies of a certain ethnic group. English is not a neutral language.

As such, the cultural values and ideologies of the dominant language especially if the language is not Bantu is detrimental to the development of indigenous languages. It is therefore imperative for governments to declare indigenous languages as official to promote usage, research and development of both the language and the nation state.



## **4.3 INTERVIEWS**

### **4.3.1 Interviewee One (Receptionist in a manufacturing industry)**

The interview was carried over the phone following a phone call by the researcher. The interviewee was asked why he answered the call in English and the response was, “I deal with many customers from various background” and the assumption was the caller was not a speaker of any of the indigenous language particularly Shona as the call was made to a company based in Harare where the predominant indigenous language is Shona.

### **4.3.2 Interviewee Two (Receptionist at a Motel)**

The respondent was asked the same question as interviewee one. The interviewee said “it was company policy that all phone calls must be answered in English”. This was because of a diverse of their clientele and would not know whether the caller understands any indigenous language. They are in a hospitality industry and they must be able to serve their various customers in a standard way. She went on to say she might loose her job if she was to use any of the indigenous languages unless the caller switches to the indigenous language. In other words in the hospitality industry the use of English is more courteous and it places the client at a higher status. “It is more hospitable”.

### **4.3.3 Interviewee Three (Police Officer)**

The same question was posed to the Police Officer who indicated that it is actually their organisational standard procedure to answer any call within a given number of rings and in English, starting by greeting the caller and identifying the name of the police institution. This procedure is followed irrespective of the location of the police station, whether it is in the middle of the rural area or of a metropolitan city. An examination of the Police Standards Manual confirmed the response by the interviewee.

#### **4.3.4 Interviewee Four (A high School Student)**

The interviewee approached the question of the use of English language as a necessity when one is dealing with various aspects of life. The interviewee indicated that politically if the issue is international then English would be ideal as a language of uniting the warring parties. It has a potential of being used as a common denominator when communicating issues. However the interviewee was of the view that indigenous languages should be used amongst the different cultural groups in a country to foster a sense of national pride. "To maintain cultural values and norms; it is also good and a sign of respect to elders to communicate with them in the indigenous language". The interviewee indicated that cultural ceremonies, national events should be conducted in indigenous languages to accommodate and express the humanness (ubuntu) of the indigenous people

#### **4.3.5 Interviewee Five (A victim friendly coordinator in Mutare)**

On being asked about the use of English, the interviewee said it was good to use English as a medium of communication as English is taught in all schools in Zimbabwe. It then breaks the language barriers that may be experienced by people of different ethnic groups. As English is widely used it is easy to learn and can spread amongst communities easily. Unfortunately the interviewee limited his response to urban dwellers forgetting that communication takes place on a daily basis amongst the rural folks. He indicated that when attending to victims, it will be situational and would use the best language for the job to facilitate communication. However he indicated his handicap in the use of other indigenous languages hence resorting to English language as an alternative. In his own words "the background of the victim determines the language" a statement contradicted by his admission of this handicap.

#### **4.3.6 Interviewee Six (A legal Practitioner)**

On being asked where the English language derives its justifications to enjoy the official status in Zimbabwe, the interviewee noted that the supreme law of Zimbabwe which is the constitution does not provide for that. However he cited that it maybe because of common usage and the provisions of the Judiciary Acts namely the

Magistrate Court Act Chapter 7:10, the High Court Act Chapter 7:06 and the Supreme Court Act Chapter 7:13 whose relevant sections are quoted elsewhere in this Chapter. These Acts impliedly give the English language the high status that it enjoys and the official status as it is the language of proceedings and records in the judicial system of Zimbabwe. The problem is that the Acts do not expressly afford the English language that status and yet through practice and common usage it is viewed as such. Another practitioner asked to comment said it was a “blind corner” and it needs a further research.

#### **4.3.7 Interviewee Seven (An Economist)**

On being asked his views on the use of English in economic aspects, the interviewee was excited about the area of study as he indicated that it had a lot of intricacies and implications on the lives of the people of a given nation. He highlighted that the people’s culture is dying because of being conditioned to speak in English. This he said because the language that is used to link the culture is dying hence the death of culture. In the economic front he had this to say “my thinking is that language has got so much to do with in the welfare and wealth of an individual”. This is so because individuals define their wealth and welfare in their own terms. For instance in Shona there are sayings like “*Chisi chako hachikungirwi hata*”. Literally translated, this statement means that one can not prepare a carrying aid for what is not yours. Giving a Zimbabwean scenario, he said “we cannot leave on aid money, because if the aid is removed we find ourselves with nothing to carry”. There are many of these idioms that can be used to explain these scenarios in indigenous languages for which we can premise our economic and social development. It is therefore necessary that we start to revisit some of these sayings to enhance both our languages and our well being.

#### **4.3.8 Interviewee Eight (Education Officer)**

Interviewee number eight is stationed at the Ministry of Education Head Office and is involved in policy planning. The interviewee was asked to explain the rationale of having English language as a medium of instruction from Grade Four up to University level. In his explanation he advanced the following reasons as the basis why English

is treated as such. "English is a common language that can be easily understood by everyone be he/she Ndebele, Shona, Venda or of any race who attends schooling in Zimbabwe". "It caters for everyone as opposed to the indigenous languages". "It has got deep roots in Zimbabwe owing to colonialism". The education Officer's attitude towards indigenous languages is patronizing and misleading, considering that he refers to English as a language with deep roots in Zimbabwe disregarding the languages that were there during the pre-colonial period. It is like the belief that David Livingstone discovered Victoria Falls and yet there were Tonga people in the Zambezi basin who already had a name for the Victoria Falls.

He went on to say it is an international language and it's widely used in Parliament. He was of the notion that it was the official language as provided for by the constitution and when he was told by the researcher that the constitution does not provide for that he expressed surprise and yet he is involved in policy planning.

However he noted that our scholars (Zimbabwean) were taught in English and no-one has dared to produce textbooks in Mathematics, Science in any indigenous language. There is a challenge in that not much is being done to translate or write text books or learning materials in Shona, Ndebele or any other indigenous language. As the Ministry of Education he indicated that there is an Education Policy document which states that Shona and Ndebele to be taught in all the provinces in the country. However this has not yet been practised owing to logistical constraints. There has not been sufficient willpower to implement this language policy in Zimbabwe.

#### **4.3.9 Interviewee Nine (Curriculum Development Unit)**

Interviewee was excited by the discussion held with the researcher. He pointed out that currently associations for minority languages are advocating for the recognition of these languages and that they are developed. An interesting aspect that came out of the discussion was that syllabus for these languages were being drafted. The major handicaps were going to be the legal instruments and text books that would support the endeavours.

He also expressed concern about the lukewarm approach by the parent Ministry to the issue of indigenous languages. In the absence of some legal instrument that compels the authorities to act on the promotion of indigenous languages the struggle remains an uphill task.

#### **4.3.10 Interviewee Ten (Banker)**

The interviewee was reluctant to give out information about the company policy. However he mentioned that it is not a hard and fast rule that English must be used when answering a telephone call or attending to customers. The response is situational in that if a customer uses Shona or Ndebele on the telephone then you also respond in that language as it maybe an indication that he does not know the other languages. If the banker does not know the language used he/she may ask if any other language of compromise can be used, especially English. This scenario is preferable in a multilingual society as it will be the issue of the best language to be used for communication.

#### **4.4 CONCLUSION**

The issue of language remains an outstanding subject which the government of Zimbabwe has to come up with a strong policy position. As has been shown by the response from various respondents scattered around the country, there are glaring short comings that the Government and the Ministry of Education must address as a matter of urgency. Whilst some respondents mainly from the high echelons of Zimbabwean society would prefer a situation where their children are taught in English there are strong calls from others to preserve our indigenous languages and culture. There is also a serious regional slant in responses preferring the use of either Shona or Ndebele depending on the geographical location other respondents that is to say whether he/she is in the Matabeleland or Mashonaland. The English language has been viewed as the official language by most respondents despite the fact that there is no official policy to that effect save for some individual pieces of legislation governing the conduct of recruitment of personnel and their environment.

The heterogeneous nature of the country provides a good environment for the development of indigenous languages as words can be borrowed adapted and used to effectively communicate. As has been repeatedly stated the enactment will go a long way to solving the problem of language development. There is need for media campaigns in order to conscientise the general populace about the diversity of our languages and the benefits that derive from such a situation. The media campaigns should also focus on the promotion of these indigenous languages. There is a bright future for indigenous languages given enough thoughts and material resources to embark on such an exercise. Chapter 5 discusses the requisite strategies for language planning and language policy in Zimbabwe and the chapter will also suggest recommendations for future research on language planning and language policy for Zimbabwe in particular and for Africa in general based on the findings of the study.

## **CHAPTER 5**

### **DISCUSSION OF IMPLEMENTATION STRATEGIES AND RECOMMENDATIONS**

#### **5.1 INTRODUCTION**

This chapter discusses the strategies that can be adopted in order to implement the language planning policies explored in this study. The chapter then provides and suggests some recommendations that language planners can use or adopt in order to foreground the importance of African languages in learning, teaching, assessment, and communication in Zimbabwe in particular and Africa in general. Serious thought must be given to the language question by African governments. Prah (2000:36) exposes this position as was taken by the Apartheid government in South Africa, when he noted that, “The ascending of Afrikaanderdom through the National Party in 1948 prepared the ground for the institution of Afrikaans as the language of state power and the emergence of a more self-conscious assertion of quality to English, in theory and practice. The ideology of rule, defined as Apartheid or “separateness”, a sociological caste system, was directed at ensuring that Basskap remains in the hands of an Afrikaner elite controlled by the secrete society of “Sworn brotherhood”, Broederbond, which will guard, protect and develop White economic, social and cultural interests, while dividing and ruling the majority African people.

#### **5.2 LANGUAGE PLANNING: LESSONS FOR POSTCOLONIAL AFRICAN GOVERNMENTS**

Postcolonial African governments can learn from the experience of the Afrikaner government and then the post-independence African governments should resource their own African languages. If the Afrikaner government developed Afrikaans through their will to want to dominate black people, African governments can develop their African languages using political will power to want to create something new in the processes of extending political democracies into language democracies where African languages are accorded both official and national status.

It is from the understanding that language is the repository of cultural values of any speech community that African governments can work tirelessly to promote African languages. This, the African governments, can achieve by crafting educational policies that should ensure that their indigenous languages enjoyed equal status were language planning is concerned. This factor is supported by an observation by Prah (2000:27) in which he noted that, “colonialism imposed a totally different approach to the use of language in African education and the conduct of official affairs. Its object was to replace the sovereignty of the mother tongue, the African language in question with the language of colonial power”. The language policies of African governments should therefore be a serious attempt to reverse the colonial imposition of language and the Western cultures on African people.

### **5.2.1 Language Planning and socio-economic development in Africa**

Language planning plays a pivotal role in defining the belief of a speech community, the world viewpoint of that community, and the behaviour of that speech community within its environment. Like the common usage of English in the business circles, the two main indigenous languages in Zimbabwe, that is, Shona and Ndebele should in fact enjoy a far bigger share of their use in various aspects of life than is the case today. In places of work employees converse amongst themselves mostly in any of the indigenous languages that is common in that geographical area. In the media, radio stations should dedicate most of their airtime to the broadcast of programmes in indigenous languages. This would be a good development towards the marketing of these languages in a country of diverse communities like Zimbabwe.

In the political field, political leaders, and social commentators can also use indigenous languages to explain matters of political concerns. This development should happen at political rallies or gatherings and also during national events such as the Heroes holiday celebrations, and the Independence Day celebrations. In the music industry, more music should continue being composed in indigenous languages and on joint shows where Ndebele, Kalanga and Shona songs are being sung. National music galas are being held and most of the songs are in indigenous languages, be they Gospel, Rhumba or Traditional. The armed forces are also participating in the promotion of indigenous languages through their performance of



the national anthems in the two major languages that is Shona and Ndebele and normally these performances are broadcast on national television and radio stations.

### **5.2.2 Rethinking theories of language planning and policy formulation in Africa**

The formulation and implementation of language policy is never an easy task especially where the intention is to replace a foreign official language such as English. However, English as a language has entrenched its tentacles in various facets of modern day's development and its advantage is that not many dialects of English are discussed as may be found in many bilingual or multilingual societies. Therefore, in Africa the focus of debates in language planning have moved away from the 'romantic' or idealistic notion of desiring to banish English language. Rather, the emphasis has moved towards making sure that indigenous languages are accorded official and national status and that their development is given priority in terms of financial resourcing, training of language planners and creating data base for the languages. These good observations can strengthen the need to consider indigenous languages as media of instruction in schools or in the education system. This argument can be used by African governments to advance the cause of indigenisation or indigenising the medium of instruction.

### **5.2.3 Language planning and language policy in international perspectives**

However, there is also an equally competing line of argument which is that the need for English, in international trade and commerce and hospitality industries such as tourism, a means that English, can remain crucial for establishing and sustaining solid business links with commercial enterprises. Therefore, a multilingual situation calls for careful planning on both language issues such as the mother tongue and in other 'foreign' language in a given society.

For example, the introduction of Chinese languages in some schools in Hong Kong was received as a form of indigenisation by parents, school authorities and students who felt that they were being relegated to a second-class citizenship status since the exercise was not across the board. There is a need to adequately market the idea of

using indigenous languages before elevating them to the official language status. This will build enough confidence amongst communities.

Countries like Zimbabwe can use the advantage of the high literacy rate and the high level of political consciousness by ordinary citizens to advance political will in the use of indigenous languages. The acceptance by the African Union to promote indigenous languages can be exploited as a motivating factor. With adequate marketing of this position, indigenous people of Africa may not then see their languages as inferior. A well thought out plan promoting the inclusion of indigenous languages will result in a country that would enjoy linguistic multilingualism.

Discussing approaches to Advertising Discourse, Bhatia and Ritchie, (2006:517) noted the response of one sales person in English who was asked why he advertised his product half in Spanish and half in English in which he said “I would sell only half, if I did not use English”. This shows how language can be a decisive factor in the disposal of merchandise hence the need to also brand our products in indigenous languages so that it can also be spread. In Zimbabwe a few goods have actually been popular in their indigenous languages and have been sold beyond Zimbabwe’s borders. These are *chimombe* (a milk sachet) seed maize commonly referred to by the indigenous names of the animals found on the packages.

In formulating language policies African governments have to come up with certain theories, models and approaches that suit their own environments. Adopting a philosophy, that was used by the Chinese during their technological development of copying the already existing models, studying them to perfect them and then excel will not be a bad idea if we are to see indigenous languages in Africa prosper its not a new phenomena after all. Chinese books and articles have been written in various indigenous languages and later translated to other languages to cater for speakers of other languages other than into the source language. A revisit to the country’s legislation will be of paramount importance if governments are to achieve their goals of using indigenous languages as official languages. In the areas of trade it may also be a good idea that all raw materials exported to other countries must bear at least one indigenous name that may be popularized. From this discussion of the strategies

of implementing language planning in Zimbabwe a number of recommendations can be made.

#### **5.2.4 Primary Recommendations**

This section proposes recommendation for future studies in language planning, policy formulation and implementation, not only for the Zimbabwe case study, but also for the rest of Africa. It is hoped that the lessons derived from the Zimbabwe case study in language planning can be generalized so that the African countries can avoid the pitfalls or shortcoming in language planning policies that have been experienced in Zimbabwe.

The study recommendations that African governments should,

1. Pronounce indigenous languages as official. This will trigger an interest among various community groups to work toward the promotion and enhancement of the indigenous languages. Pronouncing indigenous language as official will also help in the promotion of researches carried and establishing on how best indigenous languages can function in various areas of the socio-economic and political lives of nation and groups.
2. African governments must develop and provide a clear legal executive, legislative, or judicial status the African languages and this should be clearly stated in the country's constitution to avoid ambiguity.
3. The government of Zimbabwe must vigorously enforce that African languages be used in formal business just like English and that all the languages in the country should enjoy the equal status as national and official.
4. Government, together with multilateral stakeholders should invest financial resources to enable the standardization, orthographing and publishing of African languages.
5. Human resources in the form of language must be trained to conduct research that will provide recommendations that government and the private sector can agree to fund in the developing of the lexical, aspect of African languages.
6. Language planners in African countries must be urged to critically study the theories and approaches to language planning in other countries and identify

factors that are detrimental to the development of native languages and those that are beneficial to such a development.

7. African languages should be used in the teaching of all educational subjects. This will encourage language practitioners to develop new vocabulary and new scientific terminologies to represent new ideas expressed in African languages.

### **5.2.5 Secondary recommendations**

Previous researchers and language panels have suggested further recommendations to language planning, policy formulation and implementation in Africa. Conferences on African languages have advanced the following:

1. Recognition of linguistic rights as human rights which all citizens are entitled to use and enjoy
2. Recognition of multilingualism and language variation as universal phenomena
3. Recognition and upgrading of the status of previously marginalized indigenous languages
4. Protecting and promoting respect for all community languages regardless of the numbers of speakers or their level of development.
5. Using of ChiShona and IsiNdebele in Industry and Commerce should be encouraged as this would have positive feedback into the educational system and thus motivate students to learn and master these languages.
6. Improving level of proficiency of the pupils in the intended language of instruction
7. Provision of adequacy of instructional materials
8. Making available trained personnel to teach the languages as L1 and L2 at intended levels
9. The cost of implementing the programme of instructions (1999:1681).
10. ChiShona and IsiNdebele should be accorded national and official status and taught in all schools at all levels throughout the country.
11. ChiShona and IsiNdebele as well as English should be the medium of instruction throughout the education and training system.

12. Two of the national languages should be entry requirements into tertiary education and training institutions and be developed at that level.
13. Indigenous languages should be developed so that they should also cover sciences and technology.
14. Official notices, speeches and signs should be made available in all three major languages by Government and Industry.
15. Government should establish a school publications services similar to the Literature Bureau to facilitate the production of text books in all the languages at cost price (170-171).
16. The researcher recommends that personnel be trained in local languages to enable them to teach and promote languages.
17. Thorough investigations on the Policy Formation Models must be carried out in an effort to come up with relevant models for the African continent.
19. Multilingualism must be promoted through the officialising of indigenous languages- and promoting the use of these languages in the work environment, which is in Industry and Commerce.
20. Governments must seriously consider the implementation of recommendation from its' commissions.

Obviously, all these recommendations require a systemic approach when implementing them. However, there is need to guard against creating a culture of promoting some indigenous languages at the expense of other African languages. Instead there is need to promote regional and international use of African languages. That is why the “cross border” initiative started by the Limpopo Provincial government is laudable because it is an open as well as encouraging promotion of the culture of embracing multiculturalism at the level of language usage in Africa. For example, Nyanja language is spoken in countries like Zambia, Malawi, Zimbabwe and Mozambique, whilst Ndebele, Zulu, Sotho and Venda are also spoken in countries like South Africa and Zimbabwe. There is a continued need to finance researches so that indigenous languages can be developed to the levels where official trading can be conducted.

### **5.3 CONCLUSION**

This chapter discussed the need by the Zimbabwean government to resource the processes of language planning and policy formulation. The chapter identified some important factors that need to be taken into account for the successful implementation of a language policy in Zimbabwe. The first point is that African governments should provide financial resources, train language planners and create a conducive legislative that can help promote a potentially successful language policy. The second factor is that African governments need to realize that a systematic approach to language planning cannot only foster political unity but can also help in the socio-economic development of the country as different people are employed to develop their language as they engage in different socio-economic functions in their communities. The third factor that can guarantee a successful language planning for the country is one that is based on thorough research into language planning and then to adopt and adapt these theories to fit the specific language needs of each country in Africa. The fourth factor is that language planning for a country such as Zimbabwe cannot take place in isolation. They should take cognizance of the importance of colonial languages such as English. The chapter then suggested some recommendations which governments such as that of Zimbabwe can implement so as to come up with better language policies.

## **CHAPTER 6**

### **CONCLUSION: WHITHER ZIMBABWE LANGUAGE PLANNING AND POLICY**

The introductory chapter that was also chapter one set out to explain the area of study, justify it, provided the theoretical framework, literature review, the methodology adopted and outlined the chapter organization. Functioning as both an introductory and chapter one, it was argued in this chapter that Zimbabwe does not have a coherent, and systematic language planning policy. The inquiry into this language question in Zimbabwe was provoked by the following questions: What is the language policy of Zimbabwe? What are the forms it takes, and how is the language planning and policy implemented in Zimbabwe? What are the successes and potential threats to the implementation of language policies in Africa? Such questions are pertinent to this study that foregrounds the Zimbabwe case study in language planning and policy formulation. In order to answer these questions, the researcher of the problem of language planning in Zimbabwe was conscious of the fact that a single case study that takes Zimbabwe as its focus may not exhaust all of the questions but will nevertheless provide some important answers, and point to some of the challenges of language planning that could be found in other African countries, and then dealt with differently or in a similar manner.

In Chapter 2 of the study, the researcher focused on the theoretical framework used to critically interrogate the model of language planning and language policy of Zimbabwe. This chapter made use of Haugen's definition of language planning as "the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogenous speech community" (1989:29). The work of other scholars such as Christian (1988:197) as quoted by Roy Campbell (1999:20) who defined language planning as "an explicit and systematic effort to resolve (perceived) language problems and achieve related goals through institutionally organized intervention in the use and usage of languages (or language varieties)" were also used.

The chapter discussed theories of language planning and language policy which include: corpus planning, status planning and language acquisition. In the language planning stage, the language problem has to be identified especially in the area of education. In the corpus planning stage, the coining of new terms, reforming of spellings and adoption retention of scripts becomes the focus. In multilingual society the status of a language plays a pivotal role in its use and function and this may be the stage that was discussed under the language planning stage. The language acquisition stage deals with the numbers of users as speakers, writers, listeners or readers. The language policy formulation stage cannot be done haphazardly as there is a need for theories and models to guide the planners, to set the path to achieve the objectives. The chapter also discussed the merits of such theoretical models such as systems theory, institutional theory, decree theory, accommodation theory as well as modernization theory in language planning and language policy formulation. It emerged that although these theories have important strengths that were used in the study, there were also limitations in these theories which this study sought to go beyond. The theories of language planning and language policy which were discussed in Chapter 2 were put to test and used to construct the graphical representations and to interpret statistical data in Chapter 3.

Hence, Chapter 3 presented graphical representations and statistical data collected from Zimbabwe's 10 provinces. Using these constructed graphical representations, the chapter revealed the problem which the study explored that is that Zimbabwe lacks a coherent language policy that is backed by clear cut legislative provision. This conclusion is understandable given that the different social or ethnic groups in the country preferred that their languages be made the official language of the country. The interpretation of the graphical representation in Chapter 3 also reveals the dominance of English language as the language of instruction – even in those rural areas – patronized by indigenous languages. This was interpreted as a consequence of the continued influence of colonial language planning policy in Zimbabwe.

The elevated status of English in postcolonial Zimbabwe also shows how the 'elites' language planners either are brainwashed so that they continue to think in way that guarantees English an un-assailed status. The most important observation from this chapter is that language planning means different things to different social



constituencies in Zimbabwe. This reality suggests that there is need for systematic and coherent language policy that can only be acceptable to all the inhabitants of Zimbabwe if that language policy is inclusive. Another major point that came out clearly in this chapter is the absence of a robust legal legislative framework with clear indications of how the languages of the country are to be valued. However, despite the lack of clear legislative framework for language planning in the country, this study relies on the voices of what people say should be the direction of language planning and policy taken in Zimbabwe. The majority of the respondents are heavily involved in the day to day social interaction and they are drawn from amongst various communities, such as the police, hospital staff, teachers, lecturers, industry and commerce, farmers and parliamentary staff. These views show that the people too, desire to see their voices represented in language planning and policy formulation in Zimbabwe.

Chapter 4 further dealt with the analysis of data from the questionnaire and interviews that were carried out by the researcher. The chapter raised questions and discussed responses of questionnaire administered to the selected cohorts of people on their awareness of the use of African languages at home, at work, at school and within government. The response revealed patterns of unevenness in the respondents' awareness on the issues relating to Zimbabwe's language policy, equity and the necessity of using African languages for instruction at school. The chapter argued that the issue of language remains an outstanding subject which the government of Zimbabwe has to come up with a strong policy position. As has been shown by the response from various respondents scattered around the country, there are glaring short comings that the Government and the Ministry of Education must address as a matter of urgency. Whilst some respondents mainly from the high echelons of Zimbabwean society would prefer a situation where their children are taught in English there are strong calls from others to preserve our indigenous languages and culture. There is also a serious regional slant in responses preferring the use of either Shona or Ndebele depending on the geographical location other respondents that is to say whether he/she is in the Matabeleland or Mashonaland. The English language has been viewed as the official language by most respondents despite the fact that there is no official policy to that effect save for some individual pieces of legislation governing the conduct of recruitment of personnel and their

environment. There is therefore need for media campaigns in order to conscientise the general populace about the diversity of our languages and the benefits that derive from such a situation.

Chapter 5 discussed the strategies that can be adopted in order to implement the language planning policies explored in this study. This chapter discussed the need by the Zimbabwean government to resource the processes of language planning and policy formulation. The chapter argued that African governments, particularly, that of Zimbabwe should provide financial resources, train language planners and create a conducive legislative framework that can help promote a potentially successful language planning and policy.

For this to happen the chapter argued that, a systematic approach to language planning can not only foster political unity but can also help in the socio-economic development of the country as different people are employed to develop their language as they engage in different socio-economic functions in their communities. The study suggested an important factor that can guarantee a successful language planning for a country, that is, one that is based on thorough research into theories of language planning and then flexibly adopt and adapt the theories to fit the specific language needs of individual countries in Africa. Language planning for a country such as Zimbabwe cannot take place in isolation, oblivious of the international development and colonial languages such as English. The chapter then suggested some recommendations which governments can implement so as to come up with better language policies. Some of the important recommendations relate to the need by African governments to:

1. Pronounce indigenous languages as official in order to trigger an interest among various community groups to work toward the promotion and enhancement of the indigenous languages
2. Develop and provide a clear legal executive, legislative, or judicial status the African languages and this should be clearly be stated in the country's constitution to avoid ambiguity.

3. Vigorously enforce African languages as languages to be used in formal business just like English and that all the languages in the country should enjoy the equal status as national and official.
4. Invest financial resources to enable the standardization, orthographing and publishing of African languages.
5. Trained to conduct research that will provide recommendations that government and the private sector can agree to fund in the developing of the lexical, aspect of African languages.
6. Use African language in the teaching, learning assessment and communication at work in and in the homes. This will help to develop new vocabulary and new scientific terminologies to represent new ideas expressed in African languages.

Such recommendations can only work when they are framed by a fundamental recognition of linguistic rights as human rights which all citizens are entitled to use and enjoy. This means putting value on multilingualism and language variation as universal phenomena, as well as deliberately upgrading the status of previously marginalized indigenous languages such as ChiShona and IsiNdebele, so that they can be in industry and commerce, at school and in the homes. This should be encouraged as this would have a positive feedback into the educational system and, thus motivate students to learn and master these languages. Both African governments and private stakeholders stand to 'win' and benefit economically, socially and politically from a well thought out and vigorously well executed language planning, language policy formulation and implementation strategies that are inclusive of the voices of the people in African societies.

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