

**LANGUAGE MAINTENANCE  
IN THE MALOZI COMMUNITY OF CAPRIVI**

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## **Abstract**

Silozi is one of the local languages of Namibia with over 200 thousand mother-tongue speakers. The aim of this study is to examine the language situation in the Malozi Community of Caprivi and to identify the factors influencing the maintenance of Silozi in Namibia. The following factors were identified as relevant to the maintenance of Silozi: education, media, religion, contact situations, cultural activities and language loyalty. Despite the strong influence of English in education and increased use of English by the younger generation, the findings indicate that Silozi is likely to survive for several generations into the future. The study reveals that a high percentage of both young and old use more Silozi in the domain of home, neighbourhood and church than English. It is evident that Silozi will continue to be used as a functional language in Caprivi for many years to come.

**Key terms:** language contact, language-in-education, language loyalty, language maintenance, language policy, language shift, Malozi, mother tongue, Silozi.



## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction: Statement of the Problem

Caprivi is a province of Namibia where Silozi is used as the national language. Previously, the people of Caprivi spoke dialects such as Subia, Sifwe and Siyeyi until the early 17<sup>th</sup> century when missionaries came through Zambia to Caprivi. They established mission schools where they taught the young people of Caprivi how to read and write. In these schools the language of communication was Silozi which came with the missionaries from Zambia (see Section 1.7).

When South Africa took control of South West Africa (Namibia today), they introduced two foreign languages: English and Afrikaans. In Caprivi, English became the official language while the rest of Namibia used Afrikaans as their official language. From that time, Caprivi became an English-dominated area. In the independent Namibia, Caprivi's official languages are English and Silozi. Both these languages are taught at school and also used in all the official domains in the region. Although Oshiwambo and Afrikaans are the dominant languages in Namibia as a whole, English and Silozi are still used as official languages in Caprivi. English is the official language of Namibia; therefore the younger generation of the Malozi community, just as any other youngsters of other communities tends to use English more than they use Silozi. Despite this tendency towards English, Silozi is being maintained and there are factors within the Malozi community that are assisting the maintenance of the Silozi as mother tongue and slowing down the process of language shift.

#### 1.2 The aim of the Study

The aim of this study is to provide an account of factors assisting the maintenance of the mother tongue, Silozi, among the Malozi community in Caprivi. This means providing a sociolinguistic account of the present state of Silozi in Namibia which is under pressure from the majority language, Oshiwambo, and the official language, English. This study also, briefly, provides information which could contribute to the

study of the maintenance of other mother tongue languages of Namibia or any other country.

Barnes and McDuling (1995) identified some of the factors that can assist with the maintenance of a language in their study of language shift and maintenance in the Portuguese community of South Africa. These factors are: education, religion, media, family, socio-cultural activities, residential area, gender and social structure. This study aims to determine whether those are also the driving factors in the maintenance of Silozi in Caprivi and whether other factors can also be identified. Furthermore, the study briefly examines language planning and language policy of Namibia in order to ascertain to what extent these factors have interacted to promote the maintenance of minority languages in Namibia. The researcher, therefore, hopes to contribute to the knowledge that will aid in the creation of more studies on minority languages such as Silozi in Namibia as well as the creation of more sensitive language planning efforts by the government of the Republic of Namibia in the future.

### **1.3 Research Questions**

In order to determine the impact of the factors assisting with the maintenance of the Silozi against the backdrop of the spread of the English language through the school system and other societal institutions in Namibia, particularly in Caprivi, the following questions were formulated and placed in three categories: those related to language maintenance, those related to language policy and planning and those related to ethnicity identity.

#### **Language maintenance**

1. What factors existed or exist that may promote language maintenance?
2. Has Silozi been incorporated as the language of use in societal institutions other than the school?
3. Has the mother-tongue language been maintained in Caprivi region or has there been a shift to English in this region?

### **1.4 The Hypothesis of the Study**

Many researchers have observed that small communities tend to demonstrate a shift from their mother tongue to the dominant language in their country (Fishman 1966; Veltman 1983). The

Silozi language in Namibia appears to be undergoing a slow transformation. The younger generation speakers of Silozi are showing an increased shift in certain domains from the use of the mother language to the use of English, the official language of the country. This decrease in the use of the mother tongue is revealing itself in nearly all spheres of daily life (including even the home). Nevertheless, there appear to be certain factors which have a restraining influence on this language shift.

The research is therefore guided by the following hypothesis:

Despite a detectable language shift which is taking place in the Caprivi Malozi community, certain factors or agents within the community are slowing down this process of language shift, and are assisting the maintenance of the Silozi mother tongue.

## **1.5 Significance of the Study**

Knowledge of how the people in the Caprivi Region perceive the role of their mother tongue is indispensable. The researcher, who is also one of the community members, regards the data collected as valuable because it could serve as a guide in planning to assist in the maintenance of Silozi. It is hoped that as a policy making body, the Ministry of Education in Namibia through the Directorate of Language Policy Makers may be able to use the findings of this study as a guide in making the necessary improvements in the language policy of Namibia for minority languages countrywide.

## **1.6 Motivation for the Study**

Language issues are often closely tied to other emotionally charged political and economic issues. Consequently, when linguistic and language planning efforts are formed, they are frequently based on popular political tendencies and not necessarily on the knowledge of sociolinguistic factors that could promote the maintenance of a mother tongue. Although many studies have been completed on language maintenance, very few have concentrated on the role of political movements as one of the determining factors in language maintenance or language shift. As Fishman puts it, there is a vast need for more studies to be done that analyse language as an essential component of political movements and not as merely a means of mass communication

(Fishman 1977). This scenario seems to apply in every country but researchers are rather quiet on the issue, and research on Namibia is no exception.

Despite the fact that Silozi is the smallest spoken language in Namibia (only spoken in the Caprivi region and which is the second smallest region with the smallest population in the whole of Namibia) the Malozi form part of Namibia. They are well known and make a significant contribution to the Namibian society. Unfortunately, no sociolinguistic research or any comprehensive study solely on the Silozi language in Namibia has been done. Consequently, the researcher decided to conduct this study on the issue of language maintenance. The researcher feels that it was necessary to undertake this study in order to fill in the gap in the existing literature and to bring together the knowledge of the earlier researchers in order to encourage the new generation to value their language. Silozi needs to develop new terms for the new realities of the third millennium. If, in the name of preserving tradition it closes itself to what is new and evoking, if it regards the Silozi of past as the only authentic Silozi, then it will have condemned itself to extinction.

Past studies cover the historical background of the community and how it acquired its language, but no research has been done on the sociolinguistic dynamics of the community as a whole. This present study however, is different as this is the first of its kind to look at the smaller Namibian communities such as the Silozi speakers.

## **1.7 The Malozi and their Language**

### **1.7.1 Introduction**

Tribal migration has been a constant feature of the history of southern Africa. All the various reasons for the process of emigration can be taken together in the push-pull theory of emigration. The “push” aspect of the theory refers to the causes of emigration, that is, it refers to the factors responsible for “pushing” or driving people out of their mother country, or country in which they were residing prior to their emigration. The “pull” factor theory refers to the attraction or positive factors which attract people to a country, e.g. improved living conditions, economic factors, socio-political factors and sometimes the testimony of people who are already there.

Both the “push” and “pull” factors have played an important role in migration of the Malozi to Namibia. The “push” factor, by far, had the greatest influence on Malozi immigration to Namibia: the civil wars in the central parts of Africa like the countries of Zaire and Democratic Republic of Congo (DRC/Congo) resulted in a great influx of people from within Africa (Mupatu 1978).

### **1.7.2 The origin of the Malozi and their language**

Pütz (1991:477) suggests that it is important to provide a background history of the community under discussion in any sociolinguistic study in order to place in the speech community within a broader socio-historical context, therefore, the following short historical background of the Malozi people in Caprivi is presented. As very little has been published in this regard, the researcher will depend on a limited number of sources.

The Malozi people came to Caprivi, Namibia in the early 1800s and over thirty thousand people of Malozi ancestry live in Namibia ([.org/wikidoc/PanAfrLoc/Lozi](http://www.panafri.com/wikidoc/PanAfrLoc/Lozi)). Early Malozi settlers became crop and cattle farmers as well as fishermen. They found the land fertile and good for grazing and this encouraged them to stay in Caprivi. They then started moving, spreading and established their homes in small clans in different areas. To this day, many have maintained the Silozi language as their mother tongue.

The Malozi people in the Caprivi trace their origin in the Western Province in Zambia previously known as Barotseland while, the Malozi in Zambia trace their origin to two distinct sources. The first is the Aluyi or Aluyana, the inhabitants of Ngulu-ta-Yutopa, the central Barotse plain. The Aluyi spoke Silui also called Siluyana. These people are believed to have moved south from Zaire, presently known as the Democratic Republic of Congo (DRC) into the territory already occupied by the Totela, Subia, Nkoya and Mashi in the western part of Zambia. The Aluyi were not a sharply defined group but were an amalgam of different elements. They lived mostly between the east bank of the Zambezi River and the western boundary of the present Kafue National Park. These groups each brought their own languages, which interacted with each other, but still Siluyana, became their lingua franca (Mupatu 1978).

The second origin of the Malozi people of Zambia is the far south of the African continent in what is now South Africa and Lesotho. The powerful Zulu Chief, Shaka, established an aggressive military

kingdom, which drenched a vast area in blood and destroyed many kingdoms. Out of this turmoil, known as the Mfecane, came several migrations, one of which was the migration of Sebitwane. Sebitwane set out with his followers to make a home for themselves out of Shaka's reach. They were not a defined ethnic group but just a collection of defeated remnants and the dominant linguistic influence among them was Southern Sotho though in later years, they came to be called the Makololo (Hailey 1953).

Setting off in 1877, they moved through the Transvaal through Zimbabwe and Botswana (Hailey 1953). Unable to settle in these territories because of other uncertainties, they crossed the Zambezi River and retreated to the west. After defeating the Aluyi, Sebitwane established his supremacy in the area of Linyanti, one of the present day constituencies of Caprivi in Namibia along the Zambezi River into the central Barotse plain. His people and the Aluyi intermarried and came to be called the Barotse or Malozi (Jalla 1961). The two languages, Siluyana, of the Aluyi, and Sikololo, of the Makololo of Sebitwane, were thus merged and acquired the name Silozi the language. The name Silozi may be a corruption by the Makololo of the name Luizi ('water' in Subia) which their neighbour, the Subia called the Alui. Another possible explanation is that the "r" in Barotse became an "L" a "ts" a "z" and the "e" an "i" in keeping with common phonetic processes.

Silozi, also known as Lozi or Rozi, is a Bantu language of the Niger-Congo language family. It is spoken by the Malozi people primarily in Eastern Caprivi, in south-western Zambia and in the surrounding countries. Silozi is classified with the Bantu languages of the Niger-Congo macro phylum (Voegelin & Voelin 1964: 85-131). While it is derived largely from the Sotho dialect spoken by the Makololo who conquered the Malozi, it displays modifications, especially in phonetics and vocabulary. There is a strong similarity between the Silozi spoken in Caprivi and in western Zambia.

The Silozi people primarily and historically inhabited Western Zambia. As already mentioned earlier in this study, it is believed that the earliest known tribe of the Malozi or Luyi, migrated southward from Katanda in what is now called The Democratic Republic of Congo, in the 17<sup>th</sup> and 18<sup>th</sup> centuries and, settled in Northern Rhodesia, the present-day Zambia (Mainga 1965). They settled in the floodplain area and moved from time to time when the area was flooded. While settled in the floodplain, a clan of Sebitwane running from the Mfecane invaded their land and was severely defeated. Sebitwane started ruling the land and the Aluyi were now under his leadership (Mainga 1965). The clan that came with Sebitwane was called the Makololo.

The Makololo and the Aluyi intermingled and many intermarried and as a result their languages also were mixed up. The mixing up of the two languages, that is, the Kololo of the Makololo and the Aluyi of the Aluyana, the present-day language called Silozi evolved. While in Zambia, (Northern Rhodesia then), Sebitwane met with the famous missionary, David Livingstone who updated him about the beautiful land he has found in the southern part of Africa, the floodplains of Barotseland in Zambia and the great Victoria Falls in both Zambia and Zimbabwe (Mainga 1965). The Makololo changed the whole face of the Barotse kingdom, changing the language of the Barotse kingdom as well as their culture and tradition. Later on, at the end of the seventeenth century, the Aluyi revolted against Sebitwane and conquered him and after this defeat, Sebitwane decided to cross the Zambezi River into the Caprivi Strip in Namibia (Mainga 1965).

### **1.7.3 The hegemony of Silozi in Caprivi, schools and radio**

Formal education in Caprivi does not have a long history. In fact, records show that in 1928, there was only one bush school, started by the Seventh Day Adventist Church (SDA), with an average attendance of only 40 respondents (Nambala 2003:4). Their headquarters were at Victoria Falls. From Katima Mulilo, where this school was situated, respondents would proceed to Rusangu in Northern Rhodesia (present-day Zambia) for their Lower Middle class and then proceed to Solusi Training School in Southern Rhodesia (present-day Zimbabwe).

The Seventh Day Adventists withdrew from this project in 1943. It was then taken over by the Roman Catholic Church in 1945 (Legere 2001). This group moved across the river from Sichili in Northern Rhodesia (Western Zambia) into the Caprivi but their headquarters were still at Victoria Falls. The materials and teachers used in the schools, which had now multiplied to forty, were all imported from Zambia and Zimbabwe.

Thus, Silozi found its way to hegemony in the Caprivi schools (Maclaren 1958). With the curriculum and learning materials came teachers as well. A classic example is that of the former Prime Minister of Zambia in President Kenneth Kaunda's government, the late Nalumino Mundia, who was a teacher in Caprivi (Mainga 1965). The schools were then taken over by the South African regime in 1965. Again, instead of using the local languages as medium of instruction, and at the same time not willing to invest heavily in material development, South Africa imported materials and teachers into Caprivi,

especially Sotho-speaking teachers to teach and to administer education in Caprivi. This also strengthened the hegemony of Silozi in Caprivi (since we learnt earlier that Silozi is derived from the Sotho of the Makololo) as Sotho and Silozi have much in common.

With the recognised status of Silozi as a language that could be written, read and be understood by the people of Caprivi, Silozi assumed the status of being the medium of instruction in schools in the Caprivi as well as a school subject. Originally, the radio station for Caprivi, broadcast from South Africa through to South West Africa (present-day Namibia). It was known as the South West Africa Broadcasting Cooperation (SWABC) and employed Silozi as the “language of broadcasting” in the Caprivi. After independence, Silozi language remained as the official language for the Caprivi region.

#### **1.7.4 Who are the Malozi, then?**

The Malozi people are an ethnic group primarily in Caprivi in Namibia, inhabiting the regions found around the Zambezi River. Malozi are also found in Zambia, Zimbabwe, Botswana, DRC and Angola. The word “lozi” means “plain” in the Makololo language and refers to the Barotse Floodplain of the Zambezi River where most Malozi live. It may be spelled “Lotse” or “Rotse”, the spelling “Lozi” having originated with the Germany missionaries in what is Namibia today ([barotseland.com/history1.htm](http://barotseland.com/history1.htm)).

Silozi is one of the official languages of Namibia and an important lingua franca in Western Zambia and western DRC/Congo. Silozi is broadcast in Namibia, in Zambia and DRC/Congo, as well as from South Africa. The Zambian Bureau of Information publishes the monthly news paper *Liseli* in Silozi (*Webbook*). The Ethnologue notes that it is used on radio and in newspapers, and that it is “recognised for education and administration purposes” in Zambia (Nambala 2001). In Namibia it is a national language spoken as a lingua franca by all Caprivians, and it is also used in education and administration (Gordon 2005).

According to Heine (1970) Silozi has its own orthography and literature. Zambia clarified its orthography in 1977 (Kashoki, 1998) while Namibia’s orthography was supposed to have been finalised in 2008, but it was not yet out by the time this study was being compiled (Legere 1998).



Malozi society is highly stratified with a monarch at the head and those of recent royal descent occupying high positions in society. The monarch is known as the Litunga, and the Malozi society tolerates little criticism even of an unpopular Litunga. Criticism of the Litunga by a foreigner is treated as criticism of the Malozi nation as a whole.

The Malozi community has its own culture and tradition. Malozi culture in Zambia is strongly influenced by the flood cycle of the Zambezi River with annual migrations taking place from the flood area to higher grounds at the start of the wet season. These festivals are known as the Kuomboka (coming out of the water) in which the Litunga moves from Lealui in the flood plain to Limulunga on higher grounds.

The Kuomboka of Zambia usually takes place in February or March, depending on how the flood is emerging (<http://www.barotseland.com>). In Namibia, Silozi culture is strengthened by the yearly traditional festivals that take place at the Chieftainship headquarters of each of the four Khutas (the headquarters of the tradition of the Malozi).

## **1.8 A Brief History of Caprivi**

The Caprivi region is a narrow strip of land in the far northeast of Namibia, about 450 kilometres long. Caprivi belongs to the tropical climate zone and experiences high rainfalls during the rainy season (November to April). These high rainfalls together with the high temperatures result in a high humidity factor. This part of Namibia is the wettest region in Namibia because of its high rainfall and a number of major rivers like Okavango, Kwando and the Zambezi. There are also some small rivers like the Chobe and the Linyanti. The abundance of water in the Caprivi sustains a large variety of animals and bird species (Legere 2001).

**Figure 1.1: Map of Caprivi and its neighbouring countries**



Caprivi is bordered by three countries: Zambia in the north; Botswana in the south and east, and Angola in the north-west. It has a number of game parks: Caprivi, Mambili, Mudumo, Lyanshulu and Salambala national parks. It also has one lake: Lake Liambesi, and four rivers which are: the Zambezi, Chobe, Linyanti and the Kwando rivers (see the above map).

The service centre of the Caprivi is the small town of Katima Mulilo at the eastern tip. Katima Mulilo is situated on the banks of the Zambezi River and offers service to attractive lodges along the river. There is a border post to Zambia in Katima Mulilo in the northeast, which, due to the new Zambezi Bridge at Wenela has become more and more attractive for tourists. The region is comprised of six constituencies: Kabbe, Katima Urban, Katima Rural, Sibbinda, Linyanti and Kongola. Each constituency has its own councillor who is responsible for its smooth running. The Caprivi region is almost entirely surrounded by foreign countries. Its only domestic border is the short connection in the west with the Kavango region of Namibia. In the northwest, it borders the Cubango Province of Angola; in the north, the Western Province of Zambia; in the south and in the east, it borders the North West Province of Botswana.

The inhabitants of Caprivi speak a number of Bantu languages: Subia, Sifwe, Totela, Mbukushu, Setswana and Yeyi. There are also a few speakers of Hugwe, a Khoisan language. In its small town Katima Mulilo, the majority speaks Silozi and English ([http://www.absoluteastronomy.com/topics/-Caprivi\\_Strip](http://www.absoluteastronomy.com/topics/-Caprivi_Strip)). According to the population census of 2006, Caprivi had a population of 41 985.

Due to its geographical position on the map of Africa, Caprivi's history was always linked directly to the histories of its neighbouring countries. Caprivi was always closer linked to Zambia, Zimbabwe and Botswana than to central Namibia (Buys 1989:150).

The Caprivi region has an interesting history. The inclusion of this strange shaped-strip of land into Namibia (German South West Africa) was the result of negotiations between the German and other colonial governments at the end of the 19<sup>th</sup> century (Legere 2001). Before Namibia became a German protectorate, the area was known as Itenge and for a long time it was ruled by Lozi (Silozi) kings, later forming part of British Bechuanaland Protectorate, present-day Botswana (Mainga 1965). It was then agreed at the Berlin Conference in 1890 that this strip of land would be added to German South West Africa as an extension, allowing the German colony to gain access to the Zambezi River, Lake Tanganyika and the Indian Ocean via another German colony, Tanzania (German East Africa) (Mainga:1965). The region was named after the chief German negotiator at the conference, Count von Caprivi (Count George Leo von Caprivi di Caprara di Montecuccoli) (Turner 1952).

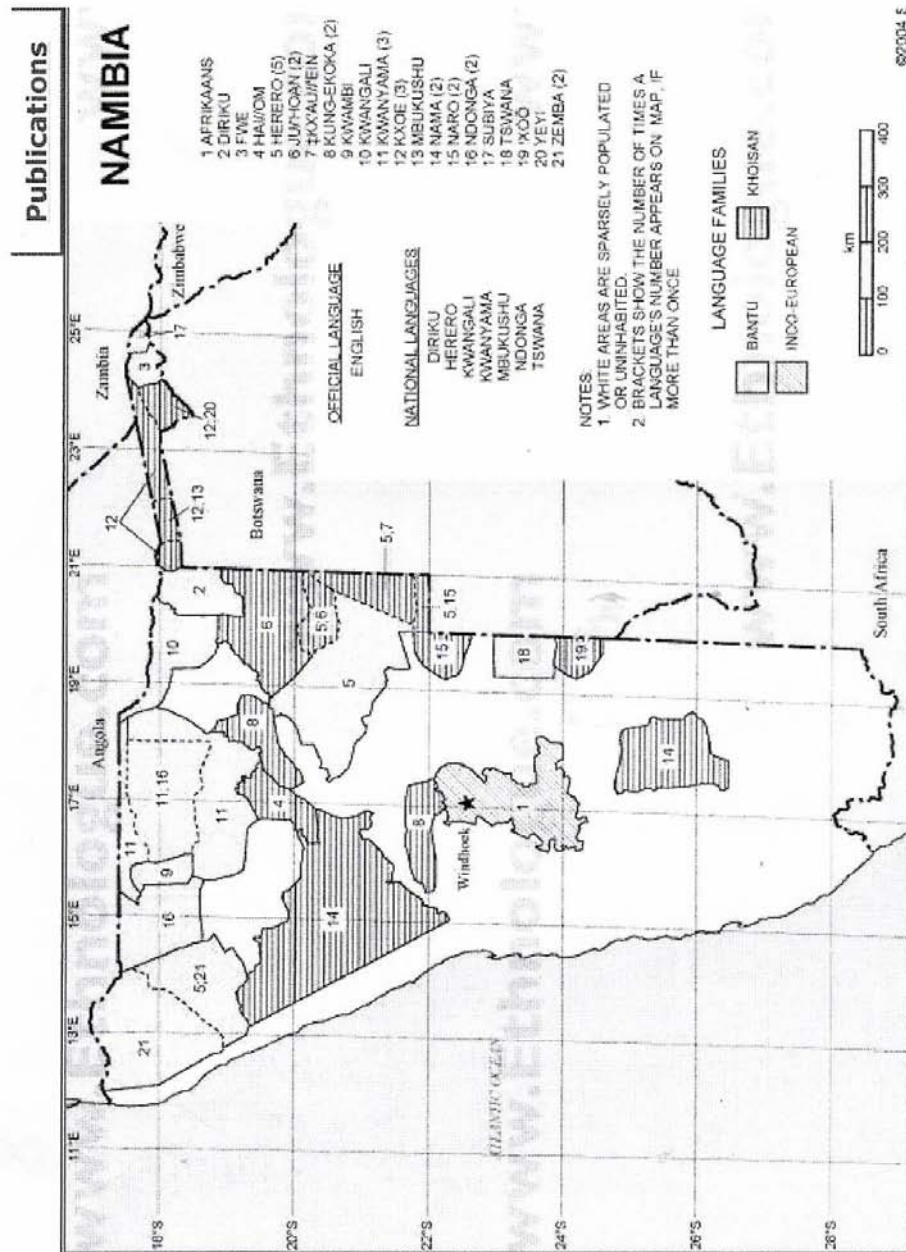
Extensive literature is available on the effects of the colonial scramble for Africa in the 17<sup>th</sup> and 18<sup>th</sup> centuries and the drawing of national borders by the European colonial countries during the Berlin Congress (Van Zyl 1990:83-84).

Like many countries in Africa, a number of disputes about the precise position of Caprivi borders arose over the years. After World War I, it was again placed under British rule and administration up to 1929 as a part of British Bechuanaland Protectorate (Gordon 2005). South Africa took over Caprivi in 1940. From 1940 to 1981, the administration was run by South Africa from Pretoria. From 1981 to 1990 it was ruled under the Administration for Caprivians as part of South West Africa Administration but still under South African rule. After independence, in 1992, Caprivi became one of the 13 political regions of Namibia with its own Governor and six councillors (Legere 2001). Caprivi is the second smallest region of Namibia with a population of 41 985 (Population census 1986).

## **1.9 Overview of the current language situation in Namibia**

African scholars and linguistics have invariably argued in favour of the development of indigenous languages, though the status of these languages relative the former colonial languages has generally been low (Batibo 2001b; Fortune 1995). Because of the status of languages such as French, English and Portuguese, most individuals wish to attain some proficiency in these languages. As a result, language planning is seen variously as being characterised by the formulation and evaluation of alternatives for solving language problems to find the best or most efficient decision in a linguistic setting. Namibia is no exception.

**Figure 1.2: Map of the Languages of Namibia**



Independence in March 1990, the then Ministry of Education, Youth, Culture and Sports in Namibia, began reviewing the language policy for schools. In order to develop a national policy, discussions were held in all regions of the country and a draft policy was developed. After lengthy discussions the agreed policy was issued in the document *Education and Culture in Namibia: The Way Forward to 1996 in 1991*.

The major innovation in the policy was to ensure that English became the medium of instruction from Grade 4 upwards. Although the policy stated that respondents should be taught through the medium of their mother tongue in the early years of schooling and that all languages should be treated equally, the implementation of the policy was not evenly applied over the whole country. Many respondents did have the opportunity to learn through their mother tongues, and many schools did not offer Namibian indigenous languages as subjects for study up to Grade 12 level (Ministry of Education for Namibia 1996).

There are few pertinent changes to the existing policy. These are:

- The strengthening of mother tongue instruction in Grade 1, 2 and 3 through materials development and teacher pre-and in-service training.
- More emphasis for the mother tongues to be taken as First Language subjects from Grade 1 through to Grade 12.

All recommendations made during the conference have been followed with the exception of that advocating that mother tongue should be the language of instruction beyond Grade 3. The reason why this has not been included is due to the financial implications. Such a change would incur additional funding for the provision of textbooks and teaching and learning materials, whereas materials have already been developed, as of the educational reform in English from Grades 4 to 7, at considerable cost.

The Ministry of Education and Culture of Namibia recognises the following as "national" languages: Afrikaans, German, Nama/Damara (Khoekhoegowab), Oshikwanyama, Oshindonga, Otjiherelo, Rugciriku, Rukwangali, Silozi, Sestwana and English as its official languages. (Africa 1991:165). According to the available data, the largest linguistic community in Namibia is the Oshiwambo-

speaking community which forms two thirds of the population of Namibia, followed in order by the Afrikaans-, the Nama/Damara-, the Otjiherelo-, the Kavango-, the East Caprivi-, and the German-and then the Sestwana-speaking communities (Gordon 2005).

The Constitution of the Republic of Namibia has a special section entitled "Language". Under Article 3, the Constitution makes the following provisions:

*The official language of Namibia shall be English'*

*Nothing contained in this Constitution shall prohibit any of any other language as a medium of instruction in private schools or in schools financed or subsidised by the State, subject to compliance with such requirements as may be imposed by law, to ensure proficiency in the official language or for pedagogic reasons.*

*Nothing contained in Sub-Article A(1) hereof shall prelude legislation by Parliament which permits the use of a language other than English for legislation, administration and judicial purposes in regions or areas where such other language or languages are spoken by a substantial component of the population.*

This is a noteworthy provision as; first, it spells out in no uncertain terms, the parameters for the use of English and other "national" languages. In principle, there is provision for use of minority languages for legislative, administration and judicial purposes. This means in effect that other languages may gain semi-status in specified settings. According to the available data (Fishman 1974) though Afrikaans is the mother tongue of only 15% of the population of Namibia, it has up to now enjoyed the status of a lingua franca especially in urban areas. As stated earlier, language education policies tend to be reactive to former policies. In the case of Namibia, Afrikaans was perceived as the language of oppression and English as the language of liberation.

According to the Language Policy Document of the Ministry of Education and Culture (1991), the phasing-in process of English in Grades 3-7 would be introduced gradually from 1993 onwards so that English would be the medium of instruction in all grades above Grade 3.

Reservations about the effectiveness of the teaching of indigenous languages have been raised but there has been no definite statement about the goals of this policy vis-à-vis the practice of bilingualism or multilingualism. The policy with regard to the use of English as the official language has been articulated, but the future of the minority languages has not been spelt out. It would appear though that the future of the minority languages in Namibia will be left to an uncertain future, as has happened in other countries. These languages seem to survive only because they are resilient and

because they play important social roles in the Namibian society.

Ideally, Namibians are either bilingual or multilingual, as indeed very many are at present, speak English and Afrikaans as well as their own mother tongue. A less promising development is the indiscriminate mingling of Silozi and English in conversation and sometimes the substitution of English words for Silozi even where a satisfactory Silozi term exists. This hybrid is often seen, as a sign of education and status. Despite this, people are often reluctant to borrow words from other languages, not realizing that this is a perfectly natural process, which takes place constantly in every living language. Therefore, loyalty and pride, which most people in this community display, in their cultural heritage, can nevertheless, be an important factor to help stem the present stale of slow language demise.

#### **1.10 Structure of the Dissertation**

In Chapter 2, theories, models and methods in the study of language maintenance and shift are discussed. This Chapter identifies the factors which aid the maintenance of a language.

Chapter 3 looks at the research methodology that was applied in this dissertation.

In Chapter 4, the results of the research are presented and analysed. This Chapter examines, and is a deliberation on, the factors underlying language maintenance in the Silozi speech community in Caprivi.

Chapter 5 is the culmination of the thesis. It gives an overview of the findings, discusses the results of the research and postulates social factors that have contributed to language maintenance in the Silozi speech community. The limitations of the study are set out and suggestions for further research are made.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

Minority languages are often under threat from the national or dominant language of a host society. People who speak the minority languages in a country may shift to another language easily but not always voluntarily, meaning, it is not a matter of choice. This may be necessitated by factors such as economic and political pressures. However, in certain domains, minority groups do have the option of using the mother tongue, e.g. with family, friends and in various organisations. There are therefore certain domains which can play a role in facilitating language maintenance. These domains and the factors underlining language maintenance are discussed in this Chapter.

#### **2.2 Definitions of language maintenance**

Crystal (1987:360) defines language maintenance as “a situation “where one language is holding its own despite the influence of powerful neighbours.” This means language maintenance is closely related to language loyalty and the extent to which speakers consciously resist changes in language use. Language maintenance can be defined as “a situation in which a language maintains its vitality, even under pressure” (Batibo 2005:102).

It implies, therefore, that the degree of resistance is strong enough to contain any pressure that maybe coming from a dominant language. Batibo (2005:103) states that language maintenance usually applies to a relatively monolingual situation. However, it may take place in a stable diglossic situation, in which the functions of the first language (L1) and second language (L2) are well defined and remain unchanged. In as much as this maybe so, the stability of a diglossic or triglossic situation is often difficult to maintain because of the inequality in the status of the languages concerned, which means that speakers of L1 (low-status language) must resist encroachment by the L2 (high status language) if the situation is to remain undisturbed.

Batibo (2005) argues that in Africa, there are two scenarios that take place in the maintenance of a



minority language. He states that, "when two languages are in contact, their relationship is either coordinate or superordinate" (Batibo 2005:103). When the relationship is coordinate the speakers learn each other's languages on equal grounds so as to interact with each other easily. When it is superordinate, the speakers of the weaker language learn the speech of the stronger or prestigious language for wider communication or socio-economic gain. In the first case, the model of language contact involves a horizontal contact relationship that give rise to bilingualism, and language maintenance will normally prevail as the first language speakers will only use the second language when communicating and interacting with other ethnic groups. Since the second language will have no clearly visible admiration, status or socio-economic attraction in relationship to the first language, there can be no motivation for first language speakers to shift to the second language. Despite what has been said above, Batibo (2005:104) still feels that these scenarios are in a way theoretical, as in reality it may be that one of the two languages will have an edge over the other in terms of numbers, prestige, status or dynamism of the speakers.

When there is a superordinate relationship, the second language tends to dominate the first language as it is more prestigious, more powerful, more socio-economically attractive or more widely used. In this case, a diglossic situation may arise in which the second language is used by the first language speakers in the higher or more public domains while the first language remains the medium of intra-ethnic and family communication as well as of cultural expression. Depending on the degree of resistance of the first language, the diglossic relationship between first language and second language may be stable, resulting in the maintenance of the first language. It can also be unstable and this can result in the progressive reduction of the factors assisting with the maintenance of the first language. In the case of superordinate language contact, a language shift is more likely to take place.

Batibo (2005:105) emphasizes the notion that in a superordinate situation, the speakers of the first language will use the second language for both interaction and status promotion, and therefore will gradually want to shift to the more prestigious language. If the first language is to be maintained, speakers must find some value in the language so that continuing to transmit it to the younger generations is felt to be worthwhile. To summarize what has been said above, the most important factor in diglossic stability is the language attitude of the speakers towards the first language, which is supported by socio-economic or cultural factors in respect of the first language.

According to Campbell and Schnell (1987:179), language maintenance can be defined in its

relationship to the concept "language conservation." The term "conservation" is used in the same sense as the concern for national resources, such as a careful preservation and protection of something, especially in the case of a management plan to conserve a natural resource (for example, forest) to prevent it from exploitation, destruction or neglect (Campbell and Schnell 1987:178).

Other scholars such as Weinreich (1979) relate the concept of language maintenance to the term language loyalty. Language maintenance (as already stated) refers to the degree to which an individual or group continues to use their language, particularly in a bilingual or multilingual area, where language loyalty can be seen as a principle in the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist changes in either the functions of their language (as a result of language shift) or in the structure or vocabulary as a consequence of interference. Weinreich (1979) also indicates that loyalty to a language will be demonstrated when the language (and/or its future) is threatened and loyalty sentiments bear some proportion to an actual or potential threat to the language.

There are various areas or domains in which a language is used. Certain domains can influence or facilitate language maintenance. A survey of the literature reveals that the following domains are the most prominent in the maintenance of a language: education; religion; media; family; cultural organizations; residential area; gender and social structure (Pütz 1991:480). It should be borne in mind, however, that language maintenance and language shift are closely inter-related fields, and in many instances there is no clear distinction as to which domains are directly or primarily responsible for assisting in language maintenance and which ones are responsible for language shift. Many of the domains can be seen to be congruent or complementary, i.e. they can be as factors responsible for facilitating language maintenance, yet also necessitating a language shift. A discussion of each of these factors follows.

## **2.3 Factors influencing Language Maintenance**

### **2.3.1 Education**

The extreme importance of the influence of education on language maintenance is clearly seen in the literature on the topic. Kalantzi's (1985:173-174) and Rigsby (1987) both point out that if a language is offered as a school subject, it can lead to an improved or more positive status of a language and if a

language has an official status in a country, its people will not feel inferior or embarrassed. Smolicz (1985:19-20) indicates the importance of public recognition of the mother tongue and educational reinforcement of bilingualism to make it an acceptable and normal way of life.

Glazer (1966) states that official and social acceptance or recognition, as well as state support are therefore important factors that can assist with the maintenance of a language. Mougeon (1985:446-447) is of the opinion that, if there is no schooling in the minority language, it could lead to a failure to acquire features, which are typical of the standard language, and hence, "... ironically, in some instances, we find these very children enrolled later in traditional language courses, at public expense, to study the very languages they commanded so well as children" (Campbell and Schnell 1987:180). The same argument is put forward by Markin (1972:71) concerning immigrant languages in Australia:

If we are to ensure that language and communication skills for national needs are developed through education, then we cannot afford to neglect the existing language resources which Australia's children bring to early childhood and primary school programs.

A clear example of this type of situation is also referred to by Dorian (1987:65) where she says that the Scottish school children were denied the opportunity to study their mother tongue at school. Dorian points out that Irish Gaelic is accepted as a legitimate language of study in Ireland, whereas in Scotland the status of Gaelic has been eroded because it is generally not available as a school subject option:

Irish school children are most unlikely to be denied the opportunity to study Irish if they wish it; over most of Highland Scotland, school children and their parents are still told either that there are no teachers available to teach Gaelic or that there is no room in the curriculum for the subject.

Education can foster the language maintenance situation, but Buccheit (1988:6) argues that although education may positively foster minority language, children will, nevertheless, have to learn the official language of the country in order to obtain the required education and that peer pressure is often exerted, necessitating familiarity with the dominant language in order to be stylish and modern. Education can, therefore, work both for and against language maintenance.

However, it should be noted that the domain of education can sometimes be a prime domain in causing and facilitating language shift instead of maintaining it. This can be true, especially in cases

where the language is not offered as a subject of study in primary, secondary and tertiary education or is not the medium of instruction. In this case, the acquisition and use of official language of the host society will therefore be a prerequisite for obtaining an education. In Namibia, for instance, knowledge of the English language is a prerequisite as this is both the official language as well as the medium of instruction in schools. Other researchers (Li 1982 and Lopez 1991) indicates that there is often a positive relationship between the education level of the parents and language maintenance, meaning, educated parents will be more aware of maintaining the mother tongue. In contrast, Ramat (1979) indicates that there is often a shift among highly educated people.

In certain instances, however, language maintenance or loyalty is also associated with low education, e.g. Oshiwambo in Namibia (Legere & Fitchat 2001). This could be ascribed to the fact that the general level of educational attainment of a large number of the Oshiwambo community is lower than the national average. Legere and Fitchat (2001) attribute the high degree of language loyalty in Oshiwambo to the lower level of educational attainment. These trends are also discussed by Clyne (1985) in his study of the German-Australian speech community where lack of education or lower education leads to isolation from the dominant host community and hence language maintenance.

Literature on language maintenance (Clyne 1985 and Li 1982) also emphasizes the importance of ethnic schools for language maintenance. Due to the fact that there is often no real language reinforcement of the mother tongue after formal schooling, ethnic schools are central to cultural bilingualism (Fishman 1966). Campbell and Schnell's study (1987:180-182) of educational programmes in the United States of America emphasizes the necessity for acquiring minority languages, either through ethnic schools or bilingual education programmes.

Three influential educational programmes can be identified, which may contribute to language maintenance or language enhancement, namely bilingual education, ethnic schools and mother-tongue education. These programmes of education will now be discussed.

#### **(a) Bilingual education**

According to Woolfson (1989:234), bilingual education can be defined as:

...the question of how best to provide publicly sponsored education to children whose English

language proficiency is limited to a group of instructional approaches which, taken together, have come to be called bilingual education, bilingual education is exactly that instruction in two languages.

The main aim of bilingual education in Namibia is to provide an equal educational opportunity for children who have limited or no proficiency in English. Unfortunately, however, according to Woolfson (Woolfson1989:234), some view bilingual education negatively and consider it to be “compensatory education for children who are regarded as handicapped by their lack of fluency in English”. Woolfson (1989:234), however, indicates that there is “no consensus as to what bilingual education is, or what should be achieved through it.”

Bilingual education is essential in a host community for the purposes of employment in such a society (Lieberson & Curry 1971). Tamis (1990) suggests that bilingual education has some benefits, for example, it can improve family cohesion; cultivate self-esteem; generate balanced bilinguals. Woolfson (1989:238) argues that the mere fact that the public schools operate in English is already a barrier for pupils or students who are not proficient in English:

There is no equality of treatment merely by providing students with the same facilities, methods, teachers, and curriculum; for students not understand English are effectively foreclosed from any meaningful education. Basic English skills are at the very core of who do what these public schools teach.

The central point or question in bilingual education is whether English or the dominant language of the host society should be the medium of instruction and also the goal of instruction for children whose native language is not English. On this question, Woolfson (1989) gives a brief overview of models that she thinks are vital:

(i) *Submersion approach*

In this model, children are placed in a mainstream classroom, and taught only in English or the dominant language. Hence, there is no additional help for the children whose native language is not English. This approach, however, has very serious consequences as it leads to a high drop-out rate, among minority groups whose native language is not English, which, in turn, leads to unemployment.

(ii) *English as a second language*

An important consideration with this model is to what extent English is taught. Woolfson (1989)

argues that the reading should be taught first in the mother-tongue language of the child, who then will easily transfer these skills to reading in English or the dominant language. The second language (English) should first be taught as a school subject before it can be introduced as a medium of instruction for other subjects.

(iii) *The immersion model*

The aim of this model is that the target language is used for instruction in the early grades, while reading and content in the mother tongue are gradually increased in the later grades of elementary schools. It is preferable that the teacher teaching these respondents must be bilingual or conversant with both languages. Hence, in this approach, through content courses, the instruction is planned so as to teach and learn the target language. Instruction in the mother tongue is only introduced once the individual is competent in the target language. The primary aim of this model is that of helping the learner to be biliterate and bilingual.

(iv) *Transitional bilingual education*

Woolfson (1989:244) states that in this model mother-tongue instruction will be a very important point of departure. In the initial years of schooling, reading must be taught in the mother tongue and in English. With regard to content, instruction in English gradually increases, as the proficiency in and ability to study in English increases. Instruction in the mother tongue then decreases. Campbell and Schnell (1987) maintain that such programmes facilitate mother maintenance, scholastic achievements, and acquisition of English, increase self-esteem and decrease the chance of dropping out. Zentella (1986) also indicates that such programmes are important so that bilingual education may be viewed as enrichment and not as remediation.

(v) *Maintenance Bilingual Education*

The aim of this model is the maintenance of the minority language and culture, teaching children to be both bilingual and biliterate. Children can therefore learn to appreciate their own ethnic heritage, and at the same time be able to participate in the host society. In short, in this model the child's mother tongue is employed as both a medium of instruction, as well as a subject of study forming part of the curriculum, throughout the entire school career. Children are therefore literate and proficient in both their mother tongue, as well as the language of the host society. Woolfson (1989) continues that this approach also fosters the maintenance of ethnic heritage and identity through the education programme. Zentella (1986) adds that this model embraces extensive reading and writing

in the mother tongue and English or a second language, while, at the same time, the ideal strived for is the proficiency in the second language or English, yet without losing touch with the mother tongue.

In Namibia, (Karsten & Fitchat 1999) the mother-tongue languages are not just used as the medium of instruction for lower primary phase, but form part of the curriculum throughout the entire school career (Grades 1-12). In this way, children in Namibia may become literate and proficient in both their mother tongue as well as English which is the medium of instruction.

**(b) Initial mother-tongue instruction**

Grobbelaar (1990) conducted a study of the Portuguese school children in Johannesburg in which she focused on the initial mother-tongue instruction. There are some important preliminary considerations highlighted in her study.

- (i) When a child grows up in a specific culture, where a specific language is used in the interaction between the mother and child, that language becomes part of the child's very being and existence, meaning, it is the means by which the child communicates, expresses his or her emotions, reasons, etc. However, this language which the child has utilised since birth does not merely fall into disuse upon entering school. Therefore, at school, the difference between the home language and the school language (i.e. medium of instruction) can result in difficulties, not only in terms of comprehension of content, but also regarding rapport with teachers and peers.
- (ii) The language used in initial schools is very important not only for establishing a basic understanding and comprehension, but also for later success in schooling. Pattanayak (1981:74) puts forward an important notion that the "the medium of instruction is the indirect result of educational discrimination, also leading to other various effects like drop-outs and stagnation, an ineffective teaching or education system as well as illiteracy in the mother tongue and low achievement level in the dominant language."

Grobbelaar (1990) poses a question as to whether initial mother-tongue instruction is fair or justified. To this Parekh (in Grobbelaar 1990:111) gives a clear answer in the following statements:

The minorities, who desire mother-tongue teaching, are just asking no more than what is the norm for children of the host society.

In other words, Grobbelaar is saying that the ethnic minorities are seeking for the same privileged treatment accorded to an English-speaking British child in asking for education in their mother tongue. Just as English, the mother tongue of the British child is already an established and cherished practice of the British educational system so the ethnic minorities ask for the same system or practice to be extended to them as well. Wong-Fillmore (1991:345) maintains that the timing or the age of introducing English (the second language) is important in the initial mother-tongue instruction. She goes on to say that English should only be introduced once the mother tongue is “stable enough to handle the inevitable encounter with English and all it means” (Wong-Fillmore 1991:345).

There seems to be a strong argument in favour of initial mother-tongue instruction owing to the educational advantages, which can be derived from it. Grobbelaar (1990) indicates that the child’s mother tongue is the most appropriate medium of instruction as it is the language in which socialization and cognitive processes take place. She continues to say that instruction in a foreign language merely exacerbates learning problems and inhibits academic achievements.

Kouritzin (2000:55) points out three primary areas where the teacher can assist with the promotion or maintenance to the minority language. First, is the area of communication with the parents of the minority language children, second, is the area of effectively conveying the minority language to all children/respondents as a positive, a plus, rather than something to be overcome or changed anytime, and thirdly, is the area of accurately and compassionately interpreting the specific minority language and its culture within the classroom.

Considering the first area, which is communicating effectively with parents of the minority language children, understanding these parents is vital if a language has to be maintained. It may be very difficult to encourage some parents to attend functions at a school, but Kouritzin (2000:56) is of the opinion that the teacher should hold an event, for example, inviting parents to come together at functions (or anything like debates at schools) so that these parents of minority language speakers will find others to interact with, than just the teacher and their children.

Another suggestion Kouritzin (2000:56) makes is to visit the homes of the children of the minority language speakers. The teacher can make this as a priority for any reticent parents who do not attend



functions at schools. This may be hectic for the teacher as it requires extra, non-school time, but the result can lead to minority language support and successful parental programs that can lead to language maintenance.

The second area, according to Kouritzin (2000:56), in which the professional teacher can encourage the maintenance of a minority language, is that of consciousness raising about languages for all students. Of course, the emphasis of the teacher in class might be on the national language of that particular country, but Kouritzin (2000:57) feels that the respondents might feel linguistically isolated and that their identity is threatened by the host language unless the teacher shows, by word and attitude, that all languages are of equal value for their speakers. It is also important for the respondents to know that their teacher is interested in their language as a language itself and this may help children to see that their language is a potential area for further study, even later employment.

The third area is that of accurately and compassionately interpreting the specific minority language and its culture within the classroom. Kouritzin (2000) suggests that the teacher can use willing parents in writing in their mother tongue (minority language) in school journals, for example, writing poems, or about special events. This can encourage both respondents and parents to be creative and raise their interest in their mother tongue.

### **2.3.2 Religion**

Religion is an important domain in language maintenance because church services and activities are often conducted in the mother tongue of a particular minority group. This fact is eluded to by Kloss (in Bucheit 1988) who suggests that "religio-societal insulation" is very important to language maintenance. Sridhar (1988:80) stresses the importance assisting the maintenance of minority languages through ritual and prayer. In certain cases, Fishman (1966), points out that language is an integral part of religious observance as, for example, in the Greeks Orthodox Church. The importance of the mother tongue in the church is also stressed in the Vatican's Apostolic Constitution, *Exsul Familia* (1952) in which the Pope points out the fact that immigrant groups have the right to be served in their mother tongue. Pütz (1991:487), in his study of a German Australian speech community, indicates that "membership of a religious denomination seems to promote language maintenance which, in turn, underlines the importance of a combination of domains, i.e. religion, ethnicity and language."

Fishman (1972a) points out the importance of the relationship between ethnicity, language and religion. He suggests that, for minority groups in the United States of America (USA) before emigration to the USA, ethnicity is important, while after emigration, religion takes precedence. Religion, he says, substitutes for and preserves ethnicity. However, he suggests that this seems not sufficient for maintaining a language.

He furthermore suggests that, the function of language in the church is primarily to safeguard the faith of the people in an urban situation. For Fishman (1972a:67), the use of vernacular in the mass is not sufficient for language maintenance. Nevertheless, Haugen (1966) maintains that the church is a primary institution that provides its members with justification for using their own language.

The Roman Catholic Church in Caprivi, Namibia, (Nambala 2003:277) also lends support to the view that religion is an important aspect in maintaining the mother tongue. The first missionaries in Namibia in the 19<sup>th</sup> century used High Dutch in preaching, but they were encouraged to learn the local language, which was Afrikaans if they wanted to continue preaching in the Namaqualand where they started with their gospel, which they did.

The use of Afrikaans as a general language medium enhanced church unity and cooperation within the members of the church. This is the case with the Fathers who serve in the Roman Catholic churches in Caprivi. These Fathers come from as far away as Poland, where they speak Polish, but before they are sent out to serve in Caprivi, they are taught Silozi so that they conduct their services in the local language (Nambala 2003).

Fishman (1966), in his study of mother-tongue retentiveness in ethnic parishes in USA, notes that there is a preference of using mother tongue for the non-English languages (minority languages) as well as ethnic traditions in church-related issues and activities. He states two major reasons for language maintenance in parishes:

- An attempt to retain a national or religious ideology;
- The need to accommodate older/or initial immigrant members who cannot speak or understand English.

Other researchers (Demos 1988, Holmes 1993, Minaya-Rowe 1986) continually emphasize the importance of religion for language maintenance. Language maintenance is therefore related to ethnic-denomination concentration. Fishman (1966) further indicates that a concentration of a religious group over time, together with certain other factors such as occupational stability, will also contribute to religio-ethnic homogeneity which is a condition for linguistic retentiveness.

Fishman's (1966) study of Twelve Minnesota counties revealed that the religious practices are retained in the process of integration into the host country and the intensity of religious observance varies according to socio-cultural origins of the various ethnic groups. Taking the example of the Greeks Orthodox Church (Saloutos 1973), it was found that the church resisted assimilation and emphasised preservation of Greeks identity. Inter-marriage was another requirement: "The wish of our church is that Greeks Orthodox Christians be joined in wedlock only with Greeks Orthodox" (Saloutos 1973:403). The above statement of about the Orthodox Church, indicates the importance of the role played by religion within a community, namely that ethnic and denominational homogeneity are important factors for language maintenance.

In a study where the Portuguese and Greeks communities of Cape Town were engaged, Steinberg (1978) discovered out that the religious domain is important in the integration process of minority groups into the new host society in which retention of ethnic characteristics leads to a smoother process of assimilation or immersion. Newcomers are expected to leave aside their old way of life and put on the new one with the possible exception of their religion. Religion is an important component in identity and language maintenance and thus a stabilising influence which can protect the identity of the minority community and its language.

Religion can also be regarded as an ambiguous domain since it can also be a domain which assists with the language shift. This point is suggested by Simpson (1980:236), who indicates in his study of the parishes in the USA that the Roman Catholic Church remained indifferent to the mother tongue, and not all the services were conducted in the mother tongue in the USA.

### **2.3.3 Media**

Another factor promoting language maintenance and discussed extensively in the literature is the media. (Media includes radio, television and press). Lopez (1978:272) shows that the older people of

a society prefer radio and television programs in their mother tongue. The importance of the media is also highlighted by Sridhar (1988:79-80) who maintains that "language used in media will live forever." There are two major sub-domains of media namely; publications and broadcasting. Publication refers to literature and newspapers, while broadcasting refers to radio and television. The discussion of these two sub-domains now follows.

#### **(a) Publications**

Publications carry a vast amount of information for the people in different spheres. Newspapers supply information about daily happenings and are nowadays heavily read throughout the world (Legere 2003).

In his survey, Fishman (1966:51) mentions that monthly publications are more popular than daily or weekly publications. This was the case especially regarding the languages which experienced reinforcement after World War II, an era of mass immigration. He also found that mixed publications are also important in the sense that they bridge linguistic or cultural gaps and assist in the area of language maintenance.

Although these publications might not be a solution to the inter-generational problems, Fishman (1966) points out that they do play a substantial role in maintaining tradition, which is another possible way of assisting with language maintenance. In certain instances, there may be English language publications for ethnic groups. In this case, this could obviously be seen as self-defeating for the purposes language maintenance, as it assists the assimilation of readers so that there is no real need for an ethnic press. A possible way, therefore, of assisting with language maintenance could be religious and educational publications as these can reinforce language and of course ethnic identity.

#### **(b) Broadcasting**

Broadcasting is nowadays very much familiar worldwide and easily accessible. In his survey on foreign languages in the USA, Fishman (1966) identifies the following advantages of broadcasting:

- The value of radio is its portability, that is, home, car and public venues.
- It is also an affordable means of communication.
- The press is more important and popular in the economically mobile sector, while broadcasting still has a greater impact on the low mobility group.
- There is also a tendency for an increase in television viewing, and decrease in radio listening.

A survey conducted by The Ministry of information and Broadcasting (2006) in Namibia showed that 90% of the people in Namibia prefer to view television than listening to radio.

Fishman (1966) notes that one of broadcasting's primary goals is language and cultural maintenance, especially if the broadcasting station takes into consideration the group or generations at which the broadcasting is aimed. This is also noted by Aziz (1988:124) who indicates that the purpose of Radio Lotus (SABC station for Indians) "is the cultural and linguistic revival and maintenance of the Indian people."

Fishman (1966) points out that broadcasting in foreign languages, non-English press, ethnic organizations and mother-tongue schools have generally not been successful with regard to the younger generation. He therefore stresses the point that broadcasting in a foreign language, non-English press, ethnic organizations or schools should not emphasize "high traditions" in order to protect its own future. Traditions should not be regarded as a relic of an ethnicity which existed "long ago and far away" but their ethnicity should be presented as something vibrant and contemporary.

Television is another aspect of the media which has considerable potential for language maintenance. In support for this, Pütz (1991:484) quotes the four aims of a multilingual television station by the Ethnic Television Review Panel (ETRP) in Australia:

- (i) to assist residents from all ethnic groups to maintain their languages and develop their cultures, to pass them on to their descendants and to contribute to a greater sense of self-esteem and confidence;
- (ii) to promote tolerance and mutual understanding among the members of society and an appreciation of the diverse, multicultural nature of a society, its history and traditions;
- (iii) to provide information and advice on the rights and obligations of residence and on the other matters that will assist non-English speaking people to settle with ease; and
- (iv) to encourage the learning of English and their mother tongues.

Pütz (1991) also states that German television in Australia facilitates interest in contemporary German culture and language, resulting in an increase in the use of the mother tongue with specific reference to the younger generation. According to the argument put forward by Pütz it would therefore appear that television is more successful in the field of language and culture maintenance than radio.

The support of the government could assist in or further language maintenance. This view is echoed by Cartwright (1987:195) in his study of an Anglophone minority in Quebec, where book publishing, theatrical and television production, the development of Radio Quebec, regional newspapers and magazines all received government support, making it easier for the media to continue existing.

#### **2.3.4 Family**

The home or family is another factor associated with the maintenance of the mother tongue. Cartwright (1987) and Grabe (1992) show that, the family can play a role in helping to preserve language and religion. In his study of Greeks in Australia, Tamis (1990:490) observes that the church and home (parents) were asked to assist in establishing Greeks as a communicative alternative to English. The fact that parents can assist in mother-tongue maintenance is also supported by Okamura-Richard (1985) and Jamieson (1980) who all indicate that if parents do not teach their children their mother tongue, the use of such a mother tongue will greatly decrease.

If parents continue to speak, write and read the mother tongue, with their children at home, the mother tongue has greater chances to remain revived and used in that society. Barnes (1990:145) indicates that, due "to the close bond between mother and child, many mothers feel it only natural to speak their mother tongue to their children even if it is not used in the community around them." In her study of various communities in New Zealand, Jamieson (1980:106) in contrast, reports that even if mothers report the same proficiency in their mother tongue, as in English, they do not always feel, "secure to use their mother tongue with their children" and then concludes "that the first language experience in the mother tongue", although necessary for transmission of the mother tongue, does not guarantee this transmission.

Grandparents can also play an important role in language maintenance. Lewis (1975:120), in a study of the Welsh language, shows that parents discouraged the use of Welsh by their children, except to their grandparents. This statement shows that grandparents could play an even more important role in

language maintenance than parents as grandparents often speak only the mother tongue and not the language(s) of the host society. This is true with the Mayeyi community in Caprivi, Namibia. The elderly people of the Mayeyi tribe use Siyeyi more often than the local language Silozi (Ntelamo 2002). Therefore, the Mayeyi younger generation does not use the Silozi language in their contacts, except in schools, and Siyeyi is maintained. When one marries a Yeyi, or goes to work in their area, one is forced to learn Siyeyi in order to make one's life and feel at home in the area. This makes Siyeyi one of the stronger dialects in Caprivi in terms of linguistic maintenance.

In her study of American Hungarian communities, Falk-Bano (1988) found that parents sent their children to their grandparents in Hungary in order to learn Hungarian. Holmes (1993) and Curry (1971) also show that grandparents and elderly people are very often monolingual. In most cases, their grandchildren have to translate for their grandparents, especially in cases where these grandparents have business to do in the society where they live.

Hence, Lieberman and Curry (1971:136) come to the conclusion that "a relationship exists between the parents' level of, or proficiency, in a language (for example, the language of the host society) and their children's performance and achievement at school, especially if the language of the host society is the only language used as the medium of instruction at school." Lieberman and Curry (1971) in their study, found that the children, whose fathers did not speak the host language, were less competent compared with the children whose fathers did speak the host language. Ramat (1979) agrees that, the language the parents choose to speak to their children affects to a large extent either language maintenance or language shift.

### **2.3.5 Ethnic cultural organizations**

Ethnic cultural organizations can play an important role in assisting language maintenance. Social clubs can be one of the strongest factors in language maintenance if the language and the activities taking place at such clubs are done in the mother tongue used within the vicinity of the club (Fishman 1966). From surveys done by Clyne (1988) and Pütz (1991:487) it emerges that not only do social clubs increase language maintenance, but they are one of the most important domains promoting language maintenance. Pütz (1991) and Fishman (1966) maintain that cultural organizations are more important than the press and broadcasting. From their findings when studying the cultural organizations in the USA, Fishman and Nahirny (1966) provide two important

preliminary features which could characterize a social or cultural organization:

- (i) The club should be geographically accessible to as many community members as possible.
- (ii) The club should also assist in supporting and encouraging language maintenance through the continued use of the mother tongue at various community events at the club and the adaptation and implementation of a set of language policies that should be followed at the club.

Furthermore, Fishman (1966) is of the opinion that the above factors could be strengthened by the members of the clubs. The nativity of core members and leaders would, therefore, be an important determinant in whether the language in question is maintained or not. It is anticipated that ethnic organizations attending to the needs or interests in the language in the vicinity of the club would have a stronger interest in the maintenance of language. What is important with these clubs is that they maintain a balance between formal and informal gatherings. It is predictable that core members and leaders will use the mother tongue, in contrast to the general members and general public.

Fishman (1966) is of the opinion that an important aspect of cultural organization is therefore the ethnic-cultural leaders. Such pivotal persons should possess certain characteristics in order to succeed in their task (Fishman 1966:174). Firstly, such leaders need to employ the mother tongue in their immediate domain of their own personal life and dealings. Secondly, because literature, art and music are central to any given culture, the leaders need to show interest in and promotion of these areas of culture. With regard to employment, leaders should, be involved in a social or cultural organization in a full-time capacity or should be employed in a position similar to the status and position held in the affairs of that particular ethnic community, as according to Fishman (1966), occupational status could also affect or determine organizational affiliation with regard to cultural leaders.

Age is also an important factor to consider in developing ethnic clubs (Fishman 1966). As children grow older, their interests in ethnic organizations decrease, as a result one may find that ethnic organizations also tend to decrease with each generation with no return to ethnic life with the third generation. According to Fishman (1966:175), the following trends can result with regard to age:

- Ties with ethnic organizations can decrease with each successive generation.
- Ethnic organizations can be seen to be temporary and non-transmittable in nature.
- Ethnic organizations also can tend to decrease with each generation, with no return to ethnic



life in the third generation.

Language maintenance and ethnicity (Fishman 1966) tend to fade or become less important with time as leaders, members and organizations view them differently or maybe due to successive re-interpretations which can bring a shift from a language from organization concern to organization continuance and non-ethnic affairs.

### **2.3.6 Residential Area**

There is a relationship between language and environment. Knowledge of this relationship can help with understanding the maintenance and development of multilingualism. Researchers such as Lopez (1978), Li (1982), Paulston (1987) and Jamieson (1980) have identified certain factors that are relevant to the domain of residential area. These aspects in connection with residential area are: residential isolation, language islands, length of residence, childhood residence, urban areas as well as rural areas. These factors will be discussed one by one.

#### **(a) Residential isolation**

Rigsby (1987) identifies spatial isolation as a very strong reinforce of language maintenance. Lopez (1978:268) supports Rugby's view on residential isolation indicating that spatial isolation leads to language isolation. He further points out that isolation and official support are two of the most prominent factors responsible for the maintenance of multilingualism in nations. Certain groups often maintain residential segregation for a particular reason, e.g. prestige, occupational identification or forced separation. Li (1982) is also of the opinion that residing in an ethnically segregated area assists in resisting language shift. In contrast, however, residence in a heterogeneous area or community, as well as the length of residence in such an area or community (that is, away from the mother tongue country or in an ethnically segregated area in a host society) will necessitate a shift from the mother tongue to the language of the host society.

#### **(b) Language islands**

The term language island refers to a situation where a community's language is not recognised by most of the host society and therefore does not reflect in official matters (Paulston 1987:46). Kloss

(in Jamieson 1980:102) defines the term language island as a circumscribed territory where the minorities' tongue is the principal tongue used in daily conversation by at least four-fifth of the inhabitants." Fishman (1966:365) refers to a language island as "a core area which is characterised by both early concentrated early settlers and continued immigration." He uses the example of Norwegian in the USA. He indicates that the language is maintained and survives the longest in areas where there is a solid neighbourhood core, i.e. areas where there are both foreign born parents as well as recent and continued immigration.

Cartwright (1987) on the other hand, is of the opinion that living in a bilingual community or area can lead to ethnic rejuvenation (because of the various cultural organizations within these areas), whereas in a language island, this is denied due to isolation and distance from a central area. Cartwright (1987:190) is of the opinion that cultural rejuvenation would therefore be largely dependent on in-migration and local organizations and that, this partial experience can also mean that one language is maintained at the expense of another, for example, one language can be spoken in the home and another outside the home.

**(c) Length of residence**

Contrary to what is mentioned under Language Island, Okamura-Bichard (1985:82) indicates that length of residence does not assist with the maintenance of a language but rather can lead to language shift. The longer one stays in a community, the more one tends to prefer to use the language of the host community to your mother tongue. Once one acquires the host language, there is a decrease in the use of the mother tongue. In this case, a critical level of use of the mother tongue is therefore necessary to maintain the mother tongue after exposure to the host language (Li 1982). Although the length of stay seems not to assist with language maintenance, childhood residence seems to be an important factor in the case of language maintenance.

Thompson (1977) states that childhood residence is an important factor for both language maintenance and language shift. According to him, it can be assumed that one's basic linguistic abilities are established in early childhood (0-7 years of age) and that the parents, family and neighbourhood peers are important influences in the establishment of basic linguistic abilities. Thompson (1977:13) suggests that, "where a person spent his childhood should be more important than where he currently lives.

**(d) Urban/rural areas**

The general argument in the literature is that rurally isolated communities are more to the advantage of maintaining language as compared to urban areas where people are in contact with other languages on a daily basis (Lopez 1978:278). Lopez (1978:272) agrees that language maintenance is greater in rural areas, especially isolated ones, than in areas where people congregate together. Thompson (1974:67) even goes further to say that urbanization leads to language shift.

In his study of 1970 census of the childhood residence of Mexicans in the USA Thompson (1974) identifies the situation, where, the predominant use of Spanish was evident among the first generation that came from rural background, while Spanish decreased in the second and third generations. This was a result of a decline in the number of people from a rural background. As a result, there was a language shift (from Spanish to English) related to the shift from rural areas to urban areas. Nevertheless, Fishman (1964) opposes the above-mentioned view arguing that ethnicity and nationalism are urban phenomena and that language maintenance efforts are greatest in the city.

In his study of language shift in the USA, Demos (1988) refers to continued immigration as another factor that assists in the maintenance of minority languages. The study showed that the new members of the group assisted in the maintenance of the minority language. The time of arrival is also an important factor (Fishman 1966). Fishman (1966:361) points out that at the time of arrival for the bulk of immigrants, in the first half of the nineteenth century, cultural and educational standards in the USA were not as high as in Europe. Therefore, the immigrants maintained Europe traditions and culture.

### **2.3.7 Gender**

According to Demos (1986), positive maintenance of the mother tongue found is more amongst women than men; usually women stay more at home with the young ones and thus have minimal contact with the outside world. This gives them more chance to maintain their mother tongue and to teach it to the younger generation. In the past they do not go to work; therefore, there was no real shift in their language use. Unfortunately, this is not the case nowadays as women also are official workers just like men; therefore no longer spend most of their time at home but at work.

Another strong reason for females' maintenance of the mother tongue stressed by Pütz (1991) is that girls are more "submissive to parental control" compared to boys, and therefore do not resist their parents' attempts to maintain the mother tongue.

### **2.3.8 Social Structure**

One of the major cognitive tools individuals use to define themselves vis-à-vis the world in which they live is social categorization (Fishman 2000). This means ordering the social environment by grouping persons in a manner that makes sense to the individual. Professionals or those with professional status in a community have the potential to support or even strengthen language maintenance by supporting institutions such as schools and the media. If intellectuals can choose to support the mother tongue, then they can play an important role in language maintenance (Paulson 1987).

If Individuals perceive themselves as belonging to a social group, recognition of membership in these groups carries with it knowledge of the values, positive or negative, that are attached to these groups. Language is regarded as an ethnic marker, which is why some people want to maintain their language (Fishman 1966). In brief, it is to say that social structure is one of the factors that can assist in language maintenance. Fishman (1966) concludes that, the relationship between these intellectuals and the less educated sector of the community is therefore very important.

## **2.4 The Importance of Maintaining a Minority Language**

When considering the whole issue of language maintenance, the question of whether it is worthwhile to maintain a minority language emerges. To attempt to answer this question, Batibo (2005) points out that, although it is difficult in many instances to promote a language, it is of vital importance to maintain a language. This argument in favour of maintaining minority languages is discussed in the rest of this section.

Minority societies, like any other society use their languages in their communication and interaction role, to exchange greetings in the morning, to talk to their neighbours about the news of the day, to discuss various activities and to conduct their daily affairs. Minority languages like any other

languages in the world had some special functions which their speakers use. One of such function is cultural transmission. Languages are vehicles through which cultural experiences are accumulated, stored and transmitted from one generation to the other; hence the popular saying that language is a mirror of culture. In this way, African societies have developed rich cultures, which are embedded and transmitted through each language. Language maintenance efforts are important as they emphasise or highlight traditional lifeways and transmit ethnic history.

One of the crucial roles of a language is that it provides a means of self-identity, that is, the ability of one group to distinguish itself from others. Although a group may distinguish itself by its racial features, the type of dress its members wear, the food they eat, the houses they build or the group's totem, insignia, tattoos or any specific practices, it is a language that distinguishes groups of people most precisely. Language serves as a means of socialisation. People need to socialise, and language facilitates the instinct for socialisation. For example, in Africa it is considered impolite to come across people in a place and pass them without greeting, or share a table in a restaurant with a stranger without saying a word to him/her.

Other functions of language include solidarity and cohesion, national allegiance, social relationships and social stratification. From the foregoing points, one notes the importance of language and maintaining it in human life. It is central not only to our social interactions and relationships but also in distinguishing us and enabling us and others to ascertain our position in society. At the same time, each language has been moulded in a special way to serve the needs of the community that speaks it. In this way every language is a unique system and therefore, a resource for human kind.

It is because of the many unique systems in each language that we talk of linguistic diversity. And, linguistic diversity, like biodiversity, is an important feature of our universe. Minority languages are also valuable resources and constitute an invaluable heritage for humanity. Batibo (2005) states that this is so because each human language has a unique linguistic inventory and rules, reflects its own cultural experience, expresses its own world view and manifests its own artistic peculiarities. So, all resources, whether physical or human are only valuable if the society recognises their value, manage them properly and put them to the right use. Thus, gold and diamond are regarded as valuable commodities because society has attached to them both economic and social value. Thus, a language whether minority or majority, is an important resource in human life and can be a source of great value for the nation as well as being part of national heritage.

Language maintenance efforts are also valuable as they highlight "traditional life ways and some transmission of ethnic history" (Dorian 1987:64). This information is of value, as a minority community may not always know about their past, heritage, customs, traditions and so on. Dorian (1987:64) states that, "this information will lead to self-awareness and self-confidence."

Language maintenance efforts could also be economically beneficial (Dorian 1987:64), for example, providing employment for not only teachers and translators of these languages, but also providing greater opportunities for business and international trade. In support of Dorian's reasons is Tamis (1990:499) who argues that when children learn their mother tongue, it leads to enhanced family relationships or cohesion (especially between children and parents).

## **2.5 Overview of literature on language maintenance**

Language maintenance is a topic that has been heavily surveyed by many researchers (Batibo 2005; Fishman 1991; Carnie, 1996; McDuling 1995). All these researchers and many others have looked at language maintenance, language shift and even language death, and came up with suggestions and recommendations on how minority languages can be revived if it is on the verge of death, or maintained, if it is still in use. In general, the literature revealed that the success in the maintenance of minority language depends on a number of facts. Fishman (1991) devised a vitality scale which he named Graded International Disruptive Scale (GILD). According to this scale, the level of vitality of a language is measured in terms of the age group in which a language is still spoken. If a language is spoken by those of child-bearing, the chances of the parents passing the language on to their children is high as long as the parents are encouraged or given incentives to do so. But if the language is spoken only by those of non-child bearing (60 and above), the chances will be that the parents would not be able to pass the language to their children even if encouraged or given incentives to do so as only old people speak the language. This is what is currently happening among the Nama-speaking Ovaherero of the Tsaabong area of southwest Botswana, where the Ovaherero are unable to transmit their ethnic language, Otjiherero, to the younger generation in spite of their great desire to do so because all the child-bearing Ovaherero speak only Nama or Setswana (Batibo:2005).

The literature showed that very little has been researched on the minority languages of Africa. Nevertheless, in a number of countries, such as Tanzania, Malawi, Ethiopia and Botswana, there has

been a wave of ethnic awareness to a point that the wish to preserve indigenous languages and cultures has sensitised the authorities to recognise and appreciate the linguistic and cultural diversity of the respective countries (Batibo:2005). Such moves, according to Batibo (Batibo 2005), may, to a certain extent, serve to reinforce language survival and revitalisation. In conclusion, however, most of the researches done show that, language maintenance can only succeed where the efforts of the speakers of the particular language and the support of the national institutions become more powerful than the original circumstances which seemed to cause the process of language shift or language demise.

## **2.6 Conclusion**

In this Chapter the phenomenon of language maintenance was examined. Broadly defined language maintenance is the attempt by a minority group living within a host society to retain its mother tongue from one generation to the other (Batibo 2005). Looking at what has been said, this is not as easy as said, as there often seem to be strong forces within the host country to weaken the efforts or attempts to maintain the minority language.

Batibo (2005), Fishman (1966) and Tamis (1990) identify several factors that are in existence that would create an environment propitious for language maintenance anywhere in the world, namely: education, religion, media, family, cultural organizations, residential area, gender and social structure.

From the literature it is clear that education can play a vital role in language maintenance. The most effective models for maintaining a minority language appear to be the option of provide bilingual education or alternatively, attending ethnic schools and initial mother tongue education. Teacher characteristics and qualifications are of importance, therefore, and by implication, academic standards in the various educational programmes for language maintenance.

The fact that church services and activities can be conducted in the mother tongue of a minority group contributes to the maintenance of the minority language. This is especially so in cases where there is a relationship between religion, nationality and languages, that is to say, the church is linked and identified with a single nation and language, such as the Greeks Orthodox Church.

The media plays a prominent role within a minority community, not only with regard to language maintenance, but also in maintaining ties with the country of origin. Ethnic publications not only assist

with language maintenance, but also with the maintenance of traditions. Television contributes significantly towards reviving or renewing interest in the mother-tongue language and culture of the minority community.

A very important domain of language maintenance is the family unit. The parents (and the mother in particular) play one of the most important roles in passing on the mother tongue to the children, however, this does not guarantee the maintenance of the mother tongue. Grandparents also play a very important sustaining role, especially as in many instances, grandparents do not speak the language of the host country, but only the mother tongue.

Cultural and social organizations established within the minority community can also play an important role in maintaining the mother tongue. In some cases, however, these organizations can be established due to sentiments, and therefore, in that case, do not concern themselves with language issues primarily.

The argument with regard to the influence of residence on language maintenance centres around two main issues. The first one being that segregation or language islands facilitate the maintenance of the mother tongue, due to these areas being characterised by homogeneity. The second issue is that it is argued that language maintenance will be greater in rural areas in contrast to urban areas, which are very heterogeneous in character.

A more visible or tangible maintenance of the mother tongue can be detected amongst women than men. Studies done in the area of language maintenance have shown that the women stay at home more than men, and use the mother tongue more often than men. The men often of necessity have to learn the language of the host society which can weaken the importance of the mother tongue.

Regarding the factor of social structure, it was found that there are indications that the professional or educated sector within the minority community could also play a very important role in assisting with the maintenance of the minority languages. Their knowledge, expertise and relationships with other members in the minority community could be of vital importance.

In the light of the complexity of information so briefly reported in this Chapter, drawing conclusion is not easy. However, four main points seem to arise regarding the factors that can influence



language maintenance. One is that, no matter what the circumstances, the minority community must be the central decision maker in any initiative on the minority language maintenance. This requirement is challenging given that it appears there is a considerable difference of opinion on important matters in many minority communities to say nothing of the complexity of bureaucratic jurisdiction for minority education. Secondly, there are always a number of complex issues to be resolved in minority communities, the maintenance of the minority language perhaps being only one of many strongly valued priorities. Thirdly, the support of the majority culture and particularly policy makers is essential in making minority language policies work. Fighting institutionalized discrimination requires a major, directed effort. Finally, a lot of work needs to be done for minority languages (maybe worldwide) in terms of language research and language resource development that truly reflects the interests of those particular communities, for example, orthography development and implementation, or community activities that support the use of such languages.

This review extensively focused on factors that can assist in influencing language maintenance in general. It can be seen that there are a number of factors which, if, exploited, and fully utilised, could greatly foster the maintenance of the mother tongue. In order to foster maintenance of the minority language, community leaders would need to inform their communities of the great potential of these factors discussed in this Chapter.

The degree to which these factors facilitate language maintenance in the Malozi community of Caprivi will be discussed in Chapter 4 of this study.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 Introduction**

This Chapter critically frames and analyses the research methodology used to conduct this study. The Chapter focuses on the research design, research approach and sources, and the data collection instruments used in collecting data for the research. Research ethics are briefly discussed as well as data collection issues, problems and limitations are also covered.

#### **3.2 The Research Approach and Sources used**

The aim of the study was to determine the present state and use of the Silozi mother tongue within the Malozi community of Caprivi region. The researcher wanted to establish which factors are assisting with the maintenance of mother tongue, Silozi. In order to obtain this information and determine the state of the mother tongue, Silozi, in Namibia, a questionnaire (see Appendix 1) was designed which attempted to encompass and examine factors, which could facilitate the maintenance of the mother tongue. The study was limited to the Caprivi region, and more specifically in Katima Mulilo.

Various methods exist which can be employed to select the interviewees used in a study. In this study a networking approach was employed. A total of 80 people were interviewed. In an attempt to obtain a truly representative sample of the speech community being studied, school respondents (Grade 8-12), college students, employees, and unemployed people were interviewed.

The school respondents were from the three secondary schools (Caprivi Senior Secondary, Kizito Senior Secondary and Katima Combined schools). Non-school respondents (the adults) interviewed, were all randomly selected from a list of friends of the researcher, and also from a list of parents of the respondents at the secondary schools used in data collection. (The interviews were randomly selected in the sense that the respondents were not selected because of any specific prerequisites, e.g. educational qualifications; socio-economic status, etc).

The method employed in conducting the research was the direct method i.e. personal interviews were conducted with the interviewees (non-school respondents) in which the researcher posed the questions of the questionnaire to the interviewees. Interviewees were also allowed to wander off topic and freely, in order to obtain a broad, general data base. This study therefore, takes on a combination of quantitative and qualitative approaches. The school respondents filled in their own questionnaires but this was followed up with interviews.

Interviews were conducted in the homes and offices of the non-school respondents, and the school children were interviewed at their respective schools. Prominent figures and also organizations within the Malozi community were also approached, appointments arranged on time, and personal interviews conducted. The aim of this study and the interview were always explained to the interviewees. The anonymity of the respondents was always guaranteed.

In Chapter 4, the data obtained from the interviews is presented. However, one cannot gain a comprehensive interpretation and understanding of the data and the community merely from the statistical information as this could lead to narrow, inaccurate interpretations and perceptions. An intimate knowledge of the life and lifestyles of the informants is important. Labov (1987:60) indicates that the best possible results can be obtained by maximizing the anthropological technique of participant observation or immersion into a social world.

The observation by Labov (1987:60) that the researcher must be immersed into a social world of the target group is of vital importance as one cannot study a community successfully without an intimate knowledge and intuitive feeling for the community. Only an overall view of the macro-social and sociolinguistic factors at work in the community will lead to a better understanding and comprehensive interpretations of the results obtained. The fact that the researcher is a Mulozi facilitated her understanding of the community, and plays an important role in the interpretation of the data.

The respondents fell into the following categories:

- 2 Educational Officers, 3 Principals including 8 teachers (13)
- 10 Silozi speaking mothers of school going children (10)
- 40 school going children between the ages of 11 years and 18 (40)
- 4 college student teachers specializing in languages (Silozi and English) and 1 lecturer teaching

Silozi at the college (5)

- The manager for NBC (Silozi Broadcasting) in Caprivi and 1 Silozi Radio announcer (2)
- 10 non-working community members (5 illiterate, 5 literate) (10)

The total number of respondents was eighty (80) of which, 39 are females and 41 are males.

### **3.3 Research Design**

It was decided to use both qualitative and quantitative methods in the research. An advantage of the qualitative approach method is that "it assumes that all human action is meaningful and hence to be interpreted and understood within the context of social practice" (Scott & Usher 1996:18).

Another major distinguishing characteristic of qualitative method is the fact that the researcher attempts to understand people in terms of their own world (Baker 1992:67). The qualitative method focuses on an insider perspective rather than on an outsider perspective. According to Creswell (1994), a qualitative study is defined as an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants conducted in a natural setting.

Denzin and Lincoln (1994:77) define a qualitative research as "a multi-method in focus involving an interpretive, naturalistic approach to its subject matter." This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Not only has that but, in a qualitative research, researchers used a tradition of inquiry. This means that the researcher identifies, studies, and employs one or more traditions of inquiry, meaning, the researcher employs a rigorous approach to data collection, data analysis and report writing, meaning, the researcher verifies the accuracy of the account using one of the many procedures for verification. Another aspect of using a qualitative research is that, we write persuasively so that the reader experiences "being there" as writers present their studies in stages or layers of their analyses from the particular to the general reflecting all the complexities that exist in real life therefore engaging the reader fully in the study (Baker 1992).

By utilising a qualitative approach, an attempt was made to understand the Malozi Community's attitudes towards their language from the subjective perspective of individual's involvement in

maintaining their language, because the complexities, richness and diversity of their lives could be captured by describing what really goes on in their everyday experience, incorporating the context in which they operate as well as their frame of reference as a community. In order to be able to do this the researcher had to spend many hours in the field collecting data and labouring over field issues trying to gain access, rapport and an “insider” perspective.

In a qualitative study, both primary and secondary sources are used. According to Berger (2001:200), in a qualitative study, documents presenting unanalysed data constitute primary sources. Sources of this type used in the study were:

- Books on language maintenance
- Language surveys
- Documents published by non-governmental groups defending language issues
- Government publications
- Reports from departments of education in Namibia and Zambia
- Census data
- Public forums and debates
- Official correspondence from government agencies and offices

Other primary sources included personal interviews in the field and informal discussions with linguists, educators, public officials and researchers working closely with language matters. Secondary sources were also used and these included numerous books, articles from libraries, the internet and journals. Many of the sources were written by Africans researchers from various countries such as Namibia, Zambia, South Africa and Botswana, to mention but a few. Authors from western countries were not forgotten as they have done a vast amount of research on language maintenance.

### **3.4 Data Collection instruments**

#### **3.4.1 Introduction**

The collection of data was done through unstructured interview, document analysis and the use of a self-reporting questionnaire. Self-reporting questionnaires were distributed to school going respondents (and when they had filled them in, they were interviewed on the issues), while unstructured personal interviews were done with principals, teachers and members of the

community. These unstructured interviews were conducted individually to minimise any external influence or bias in the respondent's responds.

### **3.4.2 Interviews**

One of the methods used in gathering information was the use of face to face interview. In an inquiry, one of the most effective modes of gathering data is by using interviews. Allison (1966:28-29) defines interviews as “a face to face situation in which the researcher sets out to elicit information or opinion from a subject.” Brink (2000:157) describes an interview as “a method of collecting data in which an interviewer obtains responses from a subject in a face to face encounter, through a telephone call or through electronic means which provides a higher rate of the needed information and also offers the opportunity to correct misunderstandings and also to carry out observations and ratings while controlling for incompleteness and answering sequence.” The researcher chose to use this instrument because it has the advantage of "allowing the interviewer to probe areas of interest as they arise during the interview" (Mckernan 1996:129). Unstructured interviews are good to use because studies have shown that, according to Mckerman (1996:129), “in adult life, a person is at least three times more likely to exchange meaningful information with others by speaking than by writing.” Maree (2007:8), states that an interview is a good method to use as it is “a two-way conversation in which the interviewer asks the participants questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participants.

### **3.4.3 The Questionnaire**

Because it was not possible to conduct large scale research, it was decided to give the questionnaires to school-going respondents only. The advantage of this was that the school respondents were all literate and were in a controlled situation where there was a high possibility of success. They would complete the questionnaire because the school authorities made them do it. It was not practical to give the other non-school going respondents questionnaires to fill in as some were illiterate and many were very busy with the other responsibilities so that an arranged interview was more effective not only in getting a response but also as it allowed more discussion. The school group formed a homogeneous group which could then be compared with the other group. The statistics were not regarded as important but rather as indicators of the trends which were then explored in interviews more extensively.

### **3.5 Research Ethics**

Hughes (1995:5) outlines necessary ethical procedures that the researcher has to follow when embarking on using people in the research. These include an explanation which is as clearly as possible of the aims, the objectives and methods of the research to all the parties involved. If using confidential documents, the researcher must ensure that anonymity is maintained by eliminating any kind of materials or information that could lead others to identify the subject(s) involved.

Taking the above ethical rules into consideration, the researcher therefore wrote letters to all the schools which were involved explaining the purpose of the research, and the rights of the respondents during the whole research process. Appointments were made prior to interviews with those who were interviewed face to face. The respondents were always assured of their anonymity. All answers were treated confidentially.

### **3.6 Data Collection Issues, Problems and Limitations**

The process of data collection had some limitations due to the sample and length of personal interviews. The researcher had to personally interview those selected face to face. Because of the ethical rules and reliability of the information collected, the researcher had to personally interview the respondents rather than use another person to cover the interviews. Most of the respondents for face to face interviews were only available after hours.

All these were the issues and problems the researcher was faced with during the data collection process. Using the Silozi language was not a problem since the researcher is a Mulozi by birth, a permanent resident of Caprivi, is fluent in Silozi and English as well as the other lingua francas of Caprivi Region, and has been an English teacher at a secondary school for ten years. Therefore, the possibility to listening, asking and talking fluently and intelligibly to any subject involved in both formal and informal environments was for practical purposes unlimited.

### **3.7 Overview of the Methodology**

The two methods used; the questionnaire and the personal interviews, did not present too much

problems. Interviewing may both be funny and hectic. Some respondents feel better if they speak to the researcher or the interviewer rather than filling in the questionnaire. This is what happened with the non-school respondents of this study. Most of them preferred face to face interviews stating that space on the questionnaire was not enough for their answers, and that, they wanted to see the researcher herself because of the political situation in Caprivi. The two methods used are important in a study of this nature as they help the researcher to gather more information than required because they put the interviewees in a better position to reveal what they know about the topic.

### **3.8 Conclusion**

In this Chapter, an explanation, in detail, of what was done during the whole process of research was outlined. The researcher started by explaining the research design used and how the participants were selected, stating the reasons why the researcher decided to select the sample as it was done. The researcher also explained the data collection instruments used to gather the information required for the study, briefly outlined some research ethical rules by Hughes as well as some of the issues, problems and limitations encountered during the process of gathering data for the study. In order to collect more information on the Silozi language and to gain access to the documents necessary for the research at hand, travel to the archives of Namibia was also necessary. Initially, permission was sought from the people responsible so as to gain access to the archives.



## CHAPTER 4

### THE RESULTS

#### 4.1 Introduction

In this Chapter, the researcher will present the data collected from the interviews and the questionnaire which was distributed among the selected participants.

The data presented in this study was obtained in a sociolinguistic survey conducted in 2008. The data used is primarily information gained through using the direct method of interview and questionnaire done with individual participants. The researcher wanted to investigate and establish which factors are assisting with the maintenance of the language of the community in question.

#### 4.2 Results from Section B

The results obtained from responses to Section B of the questionnaire and interviews are presented below in tabular form. This section was also used for interviews to nonschool respondents as most of them preferred to be interviewed than to fill in the questionnaire which they considered time consuming and yet, space limited.

##### 4.2.1 Education

##### Question 1.1: Is Silozi offered at your school?

The responses of the respondents to this question are presented in Table 4.1 below.

**Table 4.1: Silozi as a school subject**

Responses	Male	Female	Total
Yes	18	20	38
No	2	-	2

All respondents indicated that Silozi was offered at their school or college.

All the schools involved offer Silozi as a subject although in some it is not compulsory.

**Question 1.2: If so, do you take the subject?**

The responses of the respondents to this question are presented in Table 4.2 below.

**Table 4.2: Silozi taken as a school subject**

Response	Male	Female	Total
Yes	18	19	37
No	2	1	3

The responses in this table show that Silozi is taken as a subject in all of the four schools involved in the research. Caprivi Senior Secondary School offers a choice between Silozi and Geography. About one fifth of the students chose to take Geography instead of Silozi.

**Question 1.3: If you do not take Silozi at school, why not?**

The responses of the school children to this question are presented below:

- Not for men (boring)
- Not interested
- Not necessary for future use
- Go to afternoon classes
- Level of Silozi at school not very high
- Not a modern language
- Not required by university

Silozi is taught in all the schools where the questionnaire was forwarded. In most schools Silozi is regarded as their first language and therefore it is compulsory for them to take the subject. At Caprivi Senior Secondary and Katima Combined schools, however, the Silozi language is optional, that is, one either takes Silozi or Geography and English as the second language or one takes another language, for example, Afrikaans as one's first language and then English as a second or first language. At Katima Combined School, there are four languages that are offered: Silozi, English, Afrikaans and Portuguese.

**Question 1.4: How much time do you devote to your work in Silozi?**

The responses of the respondents to this question indicated that both male and female respondents spent an average 5 hours per week on their work in Silozi.

The results to question 4.4 show that respondents do not devote much of their time to work in Silozi. They stated Silozi is their mother tongue therefore it is easy to do their Silozi work because one understands the language well unlike their English work where most of the time one is forced to use a dictionary in order for them to understand the work.

**Question 1.5: What are your average marks in Silozi?**

The responses of the respondents to this question are presented in Table 4.4 below.

**Table 4.3: Range of marks for Silozi**

Male	Female
70%-80%	75%-80%

Table 4.3 indicates the range within which the marks for Silozi falls. All the respondents seem to do well in Silozi, which shows that they do enjoy learning it but, there is a slight difference between the male and female respondents. They state that Silozi helps them to gain entry to the University of Namibia as “it uplifts our points so that it becomes easier for us to meet the university’s requirements for points.”

**Question 1.6: If you went to University, would you take Silozi as a subject?**

The responses of the respondents to this question are presented in Table 4.5 below.

**Table 4.4: Silozi at university level**

Responses	Male	Female
Yes	12	14
No	6	4
Undecided	2	2

Responses to question 1.6 by school-going respondents show that there is a definite interest in studying Silozi at a higher level.

The reasons given for wanting to study Silozi on a tertiary level are as follows:

1. To be able to pass well as the fact that they are studying in their mother tongue would make it easier for them to do well.
2. To improve one's literacy in the language such as reading and writing skills.
3. For career purposes, for example, becoming a Silozi language teacher or becoming a radio announcer in Silozi.
4. To enjoy the language and learn more about the history of the language and its people.

The reasons given for not wanting to study Silozi on a tertiary level are as follows:

1. They already know the language, therefore would rather learn another new language instead.
2. They do not enjoy the language, therefore cannot study it.
3. They would prefer to be more competent in English as an international language for better communication and therefore no need to study a language spoken by a few people at a particular place only.
4. The University of Namibia does not consider it when grading students for admission in the various fields that the university offers.

5. Did not take the language from primary school as parents moved to the city earlier, can only speak it but do not know how to write it.
6. The orthography of Silozi differs from country to a country where Silozi is spoken, therefore confusing and not fit for studying.
7. The language is too difficult to speak and write.
8. We regard it as a “foreign language” from Zambia, therefore it is better to promote local dialects than Silozi.

**Question 1.7: How do you find learning of a second language compared to Silozi?**

The responses of the respondents to this question are presented in Table 4.6 below.

**Table 4.5: Learning a second language**

	School respondents		Non-school respondents		Total
Responses	Male	Female	Male	Female	
Easier	6	7	5	3	21
More difficult	13	10	9	11	43
+/-same	3	5	4	4	16

The responses reflected that all the respondents (school and non-school respondents) have at some stages learnt a second language.

**Question 1.8: In which language do you count?**

The responses of the respondents to this question are presented in Table 4.6 below.

**Table 4.6: Counting language**

Language	School respondents		Non-school respondents		Total
	Male	Female	Male	Female	
English	22	22	18	18	<b>80</b>
Silozi	-	-	-	-	<b>0</b>
Both	-	-	-	-	<b>0</b>

The results shown in this table indicate that nearly all school respondents and non-school respondents count in English. This seems strange because the majority of non-school respondents speak the mother tongue, Silozi. The reason given from both groups (questionnaire and interview) is that it is more complicated to count in Silozi. It is easy to count from one to ten in Silozi, but for the rest of the numbers, one has to use a longer phrase, more words, for example, *lishumi ni to tubelu* (12), which seems very difficult as well as confusing and it is time wasting. The general practice in school is to use English numbers throughout the education system from Grade 1 upwards.

#### **4.2.2 Cultural activities**

##### **Question 2.1: Do you have Silozi club in your residential area?**

The responses to Question 2.1 indicate that there are no Silozi club/s in the area of Caprivi where most of the respondents live. In Zambia, there are some clubs in some areas where the Malozi people go and learn more pertaining to their culture, such as, weaving of baskets, making their traditional mats, teaching young children about their culture and how to conduct themselves in society as Malozi, and many others. From the interviews it was learnt that many Caprivians (including their chiefs) often go to such clubs in Zambia to learn more about the tradition of the Malozi.

**Question 2.2: If any how enjoyable is/are they?**

The responses of the respondents to this question are presented in Table 4.7 below.

**Table 4.7: Silozi clubs**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Enjoyable	4	5	9	1	1	2	11
Not enjoyable	1	-	1	1	-	1	2
Boring	-	-	-	-	-	-	-

The Malozi in Zambia say that these clubs have gained the interest of the younger generation because of how enjoyable they are. From the interviews, it was found that most of the activities of these clubs are now on film, and can be viewed in most parts of the world.

**Question 2.3: Have you ever been involved in Silozi cultural activities?**

The responses of the respondents to this question are presented in Table 4.8 below.

**Table 4.8: Silozi cultural activities**

Responses	School respondents			Non-school respondents			Total
	Male	Female	Total	Male	Female	Total	
Yes	22	22	44	8	7	6	58
No	-	-	-	-	-	-	-

In Table 4.8 we see that there are many cultural activities which take place in the different places where the respondents live. Some of the activities are affiliated to the church, especially the Roman Catholic Church. Some are school based and some are traditional activities that take place at village level and on district level.

The following information came from the interviews conducted:

There are traditional cultural activities known by different names which differ according to the four different chieftainships in the region and these take place at different dates. There is Munitenge Cultural Festival for Masubia, Lusata for Mbalangwe, Inkoli for Mafwe and Mayeyi for Mayeyi. At these ceremonies they perform different dances and different speeches are delivered under the authority of their leaders such as the Chief, the Ngambela (second to the chief) and the Indunas.

At Sesheke, in Zambia, the people from Caprivi join their brothers and sisters for a special cultural ceremony known as "Kuomboka" where the Litunga (Chief) leaves the water-locked land and goes to occupy the dry land. This only happens when it is flood time in Zambia. The Litunga travels with a canoe known as *Nalikwanda* and several cultural activities take place there but the youth are not allowed to partake in these activities, as they say one has to undergo training before being allowed to join the performers on this occasion.

Schools, colleges and universities also have various functions for the different tribes in Namibia. This is where the Malozi youth learn about their traditions and culture. At such functions, the participants are asked to take part in activities related to their cultures and they wear traditional clothes and perform traditional dances for fundraising.

#### **Question 2.4: Do you attend Silozi traditional festivals?**

The responses of the respondents to this question are presented in Table 4.9 below.

**Table 4.9: Traditional festivals among the Malozi**

Responses	School respondents			Non-school respondents			Total
	Male	Female	Total	Male	Female	Total	
Regularly	16	20	36	7	7	14	50
Occasionally	3	1	4	-	-	-	4
Seldom	2	1	3	-	-	-	3
Never	1	-	1	-	-	-	13



This table indicates a high turn-out for traditional festivals. From the interviews, it was learnt that this is the way in which the respondents feel a sense of belonging and that their language is fully used without code-switching or mixing all the speeches, songs and whatever takes place they are conducted in Silozi.

#### 4.2.3 Media

##### **Question 3.1: Do you participate in activities in Silozi, e.g. read Silozi books, listen to Silozi radio, and watch Silozi movies?**

The responses of the respondents to this question are presented in Table 4.10 below.

**Table 4.10: Participation in Silozi-based activities**

Regularly		Occasionally		Rarely		Never	
School respondents	Non-school respondents	School respondents	Non-school respondents	School respondents	Non school respondents	School respondents	Non school respondent
20	30	15	10	4	-	-	-

The responses in Table 4.10 indicate that the majority of the residents either read books or listen to the radio in Silozi. From the interviews, one gets the impression that the people of Caprivi enjoy their Silozi radio broadcasting. At present, it appears that newspapers, radio and television are utilised for maintaining the Silozi language. There is a Silozi newspaper called "Liseli la Caprivi" (The Light of Caprivi) which is read by most people who can read and understand Silozi. News is broadcast on national television once every week in Silozi. From interviews with the radio station, it was ascertained that the radio station in Caprivi is the one that Namibia, Zambia, Botswana and Zimbabwe share when it comes to informing Malozi residents living in these four countries about deaths of their relatives and other related issues, such as illnesses in the family.

#### 4.2.4 Religion

##### Question 4.1: In which language do you prefer church services are conducted?

The responses of the respondents to this question are presented in Table 4.11 below.

**Table 4.11: Language used for church services**

Responses	School respondents			Non-school respondents			Total
	Male	Female	Total	Male	Female	Total	
Silozi	8	10	18	9	12	21	31
English	3	2	5	3	-	3	8
Both	9	8	17	8	8	16	33

Both school and non-school respondents prefer bilingual church services. Some prefer one language only, either mother tongue or English. Below are some reasons given why some prefer bilingual and some English-only or Silozi-only church services.

##### **English or Silozi only services:**

- English is easier to understand than Silozi.
- Services are shorter when one language is used.
- English is better as the orthography of Silozi has too many words for one thing.
- Services are less boring if one language is used.

##### **Bilingual services:**

- They cater for all people present in church.
- They enable easier expression in the preferred language.
- It is interesting to listening to both speakers.

**Question 4.2: In which language do you prefer to pray, why?**

The responses of the respondents to this question are presented in Table 4.12 below.

**Table 4.12: Language used for praying**

Responses	School respondents			Non-school respondents			Total
	Male	Female	Total	Male	Female	Total	
English	12	5	17	3	2	5	22
Silozi	5	14	19	4	4	8	27
Both	5	3	8	-	-	0	8

Responses in Table 4.12 show the male school-going respondents prefer to pray in English while the female school-going respondents prefer to pray in Silozi. Similar trends were seen in the case of non-school going respondents. From the interviews, it was learnt that females in this community are shy of speaking English for fear of making mistakes, and as a result they often do not speak English in public places.

**Question 4.3: Do you have a Silozi Bible?**

The responses of the respondents to this question are presented in Table 4.13 below.

**Table 4.13: The bible used mostly**

Language	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Silozi Bible	1	4	5	5	7	12	17
English Bible	20	19	39	15	13	28	67

Most of the respondents use English Bibles. The main reason for this appears to be that Silozi Bibles are not easily obtainable, whereas English Bibles are widely sold. From the interviews, it was discovered that more female respondents prefer to use Silozi in church activities more than the males.

The females stated that they enjoy reading the Silozi Bible because, it is easier; it is their mother tongue, the language they understand well as compared with other languages like English.

**Question 4.4: Do you have a hymnal in Silozi?**

The responses of the respondents to this question are presented in Table 4.14 below.

**Table 4.14: The hymn book mostly used**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Yes	13	19	32	16	19	35	67
No	2	1	3	3	1	4	7

Most of the respondents have Silozi hymnals stating the reason that it is easier to sing in Silozi as one can pronounce all the words correctly. In the interviews some said that when one speaks to God one has to be serious and one has to be careful as to what language of respect to use, therefore it is important to use the language in which you are fluent to avoid making mistakes when singing to the Lord.

**Question 4.5: Which Bible/Hymnal do you prefer to use, why?**

The responses of the respondents to this question are presented in Table 4.15 below.

**Table 4.15: Preferred bible or hymnal to use**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
English	15	14	29	11	10	21	50
Silozi	5	6	11	9	10	19	30

Most of the respondents use Silozi hymnals. In the interview, they say English hymns are difficult to sing and some say the English hymnals are scarce in their areas of residence.

#### 4.2.5 Contact situations

##### Question 5.1: What language do you speak to your friends?

The responses of the respondents to this question are presented in Table 4.16 below.

**Table 4.16: Language spoken with friends**

Language	School respondents			Non-school respondents			Total
	Male	Female	Total	Male	Female	Total	
English	16	10	26	8	5	13	39
Silozi	3	9	9	12	12	24	33
Other	1	2	7	-	2	2	9

Most of the school respondents indicated that they communicate in English with friends while non-school respondents preferred to communicate with friends in Silozi.

##### Question 5.2: How well do your parents speak Silozi?

The responses of the respondents to this question are presented in Table 4.17 below.

**Table 4.17: Parents' level of Silozi**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Good	15	17	32	17	16	33	65
Fair	6	2	8	1	2	3	11
Poor	-	2	2	-	1	0	2
Not at all	1	1	2	-	-	0	2

The table above indicates that most parents of the respondents are more fluent in Silozi than English. The responses show that the fathers are more fluent in English than the mothers. In the interviews respondents stated that this is influenced by the fact that women of the older generation stayed at home mostly while men went to work. As such, men came into daily contact with English and the situation at work usually required learning it.

**Question 5.3: Under which circumstances do you speak to your friends in Silozi?**

The results for this question cannot be presented in tabular form because of the nature of the question. The non-school respondents indicated that they use Silozi more when they are joking and when they are socialising and also in swearing, especially, with both school and non-school female respondents. In the interviews respondents indicated that this could be attributed to the fact that females like swearing more than males in the Malozi community. When it comes to work-related issues there is a tendency to use more English.

**Question 5.4: Which language do you use to speak to your neighbour?**

The responses of the respondents to this question are presented in Table 4.18 below.

**Table 4.18: Language used to speak to the neighbours**

Language	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
English	9	7	16	4	1	5	21
Silozi	7	11	18	14	15	29	47
Other	1	2	3	2	5	4	7

The results show that most of the respondents use Silozi most of the time while they are at home. Only a few of the school respondents indicated English as the language they use at home. The table shows that almost all respondents use Silozi when communicating with their neighbours.

**Question 5.5: What language do you use in shops and at clinics or hospitals in the area in which you live?**

The responses of the respondents to this question are presented in Table 4.19 below.

**Table 4.19: Language used in shops, clinics and hospitals in the area**

Language	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
English	3	5	8	2	1	8	16
Silozi	17	14	31	4	4	8	39
Both	2	3	5	1	1	2	7

The responses show that mostly Silozi is used by respondents in shops, clinics and hospitals. In the interviews, it was found that when consulting with a doctor, there will always be a nurse interpreting in Silozi. The interviews confirmed that although both Silozi and English are used, Silozi is more often used than English.

**Question 5.6: In what language are posters written within your area?**

The responses of the respondents to this question are presented in Table 4.20 below.

**Table 4.20: Posters**

Language	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
English	-	-	-	-	-	-	0
Silozi	-	-	-	-	-	-	0
Both	20	20	40	17	20	37	77

The responses recorded in this table show that posters are always written both in English and Silozi.

**Question 5.7: During public meetings conducted in your area, which language is used?**

The responses of the respondents to this question are presented in Table 4.21 below.

**Table 4.21: Language used during public meetings**

Language	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
English	20	20	40	6	4	10	50
Silozi	-	-	-	-	-	-	0
Both	-	-	-	14	16	30	30



The results indicated in the table above show that generally both English and Silozi are used in public meetings when addressing non-school respondents. In schools only English is used.

**Question 5.8: Do you speak Silozi/English/other or both at your work place/school/college?**

The responses of the respondents to this question are presented in Table 4.22 below.

**Table 4.22: Language commonly used**

Language	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
English	6	7	13	2	9	11	24
Silozi	1	4	5	3	4	7	12
Other	1	3	4	1	2	3	7
Both	13	6	19	12	5	17	36

In the table, there is an indication that most of the respondents have contacts with Malozi people at their schools, work places and the college while the male respondents seem to use more English in communication at the different places.

#### **4.2.6 Attitudes**

**Question 6.1: Do you consider Silozi literature interesting?**

The responses of the respondents to this question are presented in Table 4.23 below.

**Table 4.23: Silozi literature**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Yes	14	15	29	16	16	32	61
No	5	2	7	1	-	1	8
Undecided	1	1	2	2	4	6	8

Most of the respondents seem to enjoy Silozi literature. In the interviews they said Silozi literature is educational and funny at the same time, therefore very interesting to read. The undecided respondents seem to have never been instructed in the mother tongue.

**Question 6.2: Do you think Silozi authors are as good as authors of other languages?**

The responses of the respondents to this question are presented in Table 4.24 below.

**Table 4.24: Silozi authors**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Yes	14	9	23	17	10	27	50
No	1	1	2	-	0	-	2
Better	4	10	14	2	9	7	21
Undecided	1	-	1	1	1	-	2

Most of the respondents indicated that they think that Silozi authors are as good as authors of the other languages and sometimes even better especially when it comes to poems and novels.

#### 4.2.7 Language Loyalty

##### Question 7.1: Do you consider the Silozi language beautiful?

The responses of the respondents to this question are presented in Table 4.25 below.

**Table 4.25: The beautifulness of Silozi language**

Responses	School responses	Non-school responses	Total
Yes	34	33	67
No	5	3	5
Undecided	1	2	3

The respondents indicated that most of them regard the Silozi language as beautiful.

##### Question 7.2: If you could choose between speaking English perfectly and speaking Silozi, which one would you choose?

The responses of the respondents to this question are presented in Table 4.26 below.

**Table 4.26: Choice of language**

Language	School respondents	Non-school respondents	Total
English	13	10	23
Silozi	3	5	8
Both	24	25	49

#### 4.3 Do you think the Silozi language is as good as any other European language?

The responses of the respondents to this question are presented in Table 4.27 below.

**Table 4.27: Comparison between Silozi and European languages**

Responses	School respondents	Non-school respondents	Total
As good as any European language.	3418	3013	6431
An inferior language	3	-	3
Better	2	10	12
Undecided	1	-	1

Table 4.27 indicates that the vast majority of the respondents have positive attitudes and feelings towards their mother tongue. Most of the school respondents indicated English as their first preference stating that, if one does not understand and speak English well, there is no way one can do well at school, as English is the medium of instruction in Namibia, otherwise most respondents regard Silozi as beautiful and special. In the interview they said they only wanted to learn other languages for communication when they travel or because of their work.

**Question 7.4: Is it important to be fluent in your mother tongue?**

The responses of the respondents to this question are presented in Table 4.28 below.

**Table 4.28: Conversant in the mother tongue**

Responses	School respondents	Non-school respondents	Total
Yes	37	40	77
No	3	-	3

From the interview it appears that the respondents consider it very important to be fluent in the mother tongue because of the following reasons:

- In order to maintain the heritage and culture of your community.
- For the continuance of tradition and the language itself.
- To be able to communicate with the family especially the grannies who cannot speak the other language, for example, English.
- In order to be passed on from one generation to the other.
- Because it is your mother tongue you should be proud of.
- It is one's inheritance, therefore, one should never forget it, as it is important to know one's origin.
- It also enhances one's culture and upbringing.
- It is one's home language; one cannot be “very Silozi” a " Proper Mulozi” if one is not fluent in the language.

**Question 7.5: Do you feel proud or ashamed of being a Mulozi?**

The responses of the respondents to this question are presented in Table 4.29 below.

**Table 4.29: The status of being a Mulozi**

Responses	School responses			Non-school responses			Total
	Male	Female	Total	Male	Female	Total	
Proud	18	19	37	18	17	35	72
Ashamed	1	1	2	2	3	5	7
Both	1	-	1	-	-	0	1

Examining the responses from table 4.29, one can clearly see that all respondents are very proud to be Malozi. From the interview there is an indication that they feel proud of their culture and tradition especially when they look back to what their ancestors used to do and how they lived. The reasons given in the interview are as follows:

- They are good people.

- They are a good nation with good achievements.
- They have a culture which they are proud of.
- They are descendants from many generations.
- It is also their sense of identity.
- One should be proud of what you are.
- They are proud of the language.
- It is an inherited feeling.

In the interviews they stated that they are a proud nation and are known for their achievements because of their background, they are proud of their national heritage. Caprivi, Namibia is their region where they were born with its language and they are proud of being Caprivians. Two of the women respondents felt both proud and ashamed of being a Mulozi because according to theory Malozi men are sometimes too traditional, they do not give their wives freedom to enjoy marriage and be themselves, but rather treat them like slaves.

#### **4.4 Discussion of Results**

##### **4.4.1 Introduction**

In this section, the findings of the results from the questionnaire and interviews will be discussed with reference to what have already been discussed in Chapter 2 in the literature review on language maintenance. The researcher will discuss on how each factor played a role in the survival of Silozi.

##### **4.4.2 Education**

Undoubtedly, education is one of the most important factors that can influence language maintenance and certainly has the greatest potential for influencing the maintenance of Silozi (e.g. Mougeon 1985: 476; Campbell and Schnell 1987: 180). It should, however, also be born in mind that education also has great potential to facilitate a language shift away from the mother tongue. In many instances, children have to be proficient in the official language of instruction in their country in order to obtain an education. Instruction in their mother tongue, or as a subject in the curriculum, is often minimal or sometimes not

available.

The discussion that follows is related to Table 4.1 which highlights one of the most important issues in education, namely, whether Silozi is offered as a school subject or not. The importance of this issue lies in the fact that studying the subject at school will enhance the maintenance of and literacy in the mother tongue. The literature on the domain of education reveals a number of important reasons for studying the mother tongue at school. Firstly, it leads to an improved or positive status of the language (Kalantzis, 1985: 173). This is important in the Namibian context, as the Malozi (and many other minority groups) and all things associated with them, are often viewed or even regarded as inferior by many Namibians. This attitude could be detected among some people during interviews on the issue.

The impotence of schooling in the mother tongue is also highlighted by Mougeon (1985:476) who indicates that children will lose the mother tongue (partially or totally) when constantly exposed to the dominant language other than the mother tongue at school. This could lead to a loss for the community in which they reside as children are an important language resource for their society. Refusing children the opportunity to study their mother tongue in schools, in a sense, is undermining the important role of bilinguals in a country in areas such as foreign trade, the international diplomacy, translating and other such areas where knowledge of more than one language is of vital importance. It is then ironic that people might in later life have to study their mother tongue at public expense. This issue is highlighted by Campbell and Schnell (1987:180).

In Namibia there is a great opportunity for every child to study their mother tongue in government schools as its constitution provides for such an opportunity. All the schools used for the collection of data (Caprivi Senior Secondary, Kizito Senior Secondary, and Katima Combined Schools) offer Silozi as a school subject. Unfortunately Silozi is only used as the medium of instruction in the lower grades of primary school. School pupils have to become fluent in the official language of the country (English) in order to obtain an education, as the medium of instruction at all other levels is English.

At the outset of this discussion, two important reasons for studying the mother tongue,

namely (1) it leads to an improved status of the language; (2) it could be of importance for national needs, i.e. the needs or requirements of the country. A further underlying reason for studying the mother tongue, proposed by Leal (1987), is that a knowledge of one's origins and background leads to enhance citizenship. Furthermore, one also has a sense of identity, and an understanding of one's parents and their environment. Children of the minority groups also need to learn and respect the language, history and culture of their forefathers to become well-adjusted citizens. It gives them a strong sense of identity and also contributes to a better understanding between them, their parents and their environment.

Various reasons for not taking Silozi as a school subject were indicated by school respondents. Firstly, the school respondents regard themselves as fluent and literate in the mother tongue, because they speak the language at home. They therefore do not feel it necessary to take the subject at school. Secondly, some respondents still regard English as an elitist language while Silozi, is regarded as a 'peasant' or a second grade language. Many Malozi respondents would therefore rather study another European language should they have a choice.

During personal interviews conducted by the researcher, non-school respondents cited the following reasons why they feel it is important to study the mother tongue:

- It leads to an improved status the language.
- It could be of importance for national needs, for identity among other tribes.
- It is good to be a bilingual or multilingual for better communication with the world.

Tamis (1990) highlights the benefits of bilingual education as one that improves family cohesion and cultivates. This self-esteem support the argument mentioned by respondents mentioned earlier as to why they prefer their language to be studied as this will give them a strong sense of "identity" and also contributes to a better "understanding" between them (school respondents), their parents and their environment. These reasons seem to be backed by Leal (1987) when he states that a knowledge of one's origin and background leads to enhanced citizenship which can lead one to having a sense of identity and an understanding of one's parents and their environment. The other reason of importance assisting with maintenance of Silozi is that there are teachers' teachings teaching Silozi up to college level.



There is a diploma offered by the University of Namibia (UNAM) for African Studies, (DEAL) which consists of English and one of the Namibian languages, Silozi included.

The principals of Caprivi Senior Secondary School and Katima Combined School where Silozi is not compulsory gave the following reasons why some of the respondents do not take Silozi as one of their subjects at school:

- Some respondents attend part-time Silozi School in the afternoon, so there is no need to study it again full-time.
- Some indicated that they are already fluent in Silozi as they speak the language at home all the time; therefore there is no need to study it,
- Some respondents grade Silozi as a second class language, therefore they would rather study another language, should they have a choice.

With regard to the issue of studying Silozi on tertiary level education were very positive. Respondents not showing an interest in studying the mother tongue at tertiary level felt that because they spoke the language, it was sufficient they were automatically literate in the language also. Similarly, the same response is also indicated by some schoolchildren for not taking Silozi at school.

A further possible reason for respondents not studying the subject on a tertiary level is the general lack of awareness of the subject content. During interviews, a general lack of knowledge regarding tertiary education, and more specifically, Silozi could be detected. Respondents are afraid or wary of Silozi on tertiary level, especially those who have had no formal instruction in the language. Turning to the issue of tertiary education, Zentella (1986:35), commenting on the situation in the USA, has the following to say:

Of immediate concern is the lack of courses for native speakers in many colleges and universities including well-endowed institutions, which serve a significant number of language minority students.

Zentella's statement above seems to be relevant to many African languages spoken by many across the globe but yet not easily available as a subject at many universities or even colleges in most African countries. The situation of Silozi on these grounds at present is that Silozi is offered at one of the four education colleges in Namibia, which is at Caprivi

College of Education. On the university level, it is offered as one of the African languages for distance education only in the Diploma of Education in African Languages (DEAL).

In Zambia, it is offered up to a college level also, only in the Western Province where Silozi is their mother tongue. The results yield a very positive response from the respondents on the issue of studying Silozi on tertiary level. Many respondents, school children and non-school respondents showed an interest in studying the language on a tertiary level. As mentioned above, the few who were not interested in studying the mother tongue at tertiary level felt that because they already speak the language, it is sufficient.

It can therefore be seen from the results that education is really a powerful instrument that can assist with the maintenance of Silozi. According to the system of education in Namibia, the children will have to learn the language of their mother tongue from the first grade which means the system fulfils the vital role in the maintenance of the mother tongue. However, the fact that the mother tongue Silozi is not used as a medium of instruction does work to some degree against this.

The fact that there are no Silozi clubs in the area shows, by implication, that the role played by clubs in language maintenance is decreased. Fishman suggests that cultural organisations are more important than the press or broadcasting for language maintenance and play an important role in both language and cultural maintenance (Fishman, 1972). These clubs therefore have tremendous potential to influence the maintenance of Silozi language and culture, which in this case is not being utilized to the full in Caprivi, among the Malozi community for the maintenance or promotion of Silozi.

#### **4.4.3 The Media**

##### **4.4.3.1 Broadcasting**

The Silozi Radio station seems to be one of the most important influences on the maintenance of the Silozi language. For many years, before the independence of Namibia in 1990, the Silozi language was one of the languages heard on SABC. However, with the start of the de-regularization of broadcasting (approximately 1985), a radio station broadcasting

in Silozi was installed in Katima Mulio, Caprivi. The radio station has since then been broadcasting on FM. It is reasonable to assume that listenership in the community among all ages has therefore increased. This could possibly lead to a revival of interest in Silozi. This Radio station has been in operation since 1986, before Namibia got its independence. This radio station can be heard in some places in the neighbouring countries like Zambia and Botswana.

During the challenging time in Namibia's history (1989-1990), the radio station played an important role in informing the community about the political happenings and the elections (March 1990), and the radio station still plays an important role despite the dominance of television.

The manager of the radio station, in an interview with the researcher revealed two main aims of the radio station: firstly, the station aims to cater for the needs and interests of the entire community. This is done through the different programmes which the station broadcasts for all age groups. Secondly, the radio station aims at maintaining and reviving the Silozi culture and language. The radio station offers programs for women, children as well as national issues such as news, HIV/AIDS Awareness and many other important issues.

Mrs Mutonga Muhau, the current Assistant Manager of NBC Silozi Radio, indicated that the radio station also attempts to bridge the gap between the dominating Oshiwambo culture and the Malozi culture. Many young Malozi enjoy listening to their programmes and participate significantly where possible. The station, according to her, seems to have addressed many problems which the community had before the independence of Namibia. On the number of personnel that the station has, she said, there were eleven staff members and five posts still to be filled.

The Silozi language is not only broadcast on this station, but it is also used on the national radio and TV in the news and advertisements. There are some days every week where the local languages of Namibia are used to broadcast news. The media therefore plays an important role in the maintenance of Silozi.

#### **4.4.3.2 Publications**

Silozi reading materials in both schools and public libraries are easily accessible to the community. Most of the writers are Zambians and a few are Namibians. Publications are in the form of newspapers, magazines, novels, poems, plays, songs, tapes, cards and so on. From interviews it was clear that not many respondents read Silozi books, apart from prescribed books at school. A large number of school respondents seldom read the Silozi newspapers or magazines. The non-school respondents showed more interest in Silozi newspapers than the younger. The results also show a high level of literacy in Silozi by non-school respondents. This could be ascribed to political reasons and the issue of identity in the country. Many of them were educated in Zambia as at the time they were growing up, there were few or no high schools in Caprivi and, therefore had the opportunity to study Silozi mother tongue where it originated.

At present, the television and videos have a marginal effect on the maintenance of the mother tongue. Their potential in the maintenance of the mother tongue, Silozi, is almost unlimited, however, as they are popular forms of entertainment among all age groups but they need to be promoted and exposed on a far greater scale within the community, newspapers and radio playing a leading role in this promotion and exposure.

When considering the media, one can see that it also has great potential for maintaining the Silozi language which is not fully utilized as some respondents indicated that they do not read the Silozi books or listen regularly to the programmes broadcasted in Silozi. The media has a limited effect on maintaining the Silozi language in Namibia.

#### **4.4.4 Religion**

Examining the results in Table 4.14, it would appear that there is a definite shift from the mother tongue to the English or bilingual church services. With regard to the school respondents, the majority indicated that they prefer to attend either English or bilingual services, while a high number of the non-school respondents prefer Silozi only service. A possible explanation for the difference between the two groups is that the school children are still possibly forced by their parents to attend Silozi church services.

Most of the respondents showed that they practice Christianity which means religion has a role to play in the maintenance of Silozi in Caprivi. Sridhar (1988) emphasizes the fact that religion has a role to play in the maintenance of a language, stating that religion is usually one of the “bastions” of the ethnic tongue. Fishman (1972:67), however, suggests that the role played by religion is not sufficient for language maintenance.

Examining the results in Section 4.11, it appears that school respondents prefer to attend bilingual services stating that it helps them to learn English and how to speak it fluently. On the other hand, non-school respondents prefer church services conducted in their mother tongue (Silozi) because it is the language they understand well and can express themselves in without fear. They say it is easier to follow Silozi church services and no one can “cheat” you as you can clearly understand everything that the preacher says, unlike in English where “they cheat us,” they say.

There is no single church which conducts its services solely in English, it is either in Silozi on its own or both Silozi and English, therefore there is no choice but to go to a bilingual or monolingual church. This helps to support language maintenance.

The interviews indicated that the liturgy and prayer language are predominately in the mother tongue. This strongly supports the maintenance of the Silozi mother tongue in this community. Most pastors and priests in Caprivi are citizens of the region. The role of a pastor/priest who is able to speak the mother tongue is vital for the maintenance of the mother tongue. Saloutos (1973:397) indicates that to support the language maintenance it is important that a pastor or priest should be fluent in the mother tongue, and up to date with customs and traditions of the parishioners. In the Caprivi Malozi community, there are some foreign born pastors or priests in the SDA and Catholic churches. In certain instances, the pastors or priests have learnt the language, if it is a predominantly Silozi environment (e.g. at St. Joseph and Our Lady of Africa, there are priests who speak Silozi).

From the research conducted, and the responses gained, it is clear that the attendance of monolingual services would be limited to those individuals competent in the mother tongue (e.g. members of the old generation) or to those attending with parents or to certain

functions (e.g. weddings). The important role which these monolingual parishes could play in maintaining the mother tongue is therefore reduced. On the other hand, Catholicism in Namibia functions primarily in local languages. Catholicism is therefore available to people of different linguistic backgrounds. This heterogeneity has a positive effect on language maintenance. The Roman Catholic Church is second popular church in the region as compared to the Seventh Day Adventists who were the first missionaries to elect a school in this region in a place called Kalimbeza during the early 1900s.

On the question of which language the respondents use to pray, the responses reflect an increase in the use of the mother tongue. It is seen that many school respondents pray in Silozi and only a few use both, while another few use English only. In the case of the non-school respondents, the results indicate that 89% of them use Silozi language when praying. These figures are indicative of language maintenance in this domain.

The language used for prayer also reflects a strong use of the use of the mother tongue, as a small number of both school and non-school respondents pray in English, whereas the majority of the respondents pray both in English and Silozi. These figures are indicative of language maintenance. Sridhar (1988:80) indicates that if the same language is used for both ritual and prayer in religion, the impact on maintenance of the mother tongue could be even greater. In the Caprivi region situation, both liturgy nor prayer language are predominantly mother tongue.

Saloutos (1973:395) found that Greeks children born in the USA regard themselves as Greeks-Americans. The Greeks Orthodox Church in the USA attempted to play a role in the retention of the Greeks national identity, but the irresistible pull of the American environment made this a difficult and virtually impossible task. Similarly, the majority of the Malozi children also regard themselves as Malozi-Namibians. The Malozi do not belong to only one specific church rendering its serves in Silozi only. This means that religion is not a very strong factor in the maintenance of Silozi but it clearly does play a role.

There are three distinct trends that can be identified with regard to religion, namely, a decrease in church attendance, a preference (in the case of the youth) for English or bilingual church services and, to a lesser extent the attendance of other churches (denominations). All

these three factors facilitate could language shift. On the other hand, many churches operate in Silozi in the predominantly Malozi areas, thus paying a role in language maintenance but, this is limited.

Although religion can play an important role in the language maintenance of a community, religion is not a strong core value within the youth of the Malozi community. According to the results (Section 4.2.4) more than half the population of Namibia in Caprivi go to church, but, many of the young generation say they only go to church because they are pushed by their parents. Nevertheless, the important role which the church plays in maintaining Silozi should not be disregarded.

#### **4.4.5 Contact situations**

##### **4.4.5.1 Contact with friends**

The results indicate that the large majority of respondents communicate through the mother tongue. The responses (in Table 4.16) indicate that all the younger respondents use both Silozi and English when conversing with friends. Hence, there is an increase in bilingual language usage in the contact with friends. This could probably be due to the fact that these young people are growing up and being educated in a predominantly English environment. Nevertheless, regarding the language used in communicating with neighbours and friends, it will be noted that 90% of the respondents use Silozi in communication. This is a definite indicator of language maintenance.

A reason given by the school respondents for using English is that they claim to have friends outside Namibia and also not in Caprivi who do not understand Silozi; therefore they are forced to communicate with them in English. There is also more exposure to English in their daily life, for example, media. This would therefore result in the natural use of the English as opposed to the frequent use of Silozi. Furthermore, the frequent use of English can be associated with English being a language of access to education and employment and a larger world.

On the other hand, the older generation use the mother tongue when communicating with

neighbours and friends. Most of their friends outside Namibia are in Zambia and Botswana and that they also speak Silozi. They also stressed the point of confidentiality when one is speaks with a friend therefore; it is not good to use English which seems to be understood by everyone in Namibia, rather use your mother tongue to keep what you are discussing confidential.

Another issue indicated by many respondents (school and non-school) is that certain topics (aspects of a topic) warrant discussion in the mother tongue so that it sounds better or one can explain it better to avoid code-switching, that is, situations where one is discussing cultural things, as some other things do not have words in English such as swearing or praising the ancestors.

An overall explanation for the mother tongue usage can be viewed as a language of intimacy, confidentiality, and solidarity (or group identity). Contact with friends is an important factor in the maintenance of the mother tongue.

#### **4.4.5.2 Contact with family members**

Before examining the communication between parents and children in the home environment, we firstly need to look at the parent's ability to speak English (Table 4.17) before drawing conclusions about the parents' possible effect on language maintenance. This could indicate to what degree the parents are assisting in the maintenance process of the mother tongue. The results give us two different pictures: males show the ability to express themselves in English while a low percentage of females who can do that. This is in line with the general trends in minority communities where, for reasons of employment, it is necessary for males to learn to be fluent in the official language of the host country (Lieberson 1966:276), while females tend to stay at home. One should note, however that there is a dramatic difference in the fluency in English (Table 4.17) between males and females. This difference can be explained in terms of generation. The younger generation of the Malozi women no longer stay at home or stay house-bound and restricted in terms of education. They are more career-orientated, thus explaining their greater fluency and literacy in English. Hence, from the results in Table 4.17, on language fluency, it can be seen that although the number of parents who cannot speak English are not marginal. It would



therefore appear that the parents generally promote language maintenance. This conclusion could also be supported by the fact that a large number of the Malozi fathers (especially of the older generation) insist that Silozi is spoken in the home, and no other language (despite that the father and the children have to speak English at work and at school).

The actual pattern of communication between family members is also a focus of attention in the home environment. We should not over-look the extremely the important role which the home environment, especially the mother-child relationship can play in the maintenance of a language (Barnes 1989:145). The role played by the mother in maintaining the mother tongue is also indicated in Wherritt's (1985:437) study of the Portuguese in Goa, when she indicates that women maintain the language of the family and religion more than men. In Tamis' study (1990:490) of the Greeks in Australia, parents are asked to exert their influence and encourage their children at home in the use of the mother tongue. But, Jamieson (1989:107) is of the opinion that although the family is extremely important for language maintenance, it does not guarantee the maintenance of the mother tongue.

When examining the various contact situations, it is evident that there is an inter-play between a number of factors, influencing the use of the mother tongue in various situations or domains. Firstly, if one examines the issue of contact with friends, it can be noted that the majority of all the respondents use both English and Silozi when conversing with friends. This is a considerable number, and a possible indicator of language shift. Hence, there is an increase in bilingual language usage in contact with friends, especially among the younger generation. This high number of respondents using both Silozi and English in contact with friends among the young generation as opposed to older generation may be probably be due to growing up and being educated in a predominately English environment. There is more exposure to English (e.g. media). This would therefore result in the natural use of English as opposed to the mother tongue.

An overall explanation for the increased use of both Silozi and English in contact with friends, for both school and non-school respondents, could be the same as that mentioned above. Living in a multilingual environment, will result in the need for and use of a lingua franca for everyday communication. In Namibia, this lingua franca is English. The most commonly used language in areas of domains of daily usage (education, media) is English

for the Malozi community. Such overwhelming exposure to English has therefore started a shift towards English from the mother tongue. There is therefore a bilingual situation where English is beginning to replace the mother tongue in certain domains. One should note, however that this shift to English generally occurs in communication with people of the same younger generation. Communicating with some from the older generation necessitates the use of the mother tongue only. This situation nevertheless, indicates to us that there could be a language shift taking place slowly over the successive generations (Young 1988:323).

This situation could also be seen in the light of the integrative and instrumental motivation for learning a language. There is both an instrumental and integrative motivation to use English. It could indicate that the younger generation of the Malozi community feel a strong need for integration into the larger Namibian society. This integration in turn, should also be linked to identity or social factors: people use a certain language, depending on who they want to be identified with. Hence, it can be said that the younger generation of Malozi use English in an attempt to identify with, and be accepted by the Namibians as a whole. During interviews, some indicated that they do regard themselves as Namibians (not Malozi), and therefore would like to be part of a broader Namibian community.

Examining the results in the tables, it is clear that the mother tongue is generally used at home. The patterns of communication between brothers and sisters, however, indicate that there is an equal spread between the use of bilingual communication and English only. The use of Silozi is decreasing between siblings, while parents play an important role in maintaining the mother tongue. The role played by the grandparents should also not be overlooked.

Although the role played by the grandparents was not included in the questionnaire, and general observation, it appears that most grandparents are monolingual (they only speak Silozi). This is because many grandparents did not go to school as there were no schools nearby where they lived, so it was impossible to further their education so that they could become fluent in English. Grandparents play a pivotal role in the maintenance of a language. Grandparents seem to play a stabilizing influence on the use and maintenance of the mother tongue. Grandparents say they do not mind being monolingual as the young generation

always translate for them from English to Silozi if necessary. The younger generation is also happy with translation as this to them is primarily one way of learning the language and at the same time receiving important information from the older generation, while amongst themselves they often use English when communicating.

The use of one language in the home (the mother tongue) and another language outside the home is common practice in many communities (Sridhar 1988:82-83). This situation introduces code-switching in the Malozi community, an interesting phenomenon which occurs frequently and warrants a closer observation. Crystal (1987:363) provides important insights into this language phenomenon. Firstly, one should note that code-switching occurs primarily in informal situations or speech, and not in formal speech, or when speaking to strangers. Crystal (1989:363) indicates that in an informal speech, “code-switching is a natural and powerful communicative feature of bilingual interaction”. In many instances, the speakers may not even be aware of the extent of their code-switching in a conversation.

Crystal (1989) also highlights the use of mother tongue as for exclusivity. This use of the mother tongue for exclusivity should, however, not be seen as something exclusive to the Malozi community. Daily observation will reveal that this phenomenon is something which is found among the communities of the minority languages. Again, exclusiveness should not be seen in a negative light (i.e. it is not always gossip), but could also be to a number of other reasons (e.g. expressing oneself well).

When examining the statics for contact with Malozi neighbours (Table 4.18), it is once again clear that there is a definite pattern of language maintenance going on. Both groups of respondents use Silozi with their neighbours. But, the alternate use of both languages in conversation is noticed in the youth. In the instances where the mother tongue only (Silozi) is employed, it can be assumed that this is communication with an elderly generation whose literacy and proficiency in English is minimal or non-existence.

Other trends mentioned in the literature, can also be found within the Malozi community, for example, younger people having to translate for older generations (Holmes 1993:9); and the young children using the mother tongue primarily as an instrument for receiving information from the older generation, while using English and code-switching frequently amongst each

other (Sridhar 1988:82). Furthermore, the use of one language in the home (the mother tongue), and another language/s outside the home, is common practice in the Caprivi community.

In general, therefore, the mother tongue can be viewed as a language of intimacy, confidentiality, and solidarity and group membership. Contact with friends is therefore to an extent, a factor in the maintenance of the mother tongue.

#### **4.4.5.3 Language used to speak to the neighbours**

From the results presented in Table 4.21, the existence of language islands (Jamieson 1989:102) within the Caprivi Malozi community is evident from the fact that the majority of the respondents indicated that they have neighbours who speak Silozi, meaning, these neighbours are also Malozi. This situation results in the establishment of a solid neighbourhood core, leading to an increased use of and exposure to the Silozi mother tongue, which is an important factor for language maintenance.

#### **4.4.5.4 Language used at work place, school and college**

Table 4.17 contains the results in connection with the language usage at different work places. The results here clearly indicate the extensive use of both English and Silozi by the majority of all the respondents. At these places there are different people who come from different places where Silozi is not spoken; therefore one cannot speak Silozi all the time as some colleagues do not understand it.

#### **4.4.6 Attitudes and language loyalty**

This section of the questionnaire seems to be the backbone of the whole situation concerning the Silozi language among the Malozi community. In this section, responses to the whole question 6 (Appendix I) will be examined in detail.

Respondents were asked to indicate their feelings about Silozi literature (Table 4.19). Despite the low level of literacy of some non-school respondents in the community, and a

general lack of instruction in their mother tongue, the majority of the respondents indicated that they considered Silozi literature interesting. The number of respondents who indicated that they did not consider the literature interesting was marginal. An overall positive attitude was clearly evident. This positive attitude was further reflected by the majority of respondents who felt that Silozi authors were as good as those of other languages (Table 4.20). Hence, a very positive attitude toward, and pride in, the literary-cultural aspect of the language is also clearly evident.

The interviewees stated that mother tongue language is indeed important not only for communication but also for self-identity and psychological development, and that the mother tongue contains the experiences of infancy, including the memories and feelings related to early childhood experiences, which is “one of the most traditional components of culture, highly resistant to change” (Hoffman 1989: 106).

On the question, whether the respondents considered the Silozi language beautiful, Table 4.29, overwhelmingly positive responses was elicited: a high number of the respondents regard Silozi mother tongue as very beautiful (Table 4.29, Chapter 4). This positive response seems to indicate the pride of the Malozi in their language. Respondents then had to indicate how they felt about their own mother tongue compared with European languages or (languages spoken in countries surrounding the mother country); they then had to indicate whether they would rather be fluent in their mother tongue, or that of another country. A high number of the respondents indicated that Silozi is as good as any European language (Table 4.31). This response therefore indicated not only a further positive attitude towards the mother tongue, but also a feeling that Silozi is of the same stature as other European languages, which is indicative of a high level of language loyalty.

It should be noted that even the school respondents indicated a preference to be fluent in the mother tongue; most of the respondents indicated a positive attitude. This positive attitude towards the Silozi language is further illustrated by the respondents’ attitude towards proficiency in the mother tongue. The majority feel that it is important to fully conversant in the mother tongue. On the question of whether they are proud or ashamed to be a Malozi seemed to be directed at the very heart of the individual. In other words, it asks more than what appears on the surface, one can ask it in another way; are you proud or ashamed of

what you are, meaning, your descent, all that the nationality stands for and all that is associated with it. This is anyhow a very personal touching question which most of the respondents were not happy with especially, the non-school respondents. Some thought I was conducting the interview on behalf of a certain political party or on other political issues, and this gave me, as the researcher a hard time trying to convince the respondents that it was just research on language maintenance of the Silozi in Caprivi.

The responses are indicative of a strong feeling of pride towards their nationality. These responses must also be seen in conjunction with group identity. It could also be possible that, for certain reasons (e.g. status of the community in the country), people may feel ashamed of being Mulozi, but may not admit it, so one cannot be absolutely sure that respondents are always giving their true feelings. There was, however, no evidence for this view.

Within this community with loyalty toward and pride in all things Malozi are very unmistakable and striking features. The link between the mother tongue and culture is very important in this community. The mother tongue seems to identify and distinguish the Malozi people as a distinct group. This is substantiated by Rohra (1986:46-47) when she states that mother tongue is a “marker of group affiliation.” The responses in Table 34 (the extent to which the mother tongue is used for exclusivity purposes) bear witness to the importance of the mother tongue in distinguishing and unifying and identifying people as a group member, so much so that it would, on many occasions, appear that there is a stronger case for group than for language maintenance (Fishman 1972). This possibility would therefore be in agreement within Clynes’ (1988:71) view that identification with and not use of a language could be a more prominent feature, within a community.

The findings of Hidalgo (1986: 257) with regard to Mexicans on the USA border are fully applicable to the Malozi community in Namibia. She indicates that “...when claiming attitudinal loyalty to Mexican Spanish, the simple ascertain ‘I’m Mexican’ was more important than education, bilingualism, sex, age or local identity.” The same can be said of the Malozi: the simple ascertain “I’m Mulozi” basically says it all. Rohra’s (1986) view that the mother tongue is a marker of group affiliation, can also be tied up with Ramat’s (1979:145-146) notion of social value. People choose a certain language (or linguistic

variety) because it pertains to or contains certain aspects of social value, e.g. group membership or association with certain culture. Many of the same factors mentioned by Saloutos (1978:402) in his study of the Greeks in the USA, as being important for the maintenance of identity (e.g. dancing, singing groups, etc), are also applicable to the revival and maintenance of Malozi identity.

The results indicate that there is no clear difference between the attitudes of the parents, as opposed to the attitudes of the younger generation. When examining the responses of Table 34, there is not a significant difference between the responses of the parents and the young generation. The general trend therefore seems to indicate that although people are not always forced to speak Silozi at home, and that it is acceptable to speak English at home, parents would still prefer their children to speak the mother tongue. The only noticeable difference lies in the preference of the language spoken in the home (cf. “Which language do you use in your home?”). Here children show that they prefer to use English more among themselves even at home than Silozi. Some other parents also want their children to use English mostly all the time if possible. Possibly, the parents realise the importance and necessity for their children to speak the language of the country for various reasons (e.g. education/schooling, socialising, employment, etc.). This situation of bilingualism in the home could initiate or facilitate the process of shift from mother tongue to that English, leading to bilingualism and ultimately monologism. If this continues to be promoted, the case for maintenance is thus weakened.

Thompson (1974:7) indicates that minority languages are often endangered “because they do not transfer from one generation to the next.” In the case of the Malozi community in Namibia one could predict on the basis of these results that the transfer of the mother tongue from one generation to the next might weaken, as young generation parents are tolerant of the use of English in the home.

Preliminarily, when one takes a synopsis of the results for these particular questions (7.4 and 7.5) one cannot help but note that the responses for these particular questions are indicative of an exceptionally positive attitude towards Silozi. The respondents see Silozi as a beautiful language, proficiency in the mother tongue as being important, and the mother tongue as comparing favourably with other languages and having a definite preference for proficiency

in the mother tongue. Moreover there is a strong desire to maintain the mother tongue and respondents were generally very proud of being Malozi.

It may seem very difficult to interpret the result pertaining to these questions (7.4 and 7.5). Despite the positive attitudes shown towards the mother tongue, the younger generation showed a shift from Silozi to English. If the Malozi is seen in such a positive light by the respondents, and there appears to be a genuine desire to continue striving to maintain their mother tongue, why is there a shift in progress? The loyalty which the Malozi display towards their mother tongue, and the simulate shift which is in progress, is clearly a contradictory situation. Theoretically, one may ascribe this phenomenon to a situation where people in a formal interview are said to tend to give the researcher the information s/he wants to hear or expect to hear, that is, “correct information.” However, since the researcher is also a member of the community being researched, it reveals that this is not really the case here. Generally, there is a definite and genuine pride in being a Mulozi, and in the language, this is the researcher’s view.

The crux of this matter is supported by Paulson (1987) when she suggests that language is related to either nationality or ethnicity. She further states: “ethnicity emphasizes a shared past, whereas nationality tends to lay emphasis on the political aspect of a people or nation and an independent statehood” (Paulson, 1987:40). The former can lead to language shift while the latter can lead to language maintenance.

Because the Malozi do not constitute an entire and unified nation within the borders of Namibia, as they are only one of many minority languages within the broader cosmopolitan society (Owambo, Herero, Nama/Damara, etc), language maintenance is harder to achieve. Because they are any ethnic group, the results must be seen in terms of ethnicity, and not nationalism. Constituting a minority group, they do not have political power, and also do not have an independent state. As such, language maintenance becomes more difficult to achieve.

For one to be able to understand these positive attitudes toward the Malozi nationality, one should take into consideration the inevitable tie and interplay which exists between a language or mother tongue and the corresponding culture. This relationship is emphasized in



the literature (cf. Aziz 1988:134; Rhra 1986: 46-47; Prabhakaran 1992:171). The positive feelings displayed toward the mother tongue, could result in the pride demonstrated toward one's nationality, and vice-versa. Christopherson (1986:519) espouses the view that the mother tongue is part of one's innermost being as a member of the nation. Hence, there is a sense of identity bound up with the mother tongue. The essence of this phenomenon is captured by Aiziz (1986:8) in his statement: "A mother tongue is the necessary basis of self-esteem and self-respect".

The positive attitudes and underlying desires by the respondents to maintain their mother tongue can also be understood within the context of the domain of social value. In this regard, Paulson (1987:46) raises the very important issue of whether a language is associated with shame. According to the results obtained in this survey, there is no indication of the feelings of shame toward the Silozi mother tongue in the Malozi community.

#### **4.4.7 Cultural festivals**

The holding of cultural festivals is a prominent feature of the activities organised by the traditional Khutas (these are the traditional authorities of the Malozi community) in Caprivi. This is seen as a strategy for language and cultural affirmation as well as an avenue for grassroots mobilisation. These festivals are highlighted as success stories in terms of developing the Malozi community's sense of ethnolinguistic identity and pride in their language and culture. Fishman (1966:156) indicates that this is an important feature for language maintenance.

People go to the cultural festival once a year which is usually a family outing, i.e. an entire family can go together (parents, children, grand parents, uncles, aunts, cousins). Ironically, however, it is for this very reason that young adolescents indicate that they are often slightly hesitant to attend the cultural festivals even though they generally enjoy them. From the interviews it was apparent that many boys feel that parents are watching them, and girls feel that they are being scrutinised in terms of dress and behaviour. It should be borne in mind, however, that it is characteristic of teenagers to want to socialize within their own age group and on their own away from their elderly. The effect of this type of "family-outing" therefore is that young people do not always attend the cultural festivals as regularly as is

required by their elders. Unfortunately, by implication, the role which cultural festivals can play in the maintenance of a language is limited.

The fact that there is a greater involvement in cultural festivals by the older members of the community in comparison to the younger generation could indicate a loss of the young Malozi generation which could imply a simultaneous shift away from the language. Clearly the older members of the community will have to motivate their children and grandchildren, to become more involved in the various activities within the community and to attend Malozi cultural festivals in an attempt to retain and revitalize the culture and the mother tongue. There are many activities in which people can participate, covering a wide scope, thereby catering for nearly all interests and all ages. Therefore, there is something for everyone in the culture of the Malozi.

These festivals also provide opportunities to interact with other speakers of Silozi in Zambia and Botswana as the chiefs always invite senior personnel officers from the Khutas of these two countries. Fishman (1991:410) argues that such cultural festivals are very important for the minority communities as, “through these cultural festivals, the minority communities are able to assert their ethnolinguistic identity as well as foster cultural links necessary for consolidating their languages in the primary domains”. Fishman (1972a:49) suggests that cultural organizations are more important than the press and radio for language maintenance, and play a very important role in both language and cultural maintenance. Therefore, culture festivals have tremendous potential to influence the maintenance of the Silozi language and Malozi culture.

#### **4.5 Review of the Result Findings**

The respondents, both non-school and school-going, have strong positive attitudes towards Silozi. Silozi, is the language of wider communication in the region in government matters as well as village administration. Silozi is the language heard on the radio and the one used by public figures such as civil servants, politicians and traders throughout the region.

To determine the state of language maintenance in Caprivi, research was conducted in the

community. One instrument used to find out about the maintenance of Silozi was a questionnaire. The other instrument was interviews conducted among the selected individuals among the residents of Katima Mulilo. The overall results showed that, the Malozi community of Caprivi still cherish their language.

The usage of the Silozi language was detected in all domains of life. It was found that, within the school system, documents such as annual reports were written in Silozi. Congregational reports, Presidential and Governor's reports were scrutinised for indications of language maintenance into these institutions and it was found that many of documents were in Silozi which is a sign of the maintenance of the Silozi language.

Silozi was found in sources such as regional speeches, public debates, government documents and educational matters, all showing the weight placed on the Silozi language by its speakers.

On the other hand, the strong preference for English by the youth stems from the fact that English opens the door to many opportunities, such as communication on a broader scale as it is the national language for Namibia as a whole. It is the language used in education, modern life issues as well as the work place. The resulting image of English as the salvation of the children of the Malozi can be seen in a news letter article for Caprivi Senior Secondary School written in 2005 by an English teacher at the school:

*Teachers and respondents, especially who do not actually improve their everyday English are really committing criminal deeds to the public and especially to the future generations who will have to face greater obstacles in meeting life's necessities. A teacher or learner who is not well equipped with this subject (meaning English), is always handicapped in all his undertakings. As the boys and girls of today will be the men and women of tomorrow, let us all HAVE OUR HEARTS AND SOULS TO TEACH AND SEE (emphasis original) that the respondents and students of Caprivi speak English correctly at schools, on the streets, and at their homes and cause them to interest and teach their parents to learn and use this language as it helps them a great deal in their projects, whenever they have one...*  
(Caprivi News letter vol 1 (5):6)

The interviewees also said that they foresaw that Silozi will stay forever as long as the Malozi people continue to survive. According to them, there is no language that seems to be a threat to their language. For Silozi to continue to survive, they feel that the government should continue to recognise it and also introduce it at the university so that people who are

interested can specialise in it and be able to promote it to a higher level, like Herero and Oshiwambo, which are already elevated up to university level. From their side, they say they will continue to compose songs in Silozi and also promoting their culture wherever possible so that Silozi can continue to survive. As to why they think Silozi must be maintained, the interviewees' summarized common responses were as follows:

The mother tongue of a person is usually perceived as a positive symbol of cultural pride, as a means of maintaining practical and emotional contact with the homeland, and serves as a tool that strengthens family cohesion.

This is in line with the view of Goodz (1994) that the relationship between the identity and the mother tongue is extremely strong, since identity and self-concept development rely on the surrounding language. As mentioned earlier, as long as the Silozi speakers are positive towards their own language, they will continue to transmit their mother tongue to the next generation.

The only thing which the parents of the Malozi should do, if they wish to maintain their language, is to encourage the use of Silozi among the youth under all circumstances. The only way to reverse the erosive trend towards Silozi is to encourage the youth to develop positive attitudes towards their mother tongue by involving them, especially in their traditional activities. However, in Crawell's (1998) view, such attitudes can only be developed if the minority languages are associated with socio-economic improvement. The Namibian Government's move to promote the use of minority languages of Namibia in some public domains is, therefore, very timely, as it will cultivate positive attitudes of the Silozi speakers of Namibia towards their languages.

#### **4.6 Conclusion**

Analysing the results fully, one may notice clear indication of a mother tongue being maintained within the Malozi community of Caprivi. Although there is extensive use of English among the younger generation, there is definite language maintenance of the mother tongue in nearly all spheres of daily language use and communication.

Education is the factor that has the greatest potential to play a leading role in maintenance of

the Silozi mother tongue. There is initial mother-tongue instruction and the language is also taught as a subject in primary, secondary schools and the College of Education. In addition there is a plan for the language to be introduced at the university as one of the languages of Namibia. Therefore education is playing a significant role in the maintenance of the Silozi mother tongue.

The involvement in cultural and traditional activities in the community is evident. It could be said that these activities are playing a significant role in maintaining culture and traditions and hence, to some extent, the mother tongue.

Silozi books also have some effect on the maintenance of the mother tongue (see Appendix VI) although some residents in the community are still unaware of the presence of a community library in their area. The Silozi Radio Station in the Caprivi area also appears to have had a great influence on the maintenance of Silozi to date.

Religion, clearly plays a role in the maintenance of the Silozi within the Malozi community. There are several church denominations in the region (SDA, Catholic, New Apostolic, and so on, but the most dominant ones are the Seventh Day Adventist (SDA) and the Roman Catholic churches. In all these churches, the services are conducted in Silozi and some few use both Silozi and English. Religion, in the Malozi community therefore exerts a strong effect as well on language maintenance.

In communication with parents, the Silozi language is generally used, while contact with friends amongst the younger generation is often bilingual (Silozi and English). On the other hand, the attitudes to the mother tongue and ethnic background are extremely positive. These positive attitudes could therefore play an important role in the maintenance of the mother tongue, culture and tradition.

It is evident that in the domain of education, religion, cultural festivals, contact with friends/family and communication with parents, Silozi mother tongue is being maintained, although in varying degrees. In situations like contact with friends among the younger generation, the Silozi language appears to be slowly giving way to bilingual communication patterns. Nevertheless, positive attitudes displayed towards the mother tongue and ethnic

identity can be seen as factors having a potentially important role to play in maintaining the mother tongue.

The leaders and the elite of the community should relax, but continue to strive for any other avenue available which displays potential for the maintenance of the mother tongue in order to avoid or prevent an erosion of the Silozi language in Namibia.

In light of the information which has been reported on here, drawing conclusions is not easy. However, there seem four points to arise from the positions taken in the material revealed. One is that, no matter what the circumstances, the Minority community must be the central decision maker in any initiative on minority language maintenance. This requirement is challenging given that it appears that there is considerable difference of opinion on matters in many Minority communities to say nothing of the complexity of bureaucratic jurisdiction for Minority education.

## **CHAPTER 5**

### **SUMMARY, RECOMMENDATIONS AND CONCLUSIONS**

#### **5.1 Introduction**

The original report presented for study was that of the language maintenance (Silozi) of the Malozi community in Caprivi. The community studied demonstrated a complete spectrum of language maintenance possibilities. In this community, the study showed that the mother tongue language has been maintained to a greater or lesser extent in all societal domains while English was generally relegated to specific domains. An attempt was made to try to explain the factors that may have contributed to prevent the language from dying out (as is the situation with most of African languages on the continent).

#### **5.2 Overview of the dissertation**

In the dissertation, the following was done:

The first Chapter set out the statement of the problem, hypothesis, the aim, the motivation and the significance of the study. It also examined the history of the Malozi and their language and how the Silozi came to be the official language of Caprivi. The study also looked at the work of the early missionaries in Namibia, and Caprivi, in particular, and their influence on the minority languages of Namibia.

The aim of the study was to determine which factors in the host society are promoting or inhibiting the use of Silozi mother tongue respectively.

The basic hypothesis of the dissertation was:

Despite a noticeable language shift among the youth of the Malozi away from the mother tongue, to the language of the host society, there are certain agencies within the Malozi community which are assisting in the maintenance of the mother tongue.

The primary motivation for the study was to enhance the existing literature on the community. At present, there is lack of research and information regarding the Malozi community and their language of Caprivi in Namibia. Linguistic studies in particular are lacking.

In Chapter two, the researcher examined the phenomenon of language maintenance as presented in the existing literature on the topic. Batibo (2005) broadly defines language maintenance as the “attempt by a minority group living within a host society, to retain their mother tongue from one generation to the next.” The various domains which can assist or enhance the maintenance process of a language were identified and discussed in this Chapter.

Chapter three focused on the methods and instruments that the researcher used to gather the relevant information for the study. Not only those but, the Chapter also looked at the selection of the participants in the research for it to gather the required information.

Chapter four comprises of two sections:

1. The tabulation of the results regarding the background information of the respondents in which the social, educational and occupational background of the interviewees was provided.
2. In section two of the same Chapter (Chapter 4), the results obtained from the interviews and the questionnaire were discussed in the light of the literature on language maintenance. The following aspects were discussed:
  - a. Education
  - b. Region
  - c. Media
  - d. Cultural activities



- e. Attitudes and loyalty to the language
- f. Contact situations
- g. Family/home

### **5.3 Trends, predictions and suggestions**

The results showed certain trends in the Malozi community of Caprivi from which predictions about the future of the language could be made. Predictions are of course by their nature tentative, as changing circumstances, could lead to a greater or lesser degree of maintenance of the mother tongue within the Malozi community.

These trends and predictions will now be presented and discussed. Certain suggestions are also presented by the researcher which, if implemented, would assist the maintenance of Silozi.

#### **5.3.1 Education**

##### *Trends*

Presently there is provision of the for initial mother tongue instruction in primary schools. There are also bridging courses and bilingual education programmes. Furthermore, with regard to primary education, Silozi is offered as a subject for both mother-tongue and even non-mother-tongue speakers who are interested (there is also a choice of another language e.g. Afrikaans for those who are non-speakers of Silozi).

With regard to high schools in the area, all the high schools offer Silozi as a subject. Nearly all respondents take Silozi as a subject.

Tertiary education therefore assists in the process of maintenance of the mother tongue because it supports literacy in the mother tongue. In general, school and non-school respondents were interested in studying Silozi at tertiary level, and realised the value of Silozi on such level, although very few of the non-school respondents have taken Silozi occurs at college level. At present, there is, however only a diploma in primary education known as “Diploma in Education for African Languages (DEAL) offered at university level.

### *Predictions*

The domain of education has the greatest role to play in assisting in the effectiveness of Silozi mother-tongue maintenance. The important role that education can play in assisting language maintenance is also confirmed by McDuling (1995) in his study of the Portuguese of Johannesburg, South Africa.

If Silozi is expanded at all levels of education, this would greatly assist and contribute towards the maintenance and sound revival of the Silozi mother tongue within the community. As the Ministry of Education and Culture (MEC) in Namibia has made Silozi available as a subject, the present situation regarding Silozi in education will lead to a rapid increase in literacy and proficiency of the mother tongue and continuation in the use of the mother tongue. On the other hand, most of the Malozi children attend schools where the medium of instruction is English, and only use Silozi language during the period of Silozi in class, and thereafter, are not allowed to use the mother tongue on the premises of the school, as this is believed to shape the respondents in the language of instruction. They are therefore becoming more fluent and proficient in English. This trend towards bilingualism could lead towards language shift, unless children are allowed to speak their mother tongue as much as they want to at school.

### *Suggestions*

The suggestions that follow are made with regard to education:

The implementation and availability of Silozi language in context of the Namibian Education system should be seen in the light of the advantages mentioned by Tamis (1990:499) and Leal (1987) that the mother tongue of a community improves family cohesion, cultivates self-esteem, and generates balanced bilinguals. The other advantages are that the mother-tongue education improves the status of the language (McDuling 1995: 176).

Silozi should continue to be more generally available in both primary and secondary. This will be of benefit to both the mother-tongue and non-mother-tongue speakers. Mother-tongue speakers will become more literate and proficient in their mother tongue, as well as being educated with regard to their culture and history. The non-mother-tongue speakers

will have the opportunity to learn an international language, and also a language which will benefit them in Namibia, due to the many Malozi in Namibia. This approach will also assist with the integration of respondents and not lead to segregation as feared by some schools. Respondents need to be made aware of the added advantage of being able to speak Silozi language, namely, that it can be of benefit to Namibians in that it could lead to enhanced contact with other countries where Silozi is being spoken, three of which are in very close geographical proximity to Namibia (namely, Zambia, Botswana and Angola).

The Malozi respondents need to be educated in terms of studying their mother tongue. These respondents need to be made aware that their language is not a peasant language, but also an important one. Furthermore, they need to be made aware of the importance of being literate and proficient in their mother tongue, in order to maintain the language, and be able to pass it on future generations. Respondents also had to be made aware of the fact that if one speaks the language, it does not necessarily mean that one can also read and write it, that is, one is not literate in the language. There should be a general education programme, starting from primary schools in which the importance of studying the mother tongue is explained and at the same time, motivated to study the mother tongue at school as well as on a tertiary level, if they are possible.

Taking into consideration that the instrumental value of a language is usually the strongest motivational force for learning a language, they should also be made aware that in nearby countries where Silozi is spoken, opportunities such as trade and other business opportunities could result. This information can lead to a subsequent increase in interest in studying the Silozi language.

### **5.3.2 Media**

#### *Trends*

When examining the general trends with regard to media in Silozi a large number of respondents indicate not reading much or listening to the radio. The TV seems to enjoy the most support in the Malozi community. The radio station enjoys support among the old generation, although the situation is changing because of the installation of electricity in rural areas. Not much Silozi literature is read.

### *Predictions*

The media, at present, in the Malozi community does not play a major role in the maintenance of the mother tongue because of limited and out-dated information it gives. Should the present state of illiteracy or semi-illiteracy in the community continue, the printed media is also not likely to have much effect on maintaining Silozi.

The electronic media (television and radio), however, has unlimited potential to play a leading role in the maintenance of the mother tongue. If allowed to broadcast on FM permanently, the radio station will undoubtedly have a great influence on the improvement and maintenance of Silozi. At present there are just limited programmes of Silozi on Namibia Broadcasting Corporation (nbc). If the electronic media is not vigorously promoted, however, it could contribute to a state of a language shift among the youth.

### *Suggestions*

A possible remedy to this situation can be perhaps to have a special section for the youth in the newspaper and magazines in the mother tongue. This could possibly motivate young people who know how to read the mother tongue to buy the newspaper. Due to the fact that television is very popular form of entertainment for all ages nowadays, it has great potential to attract large numbers of people and consequently, play a major role in language maintenance. A possible suggestion is that the television station should perhaps make use of more serials or soapies dubbed in Silozi, which tend to attract great attention and interest among the youth (or all age groups) leading to an increase in viewership. The great potential of the media in maintaining Silozi therefore needs to be realised and exploited.

## **5.3.3 Religion**

### *Trends*

Results shows a preference for bilingual church serves. It was shown that the majority of younger respondents prefer bilingual church services, while only a few prefer attending Silozi-only services. These church services could play an important role in maintaining the mother tongue, especially in the domain of religion.

### *Predictions*

If the trend towards bilingual services increases, and if the children are not educated in the mother tongue, or sent to a mission school, future generations will have a limited comprehension and understanding of Silozi liturgical language resulting in increased attendance of English only church services. If this occurs, the important role which religion can play in the maintenance of the mother tongue will decrease.

### *Suggestions*

Although it is sometimes not possible, church services in the mother tongue only should be encouraged.

The domain of religion has a great potential in assisting with the maintenance of a language, but it is of vital importance that the Malozi services will have change to the needs and requirement of the people so as to attract them to the church services in Silozi only.

## **5.3.4 Contact situations**

### *Trends*

The following domains were examined in this section: the language used with friends; family, which is the home environment; neighbours; colleagues at work/school/university. A large majority indicated that they use both English and Silozi when conversing with friends.

Clearly, these results point to a definite possibility of language shift in this domain, especially amongst the young generation. It is interesting to note that the young generation will also, in some other instances resort to the use of the mother tongue only for purposes of group identity or for unity. This factor can then play an important role in maintaining a language. Gräbe (1988:197) identifies group identity as an important binding factor in language maintenance.

It was found that communication with parents takes place by and large in Silozi. The communication with neighbours is also characterized by mainly monolingual

communication amongst the older generation and increased bilingual communication amongst the youth. When examining the language used at school work or college, one can see a possible language shift in progress, due to the bilingualism in this domain.

### *Predictions*

The predominantly English environment into which the children of the Malozi are educated and socialize, is taking its toll, as indicated by the increase in bilingualism in contact with friends. This bilingualism could possibly lead to a situation of English-only usage, unless other factors (e.g. education, media, and religion) start to have a dramatic effect on the use and maintenance of the mother tongue among the youth. In her study of Afrikaans in Argentina, Van Schalkwyk (1989: 82) indicates that for the language to be used continuously, it needs to be used by the young generation. Taking Van Schalkwyk's study into consideration, one can safely predict that if the Malozi elderly do not transmit Silozi to their youngsters, the use of Silozi may decrease over a few generations to come, as is already showing among the community's youth.

### *Suggestions*

It is of vital importance, at this stage that, the community at large will need to be made aware of the possible language shift taking place within the community and the need to stem the tide of language shift. The media and cultural organizations could play a vital role in this campaign. Elderly people of the community (parents and grandparents), should be made aware of the important role which they play in the process of revitalizing and maintaining the mother tongue, owing to their strong command of the language as well as their strong emotional ties with the language and culture of the Malozi community. Whenever the parents and grandparents are with their children and grandchildren, they should encourage them to use the mother tongue when communicating with family, friends, and neighbours and even among other youth. The children should at least grow up, being accustomed to using the mother tongue when in the presence of other Malozis.

## **5.3.5 Attitudes**

### *Trends*

The findings in this domain displayed an extremely positive attitude towards the mother

tongue. A vast majority of the respondents claim to be proud of being Malozi. Even though some people have not received a high standard of formal education in Silozi, they indicated that they consider Silozi literature interesting, and that the Silozi authors are as good as authors of other languages. The respondents also displayed extreme loyalty toward their mother tongue by indicating that the Silozi language is as beautiful and as good as any European language, and that they feel it is important to be fully conversant in the mother tongue. Looking at the responses on attitude towards Silozi and the use of Silozi (especially among the youth), there is a strong contrast between what is said and what is done. While protesting their loyalty to Silozi, they at the same time, want their children to be more fluent in English as the medium of instruction at school.

#### *Predictions*

There is a strong desire within the Malozi community to still be loyal to their mother tongue. This is therefore a strong factor in the maintenance of Silozi. Further factors in favour of maintaining Silozi is that it is useful for contact with, and visits to Zambia (its country of origin). These factors, together with the positive attitudes of the respondents toward their mother tongue, can play an important role in directing the attitudes of the community toward reviving and maintaining the Silozi.

#### *Suggestions*

Those agents within the community of the Malozi, who have great potential to maintain the mother tongue together with prominent figures, should take advantage of the positive attitudes shown by the respondents in an attempt to make people aware of the decreasing use of the mother tongue, and the possible solutions to this situation. In particular, people could be made aware of the instrumental value of a cross-border language like Silozi, which could be motivational force for learning and maintaining the language. Job opportunities such as becoming a presenter on national television in Silozi becoming a court interpreter, should also be promoted.

### **5.4 Limitations of the Study**

Language maintenance and language shift in a given country cannot be explained or attributed solely to one factor. There are various social, political, economic and socio-

psychological reasons for language maintenance. This study only attempts to explain the factors identified in the study that influence the process of language maintenance within the Malozi community, but does not pretend to offer these as the sole explanation for the current language situation in Caprivi. The analysis of factors such as attitude towards English language at an individual or personal level were not considered specifically but may well have a major influence on the future of Silozi.

Language issues and language policy formation are often closely linked to volatile political issues in a country, particularly in the case of Caprivi where there is a group of people who wanted Caprivi to secede from the rest of Namibia. The researcher found it difficult to collect data from some of the members of the community on this contentious issue. The researcher was sometimes even accused of accentuating information for distinctiveness for separatist tendencies or deemphasizing the differences for those who desire closer political ties, even annexation with neighbouring countries. The study concentrates on sociolinguistic factors of language maintenance, but these political factors could not be properly considered within the scope of this study. Because of the current political situation in Caprivi region data is not easily available.

Financial constraints were also another limitation to the study. Travelling and spending nights away from home is costly. The fact that the researcher was not funded also contributed to the limitation of not being able to cover a larger sample of the community.

## **5.5 Recommendations**

### **5.5.1 Introduction**

Several recommendations can be made based on the conclusions and their implications for future efforts in language maintenance and policy formation.

Although the Silozi language finds itself in an English-dominated environment in Namibia, there is still an ongoing survival of the language. If this community were further motivated to remain aware of the value of their heritage and be continuously encouraged to take initiatives to maintain their language, a healthy situation of stable bilingualism (as at



present) can remain in position. Silozi has a rich cultural heritage which should not be lost, which is also a potential economic resource of Namibia. Campbell (1987:177) states: “The children who speak a language other than that of the host country are ... important language resources for the country.”

The country or state should therefore assist in the maintenance of minority languages because it can also benefit them. The attempt to maintain a minority language should be seen in the light of Aziz (1988) who indicates that, maintaining a minority language should not be seen in isolation or as an unusual or as an exceptional phenomenon, but rather be seen as an universal and international trend (Aziz 1988:167). Therefore, there is a universal recognition of the need and necessity to maintain minority languages. The maintenance of Silozi as a mother tongue is important for Namibia as it is seen as part of the wider, universal trend in the maintenance of minority languages.

One of the ways to ensure that the endangered and other minority languages maintain themselves and continue to be vibrant is to empower them. Language empowerment is effected by the institutionalisation of measures to elevate a language’s social status and to make it capable of handling public domains (Batibo 2005:128). The measures to be instituted are ideological and technical. While the ideological measures are the responsibility of the decision makers, the technical measures concern mainly language experts.

In order to carry out language empowerment Batibo explains that languages have to undergo language planning (Batibo 2005:129). This language planning must involve the formulation of a set of principles that allow an optional utilisation of the language(s) in a country for the benefit of all its citizens and the manipulation of the relevant language(s) to have the necessary capability of fulfilling all the communication and other needs of the speakers. Unfortunately, most of countries in Africa have not had any systematic language planning, as they have not given much priority to language questions.

However, any measures to empower the speakers of a language that do not involve the speakers themselves are unlikely to succeed or be sustained. The speakers must be part of the process. Thus a project like *Jul’hoan* in Namibia has been highly successful because of the involvement of those who actually use the language. Likewise, in southern Africa there

is now a network of groups in which the Khoesan speakers themselves are involved, known as the Working Group of Indigenous Minorities of Southern Africa (WIMSA). The formation of such groups that bring the speakers of a language involved on board in dealing with their language should be encouraged in other African regions if ever minority languages are to be retained and maintained.

One of the sources of political conflict in Africa is the fact that some ethnic groups are not granted full participation in their country's affairs. This is one of the reasons why some of the residents of Caprivi want to secede it from the rest of Namibia so that they can use their language "Silozi" fully in all the affairs of Caprivi as a sovereign state. Governments should try by all means to grant full participation of the minority groups which can only be done if language rights are acknowledged.

Although the political and ethnic conflicts in countries like Liberia, Democratic Republic of Congo, Angola, Zimbabwe to name but a few, stem from a variety of socio-historical, economic and ethnic grievances, a key factor in their perpetuation is linguistic inequality. According to Batibo (2005:129), once such inequalities are addressed, the other differences would be substantially minimised as the speakers of the various languages would feel that they are recognised and valued in the country's affairs. Therefore, wherever possible, the relevant languages should be empowered as well as the speakers of such languages. This can be done through publications in the language, the institution of literacy and education in the mother tongue, and by raising the social status of the speakers.

The choice of whether to maintain the mother tongue by the speakers or shift to another language should be exclusively left to the community concerned as each community must be free to choose whether to continue using their mother tongue for reasons of either self-identity and self-determination or to shift to another language so as to benefit from the privileges enjoyed by the majority language speakers.

In Africa, language maintenance still prevails where the speakers are either demographically important or strongly attached to their culture and traditions. An example of such speakers is the Malozi community in Caprivi which in spite of their small number, have managed to maintain their language. The speakers of Silozi in Caprivi are highly attached to their

language for reasons of culture and identity as well as its use as language of religious expressions (Legere 2001).

Although this is the situation with the Silozi language of the Malozi community of Caprivi, one should bear in mind that all languages in the world, are part of a food chain in which, at the one end, there is English, the super international language that dominates all the languages of the world (Batibo 2005:107). Every language therefore, except English, is under some form of pressure. Therefore, Government and Non-Governmental Organisations can be of help with the maintenance of minority languages in several ways.

### **5.5.2 The role of the government**

Batibo (2005:121) identifies the following measures that governments can take to assist in the promotion and support of minority languages:

- Formulation of appropriate language policies that spell out which language will be used for which roles, provision of a schedule of implementation; and the establishment of a government department established specifically to oversee implementation.
- The language policy should be based on objective research and arrived at after thorough national consultation.
- Establishment of active national councils or academics to deal with policy matters concerning language promotion and development.
- Creation of language research centres which should be mandated to conduct language surveys, deal with matters of codification, elaboration and cultivation and advise the language councils on issues of language promotion and development.
- Provision of support and finance for an extensive programme of documentation of all languages in the country.

The programme should include orthographic design, compilation of dictionaries, preparation of reference grammars and the preparation of texts in the languages for education and literacy purposes (e.g. the Silozi language is currently part of such a programme in Cape Town in South Africa where experts of Silozi are trying to revise and reform the present Silozi orthography).

- Introduction of educators in the mother tongue(s), particularly at the elementary level of education and for literacy work.
- Sensitisation and cultivation in people of a sense of pride in their languages, which they should come to review as resources and means by which they can participate in national affairs.

National and governmental organisations also have a role to play in the maintenance of minority languages. In more recent years, UNESCO has shown great concern over the question of endangered languages. At most of its meetings, the major concern has been that, although languages have died off throughout history, the current rate of extinction has become alarming, therefore at the conclusion of its Paris meeting held in March 2003, where many language experts had gathered to look for ways of safeguarding minority languages, UNESCO came up with the following recommendations as measures that should be taken by member states for safeguarding endangered languages (Legere 2001).

Each member state should:

- Survey and profile those languages which were found to be endangered.
- Actively promote recognition of the endangered languages of their countries.
- Create conditions that facilitate the active use of, and access to endangered languages. Inter alia, this includes assigning all relevant languages their rightful place in the educational system and media and ensuring access to cyberspace. Such interventions should be subject to the wishes of individual speech communities, respecting their entitlement to linguistic human rights.

- Explore the economic and social benefits of linguistic and cultural diversity as a stimulus to sustainable development.
- Provide, where feasible, funding for documentation and programmes to revitalise and strengthen endangered languages.
- Implement language policies.
- Encourage research, which helps to solve concrete problems in the communities and influence their attitudes towards minority languages. (Researchers must apply all means to publish their research so that their findings may be made known).
- Encourage a culture of reading in minority languages, through programs that can initiate or promote this.
- Private sectors, instead of only sponsoring, can also use the minority languages in their advertisements. People can read or listen to the adverts in their language, and in this way the language is promoted.
- The governments should see to it that funds are available for the development of resources that can aid the materials needed to be produced in order to have enough materials for the recognised minority languages of their countries.
- There should be proper formal and in-service training for teachers and personnel working in both electronic and print media.
- Introduce appropriate mechanisms for the effective dissemination and use of orthographies.

### **5.5.3 Societies and Associations**

Societies and associations also can assist in the promotion, development and effective use of the minority languages. Societies such as the Linguistic Association Languages Association

of Southern Africa (ALASA) can do research on languages like Silozi to promote awareness of the minority languages.

Literacy enables people to participate more fully in the development of the nation and to be self-reliant, independent and creative. By knowing how to read, one can find out what is happening in the world, and increase one's knowledge of things important to one. One can read medical prescriptions, danger signs, safety instructions, and many things on your own at your right time and place. Knowing how to read and write makes one more confident to participate in decision-making about the matters of the country. Thus, the study of the state of literacy in various languages with special reference to minority languages is of prime important. However, whenever possible, it is important to empower the relevant languages and their speakers through publications in the language, institution of literacy and education in the mother tongue, and by raising the social status of the speakers.

## **5.6 Preliminary conclusions**

Results from the study indicate strong signs of language maintenance in both younger and older generations of the Malozi community. The results from this study are in line with Romaine's (1989) assertion that when a language declines, yielding to another language in the areas of employment and official contacts, does not necessarily cause the groups of speakers lose their identity. These indicators demonstrate that communicative functions are still strongly fulfilled by the mother tongue in the intimate domains, so there is no definite decline as yet in Silozi. Nevertheless, as pressure may continue from outside languages (English and Oshiwambo), the Namibian minority languages such as Silozi, could yield to that pressure and begin to lose speakers over time.

Education has the great potential to facilitate language maintenance. In the Namibian situation, education is facilitating a language maintenance situation, as the medium of instruction in lower primary is Silozi. Again Silozi as a subject is offered from primary phase to secondary phase as a subject, and there is also an attempt to offer it at the university level.

The media also has considerable potential for language maintenance. However, the media do

not have much impact on the maintenance of Silozi.

In the domain religion, there is a shift towards bilingual church services.

The home domain has an important stabilising influence on the language usage situation as only Silozi is used by most respondents when communicating with parents and grandparents, although this is eroded by bilingual communication between siblings.

The extremely positive attitudes toward the Silozi language are a very important factor in facilitating language maintenance.

Because of the official English environment in which the Malozi community find themselves, an ongoing language shift seems inevitable among the youth. Nevertheless, the following should be born in mind:

If the community of the Malozi continue to be motivated and mobile to be aware of the value of their heritage, and encouraged to take initiatives to maintain their language, a healthy situation of stable bilingualism will be established.

If awareness is created within the community of the present state of the mother tongue (i.e. decreased use by the young generation) people's attitudes towards using and maintaining the mother-tongue could be changed. The media, the Malozi community, journalists and even religious leaders can play an important role in the promotion of cultural activities which, in return, would play a vital role in the maintenance of the Silozi language.

The maintenance of the Silozi language in the Namibian context, therefore, is clearly possible. The positive attitudes of the community toward their mother-tongue and the pride they display in being Malozi auger well for the future of Silozi in Namibia.

On the other hand, the choice of whether to maintain their language or shift to another remains an exclusive right of the community concerned as it is free to choose whether to shift so as to benefit from the privileges enjoyed by the majority language speakers, or whether to continue using their mother tongue for reasons of both self identity and self-

determination.

However, if the correct measures are taken, and the motivation and incentives provided, the Silozi language can be maintained in Namibia. The Malozi community certainly has enough speakers to make a success of such efforts. Although decreased use of the mother tongue and increased use of the English language is a common occurrence among the young generation of the Malozi community, it does not pose a threat to the Silozi language at this time.

Minority groups have to demonstrate a will and desire within themselves, and should take the necessary steps to maintain their mother tongue, their culture, tradition and their way of life. Hence, it could be said that language maintenance is to a large extent dependent on the decision of that group, collectively, to maintain the mother tongue (McDuling 1995).

Finally, the importance of planning for the inclusion of an additional language cannot be overlooked. An absence of planning can lead to the death of a language, or failure to acquire a language. Language planning must also include adequate community support with a means for disseminating its goals and objectives to the masses. Namibian minority languages seem to have successfully spread in their various communities because of the public support given to them on radio, press, national television and by government leaders.

English is for the moment the lingua franca of the world and the gateway to world citizenship, but the presence of this language in a country can be disruptive to the linguistic ecology, therefore effective and purposeful language planning combined with community support is necessary. Through adequate planning, a society can grow and become richer through the incorporation of additional languages that may be used to communicate with other parts of the world or to provide an effective means of communication among the different language groups in the country and a large degree of ethnocultural sensitivity.

The lesson to be learnt from the case of Caprivi region of Namibia will hopefully contribute to future language maintenance and proper language planning efforts which could help minority languages in Namibia and elsewhere to survive amid pressure from the English language.



## **5.7 The value of maintaining Silozi in Namibia**

In the light of the factors mentioned in Chapter 2, and the discussion of that follows, the researcher feels that there is considerable value in maintaining the Silozi language in Namibia.

Apart from being a rich cultural heritage which should not be lost, Silozi has a body of literature, and is also a medium of communication with other countries such as Zambia, Botswana and Angola where one finds a large number of people speaking Silozi as their mother tongue.

Malozi children, who speak a language other than English, are therefore important language resources for the country (Campbell and Schnell 1987: 177). If these children cannot study their mother tongue at school level, it will be a loss of a natural resource to Namibia as a country.

The government could and should therefore play an active role in the maintenance of minority languages, especially those languages such as Silozi as they can benefit from them. Fennel (1981:33), highlights the aspect of government support as an important factor for the maintenance of a minority language. Another aspect on government support for minority languages is suggested by Brenzinger (1993:6) who states that irrespective of a government's language policy, minority languages "should receive special attention since minority languages are a fast disappearing heritage, a widely neglected cultural legacy."

Furthermore, the attempt to maintain a minority language should not be seen in isolation, it is also not an unusual or exceptional phenomenon. The attempt to maintain minority languages is a universal and world-wide trend (Aziz 1988:167). One could therefore conclude that there is a universal recognition of the need and necessity to maintain minority languages. Likewise, the maintenance of Silozi in Namibia can also be seen as part of this wider and universal trend in the maintenance of minority languages.

The mother-tongue speakers of the Silozi language are potentially, a great resource for

Namibia. There are also sufficient Silozi speakers in Namibia that can warrant and facilitate the maintenance of Silozi. The attitudes of the older generations, and the community in general toward transmitting the Silozi language to future generations, should be channeled into potentially productive maintenance efforts, thereby being of great benefit to both the Malozi community in the maintenance of its culture and traditions, and in Namibia in the maintenance of an important language resource.

## **5.8 Concluding statement**

The hypothesis formulated and stated in Chapter one by this study is confirmed: a language shift is in progress within the Malozi community of Caprivi, especially among the younger generation. At the same time, however, certain factors are playing an important role in restraining this language shift.

Exact predictions regarding the future of the minority languages are difficult to make as language shift is now seen as a universal phenomenon, from which no minority language group seems to be immune. Brenzinger (1993:1) expresses this sentiment in the following statement:

Worldwide we notice an increasing tendency among members of ethnolinguistic minorities to bring up their children in a language other than their mother tongue, thereby abandoning their former ethnic languages and consequently the great majority of minority languages, will be neglected and finally disappear, the same way minority languages did and still do disappear in other parts of the world.

Only in a situation of a stable bilingualism can complete language shift from the minority mother tongue to the language of the host country be slowed down.

However, if the correct measures are taken, and motivation and incentives provided, the Silozi language could continue to be maintained in Namibia. The Malozi community certainly has potential through its members to be able to make a success of such efforts. Although there seems to be a decreased use of the mother tongue among the youth of the Malozi society, and an increased use of the language of the host country by the same group, it need not necessarily lead to shift. Minority communities have to demonstrate a will and

desire within themselves, and should take necessary steps to maintain their mother-tongue, their culture tradition and also their way of life. Hence, it could be said that language maintenance is, to a large extent, dependent on the decision by the speakers of the particular language group, collectively and individually, to maintain the mother tongue. Ultimately future of Silozi lies in the hands of the community itself.

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## APPENDIX I

### QUESTIONNAIRE

#### A study of the usage of Silozi among the Malozi Community of Caprivi

##### Section A

Name: \_\_\_\_\_

Sex: \_\_\_\_\_

Marital status: \_\_\_\_\_

Age: \_\_\_\_\_

Address: \_\_\_\_\_

Tel/cell phone number: \_\_\_\_\_

Nationality: \_\_\_\_\_

Religious denomination: \_\_\_\_\_

Country of birth: \_\_\_\_\_

Where were your parents born? \_\_\_\_\_

State your highest educational qualification \_\_\_\_\_

State your parents' highest qualification:

Father: \_\_\_\_\_

Mother: \_\_\_\_\_

Occupation: \_\_\_\_\_

State your parents' occupation

Father: \_\_\_\_\_

Mother: \_\_\_\_\_

**Section B**

*(Please ignore questions which are not relevant to you.)*

**1. Education**

1.1 Is Silozi offered at your school? \_\_\_\_\_

1.2 If so, do you take the subject? \_\_\_\_\_

1.3 If not, why not? \_\_\_\_\_

1.4 How much time to you devote to do homework in Silozi? \_\_\_\_\_

1.5 What are your average marks in Silozi? \_\_\_\_\_

1.6 If you went to university, would you take Silozi as a subject?

Yes: \_\_\_\_\_

No: \_\_\_\_\_

Please \_\_\_\_\_ motivate:

\_\_\_\_\_  
\_\_\_\_\_

1.7 How do you find the learning of the second or third language?

1.8 In which language do you count?

English: \_\_\_\_\_ Silozi: \_\_\_\_\_ Both: \_\_\_\_\_

**2. Media**

2.1 Do you read Silozi newspapers/magazines? \_\_\_\_\_

2.2 Do you listen to NBC Silozi Radio? \_\_\_\_\_

2.3 Do you read Silozi literature/books? \_\_\_\_\_

2.4 Do you watch Silozi movies/videos? \_\_\_\_\_

(Answer by indicating either, Regularly, Occasionally, Rarely or Never to all questions under media)



### 3. Religion

3.1 In which language do you prefer church services:

English: \_\_\_\_\_

Silozi: \_\_\_\_\_

Both: \_\_\_\_\_

Please motivate:

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3.2 In which language do you pray?

English: \_\_\_\_\_

Silozi: \_\_\_\_\_

Both: \_\_\_\_\_

Please motivate:

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3.3 Do you have a Silozi Bible?

Silozi Bible: \_\_\_\_\_

English Bible: \_\_\_\_\_

3.4 Do you have a hymnal book in Silozi?

Yes: \_\_\_\_\_

No: \_\_\_\_\_

3.5 Which Bible/Hymnal do you prefer to use, why?

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### 4. Cultural/Social involvement

4.1 Do you have Silozi clubs in your residential area? \_\_\_\_\_

If any, how enjoyable is/are they?

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4.2 Have you been involved in any Silozi cultural/social activities?

---



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4.3 Do you attend Silozi clubs?

Regularly: \_\_\_\_\_

Occasionally: \_\_\_\_\_

Seldom: \_\_\_\_\_

Never: \_\_\_\_\_

Please motivate:

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4.4 Do you attend Silozi traditional festivals?

Regularly: \_\_\_\_\_

Occasionally: \_\_\_\_\_

Rarely: \_\_\_\_\_

Never: \_\_\_\_\_

## 5. Contact situations

5.1 What language do you speak to your friends? \_\_\_\_\_

5.2 How well does your parents speak Silozi?

Mother:                      Very fluently: \_\_\_\_\_

Fairly fluently: \_\_\_\_\_

A little: \_\_\_\_\_

Not at all: \_\_\_\_\_

Father:                      Very fluently: \_\_\_\_\_

Fairly fluently: \_\_\_\_\_

A little: \_\_\_\_\_

Not at all: \_\_\_\_\_

5.3 Which language do you speak to your:

	Mostl Silozi	Mostly English	Both	Other (specify)
Father				
Mother				
Brother/s				
Sister/s				
Husband				
Wife				

5.4 Under which circumstances do you speak to your friends in Silozi?

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5.5 Which language do you use to your neighbour/

Silozi: \_\_\_\_\_

English: \_\_\_\_\_

Both: \_\_\_\_\_

5.6 What language do you use in shops/clinics/hospitals in the area in which you live?

Silozi: \_\_\_\_\_

English: \_\_\_\_\_

Both: \_\_\_\_\_

5.7 In which language are posters in your area written?

Silozi: \_\_\_\_\_

English: \_\_\_\_\_

Both: \_\_\_\_\_

5.8 During public meetings conducted in your area, which language is used?

Silozi:\_\_\_\_\_

English:\_\_\_\_\_

Both:\_\_\_\_\_

## 6. Attitudes/Language loyalty

	Yes	No	Undecided
6.1 Do you consider Silozi interesting?			
6.2 Do you think Silozi authors are as good as authors of other languages?			
6.3 Do you consider Silozi language as beautiful?			

6.4 If you could choose speaking English fluently, and speaking Silozi fluently, which one would you choose and why?

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6.5 Do you consider Silozi to be?

As good as any European language:\_\_\_\_\_

An inferior language: \_\_\_\_\_

Undecided:\_\_\_\_\_

6.6 Do you feel it is important to be conversant in your mother tongue, why?

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6.7 Do you feel proud/ashamed of being a Mulozi? \_\_\_\_\_

Motivate:

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## APPENDIX II

**Silozi Radio Service daily programme****The Namibia Broadcasting Corporation -2009****PROGRAM SCHEDULE: LOZI SERVICE*****Monday-Friday***
**06:00-11:00 The BK Kawana show with Bernard Kawana**

**(A lively morning show to cheer you up and kick-start your day with entertainment, actuality, special features, humour and hot music.)**

06:00	Devotion
06: 10	Busiile [Good morning show [live]
06: 35	Breaking News-a live phone-in program
06: 55	Traffic Hints – road safety information, accident reports and road constructions [live]
07:00	News Headlines [live]
07:10	Today in history – deals with historical and topical events in Namibia [live]
07:15	Sports-weekend results, highlights, updates on local and international sporting events [live]
07:30	Message – a listener to listener dialogue [live]
08:00	News and weather [live]
08:15	<b><i>Mondays</i></b> -Agriculture [The food basket-deals with cultivation of and growing of vegetables, pest control and harvest]
	<b><i>Tuesdays</i></b> -Did you know?
	<b><i>Wednesdays</i></b> -SME-Promotion of small businesses, information on starting of a business and business plans
	<b><i>Thursday</i></b> -Financial Advice-budgeting, advice and saving measures as well as banking
	<b><i>Fridays</i></b> -Traditional Music
09:00	Public Service Announcements and Messages [live]

10:00 Mondays Fala mwa Lilangu [proverbs]

Tuesday – Friday lost and found [live]

**11:00-16:00 The Eagle's Eye [ML Mombela]**

**(An in-depth look into issues of HIV/AIDS, Family matters including home economics, fashion and beauty, messages and music)**

11:00 News [live]

11:05 Expert advice on wide a variety of topical issues affecting your everyday life

12:00 Mondays – HIV/AIDS

Tuesdays -Health issues

Wednesdays -Proverbs [ Mystery Sounds]

Thursdays -(12:00-13:00): Requests and Music

Fridays -Beating the odds [from Tuesday]

12:30 Hot music and Requests

13:00 News [live]

13:10 Weather [live]

13:15 Actuality-current affairs affecting the Region

14:00 Mondays -Study Tips-Examination Tips and information on Tertiary education

14:30 Messages listeners phone in to send messages [live]

15:00 Mondays-Thursdays -In the Mix discussion program focusing on Youth matters [live]

Fridays -Travellers' Request [Rotational]

**16:00-21:00 – Zambezi Evening Radio-with issues of national and domestic concerns live including cross-fire, open line, bread basket, medical magazine, science and Technology**

16:00 News [live]

16:05 Youth Quiz-Youth entertainment program including jokes, questions + prize giving [live]

17:00 Mondays -Know your Government-information on Government activities, development programs and projects, the role of the Government Institutions [live]

*Tuesdays* -Our Heritage, Family counselling, gender issues, life style and parenting.

*Wednesdays* -Traditional Music

*Thursdays* -Know your Government [from Monday]

*Fridays* -Arts and Crafts-cultural topics and events, and interviews with artists

17:30            Mondays -Phone – in requests [live]

Tuesdays -Phone-in requests [live]

Wednesdays -Labour matters

Thursdays -Self-help-development of self-help projects

Fridays -Police file

18:00    Tune into Zambezi evening show, where the Indomitable lion, expert of experts tackles issues of National and domestic concerns live, including cross fire, open-line, bread basket, medical magazine, Science and Technology [live]

Mondays: A phone in program with professionals in the studio to discuss on current/crucial and controversial issues. [Live]

Tuesdays: Science and Technology, Science and Nature Business technology, space, deforestation.

Wednesdays: Medical file-Topics on Health [live]

Thursdays: Bread Basket-discussion with farming institution, Agriculture officials on farming issues [issues]

Fridays: Crossfire [live]

19:00            News+weather

19:10            Weather

19:15            Death and funeral announcements

19:30            Monday-Thursday: Parliamentary report/[variety msc] [live]

Fridays: Feedback

20:00            Mondays: Panel/Pick a Box [Rotational]

Tuesdays: Open-line [live]

Wednesdays: Out of Nature

Thursdays: Open line [live]

Friday: The Law and the Public

20:55 Epilogue

## **Saturday**

06:00-09:00 Zambezi Evening Radio

(The good morning show -The wake-up show that prepares you for the week-end with inspirational thoughts from the pulpit and gospel music, travel, pleasure and what you need to know at the workplace kick-starts your day.)

06:00 Devotional [live]

06:10 Heavenly music [live]

07:00 Inspirational thoughts

07:30 Namibian Safari-information on Namibia's interesting places, resorts and tourist destinations, prices and how to get there.

08:00 News + Weather [live]

08:15 Listener's Choice

## **09:00-1200 MUSIC BONANZA**

(It's time for the youth and the youth at heart. Fairy tales and legends, music from the latest to our African show where you hear the beat.)

09:00 Time for the Kids-request, Kiddies stories and legends)

09:30 Teenage Pregnancy [from Tuesday

10:00 Drug and Alcoholic [from Wednesday]

10:30 Roots

11:30 People on the move

12:00 Our heritage [from Tuesday]

## **12:00-15:00 UNDER THE BAOBAB THREE**

(An informative and entertaining show for the people from the people of the region, with



good music, news, competitions, request and opportunities to become wiser.)

- 12:30 Namibian Constitution
- 13:00 News and weather [live]
- 13:10 Traditional Music [Friday]
- 14:00 Youth Competition-musical competition

#### 15:00-18:00 **MATCHBOX**

(Three actions packed hours teasing the mind, testing the body and pleasing the soul. Safari guaranteed.)

- 15:00 Traditional Music with quiz
- 16:00 Sports [live]

#### 18:00-21:00 **AROUND THE FIRE**

(Spend the evening in good company reflecting on the week gone by, remembering the elderly and hear the wise from the khuta on all traditional.)

- 18:00 Roots from 10:30-Saturday]
- 19:00 News and Weather [live]
- 19:20 Senior Citizen requests
- 19:50 Can we Help you-In the studio traditional councillors (Indunas) give advice mostly on marital matters.
- 20:50 Epilogue
- 21:00 National Radio

#### **Sunday**

- 06:00 Station Identity [live]
- 06:10 Hear the Angels Sing [live]
- 07:00 Health Issues [from Wednesday]
- 07:30 Labour Matters [from Wednesday]
- 08:00 News + Weather [live]
- 08:10 Sunday School
- 09:00 Messages
- 10:00 Reggae Music

11:00	Media Magazine – contributions from doctors on illness, Treatment and diagnosis
11:30	Home Craft [from Thursday]
12:00	Patient's Requests
12:30	Church Service
13:00	News and Weather
13:05	Kiddies Requests [live]
14:00	Artist of the Day
14:30	Rural Development
15:00	The crowded World
15:30	Career Guidance [Friday]
16:00	Namibian Constitution [repeat from Saturday]
16:30	Sports [live]
18:00	What Does the Bible Say?
18:30	Drama
19:00	News & Weather [live]
19:15	Death & Funeral Announcements [live]
19:30	Legends-myth, literature, cultural tales
20:00	Traditional Music [from Wednesday]
20:30	Gospel Music
20:55	Epilogue

*(Information leaflet produced and provided by Namibia Broadcasting Corporation (NBC):  
Lozi)*

## APPENDIX III

### Recognised Languages of Namibia

Republic of Namibia. Formerly South West Africa. 1, 954, 033. National or Official languages: English, regional languages: Diriku, Herero, Kwangali, Kwanyama, Lozi, Mbukushu, Nama, Ndonga, Tswana. Literacy rate: 16% (1989 WA). Also include Chokwe (5, 580), Fanakalo, Kgaladadi, Luyana, Nkhumbi, Nyemba (9,540), Portuguese, Standard German (12,827), Umbundu, (2,880). Information mainly from G. Stanley 1968; M. Brensinger 1997; W.Haake and E. Elderkin 1997; T. Guldermann 1998; J. Maho 1998. Blind population: 1,400 (1982 WCE). The number of languages listed for Namibia is 28. Of those, all are living languages.

### Living Languages

Africans [afr] 133,324 in Namibia (1991 census). Classification: Indo-European, Germanic, West, Low Saxon-Low Franconian, Low Franconian

Diriku [diu] 29, 400 in Namibia (1982 Prinloo et al.). Population total all countries: 31, 400 Okavango. Also spoken in Botswana and Angola. Alternative names: Diriko, Gciriku, Rugciriku, Mbongedo, Mbogedu, Shimbogedu. Classification: Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, K, Diriku (K.70)

English [eng] 10, 941 in Namibia (1991 census). Classification: Indo-European, Germanic, West, English

Few [few] 7,400 (1998). Western East Caprivi. Classification: Niger-Congo, Narrow Bantu

Hai||om [hgm] 16,00 in Namibia (1995 A. Miller-Ochuizen). Manngetti Dune, Omataku, Grootfontein, Baghani, Tsintsabis. 'Maroelaboom' is the area of Namibia next to the Agricultural gate entering the former Bushmanland. Some moved to Kimberly in South Africa. Also spoken in Africa. Alternative names: San, Saan. Also reported to speak a

language similar to Nama and Damara. Classification: Khoisan, Southern Africa, Central, Hain||um

Herero [her] 113,00 in Namibia (1991 census). Also spoken in Botswana. Alternative names: Otjiherero, Ochiherero. Classification: Narrow Bantu

Ju|'hoan [ktz] 25, 00 to 30 00 in Namibia together with the Vasekela, the Xung , and the =|Kx'au||ein (1998 J. F. Maho). Alternative names: Kung-Tsumkwe, XG, Ju'oasi. Classification: Khoisan

Kung-Ekoka [knw] 1,757 in Namibia (2000). Also spoken in Angola and South Africa. Classification: Khoisan, Southern Africa

Kwambi [kwm] 30,000 (1972 Nida). Possibly also spoken in Angola. Classification: Niger-Congo, Narrow Bantu

Kwangali [kwn] 73, 074 in Namibia (2000 WCD). Also spoken in Angola. Alternative names: Rugwangali, Kwangare. Classification: Niger-Congo, Narrow Bantu

Kwanyama [kua] 713,919 in Namibia together with Kwambi and Ndonga; 1991 census. Alternative names: Ovambo, Otjiwambo, Humba, Kwanjama. Classification: Niger-Cong, Narrow Bantu

=|Kx'au||'ein [aue] 2,000 in Namibia. Also spoken in Botswana. Alternative names: Kung-Gobabis, ||Au||ei, Koko. Classification: Khoisan, Southern Africa

Kxnoe [xuu] 4,000 in Namibia. Alternative names: Kxnoedam, Water Bushman, Barakwengo, Mbarakwena. Classification: Khoisan, Southern Africa, Central

Lozi [loz] 25,200 in Namibia (1982 Prinsloo et al). East Caprivi Strip. Alternate names: Silozi, Rozi, Tozvi, Rotse, Rutse, Kololo. Classification: Niger Congo, Atlantic -Congo, Volta-Congo, Bantoid, Southern, Narrow Bantu, Central, S, Sotho-Tswana

Mashi [mho] Few speakers in Namibia. East Caprivi. Alternate names: Masi. Classification:

Niger-Congo, Altantic-Congo

Mbalanhu [lnb] Northen. Alternate names: Mbalantu, Mbaanhu, Classification: Volta-Congo, Benue-Congo

Mbukushu [mhw] 20,000 in Namibia (1997 Andersson and Janson). Alternate names: Mbukushi, Mambukush, Mampukush, Mbukuhu, Thimbukushu, Gova, Kusso. Classification: Niger-Congo, Atlantic-Congo

Nama [naq] 176,201 in Namibia (1992 Barnard). Alternate names: Naman, Namakwa, Namaqua, Maqua, Tama. Classification: Khoisan, Southern Africa

Namibian [nbs] Sign language. Classification: Deaf sign

Naro [nhr] 4,000 in Namibia (1998 Maho).Eastern Namibia. Alternate names: Nharo. Classification: Khoisan, Southern Africa

Ndonga [ndo] 429,541 in Namibia(2000 WCD). Also spoken in Angola. Alternate names: Ochindonga, Oshindonga, Osindonga, Otjiwambo. Classification: Niger-Congo, Atlantic-Congo

Subiya [sbs] 24,500 in Namibia (1991).East Caprivi.Also spoken in Botswana, Zambia. Alternate names: Echisubia, Subia. Classification : Niger-Congo, Atlantic-Congo, Totela [ttl] East Caprivi. Alternate names: Echitotela. Classification: Niger-Congo, Atlantic-Congo

Tswana [tsn] 6,050 in Namibia (1991 census).East central Namibia and Eastern Caprivi. Classification: Niger-Congo, Atlantic-Congo

Vasekela [vaj] Western Caprivi area. Alternate names:!'O-!Khung. Classification Khoisan, Southern Africa

!Xóõ [nmn] 200 in Namibia (1985 Traill). Along the east central Botswana border in the vicinity of Aranos and Leonardville. Classification: Khoisan, Southern Africa

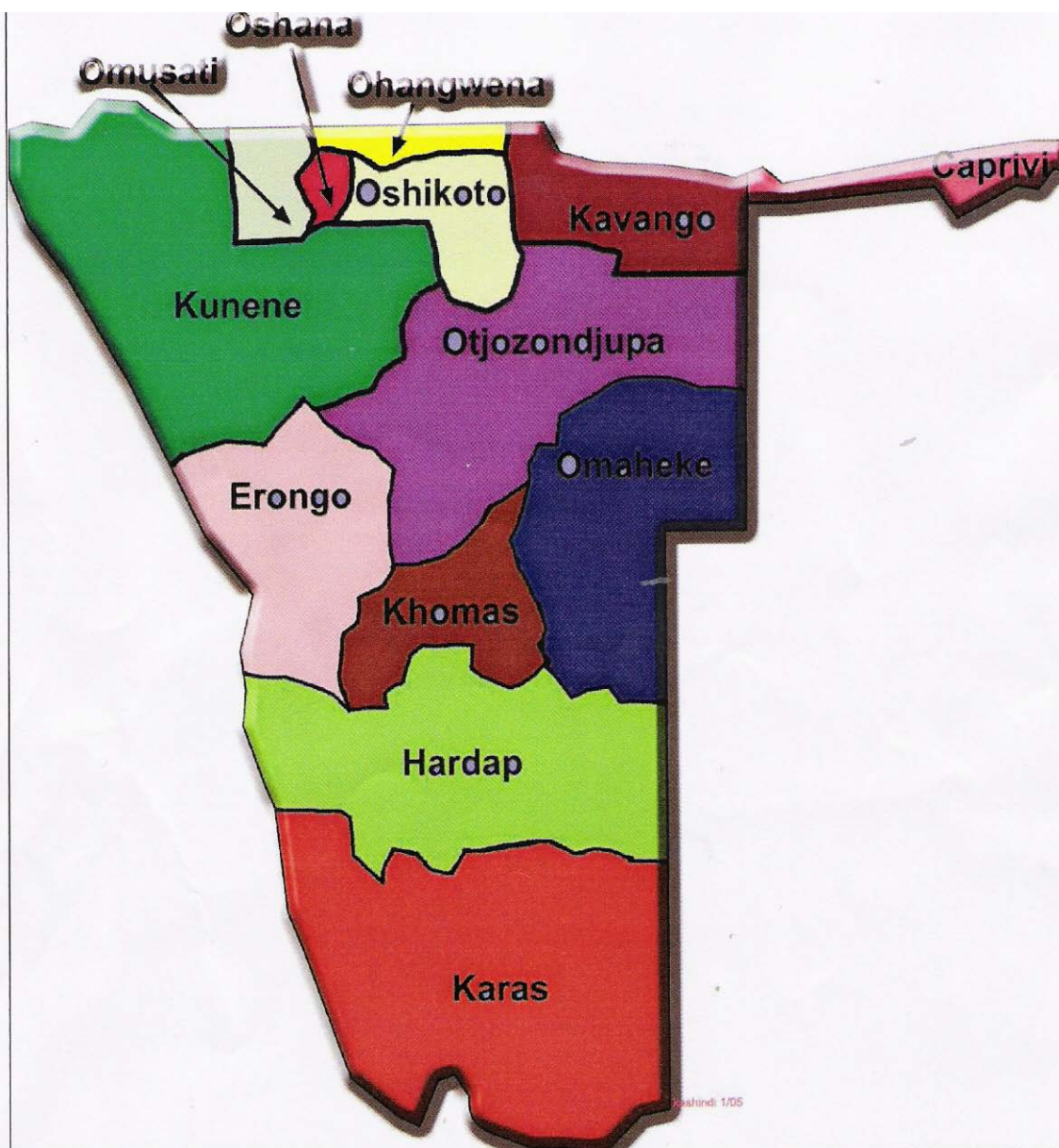
Yeyi [yey] 5,200 in Namibia (1998 Maho).East Caprivi Strip.Alternate names: Shiyeyi, yei, yeei. Classification: Niger-Congo, Atlantic-Congo

Zemba [dhm] 12,000 in Namibia (1996 UBS).Kunene Region,northwest Namibia, especially around Etoto and Ruacana. Alternate names: Dhimba, Otjidhimba. Classification: Niger-Congo,Atlantic-Congo

(Ethnologue: [http://www.ethnologue.com/languages/NAM\\_ETH.jpg](http://www.ethnologue.com/languages/NAM_ETH.jpg))

## APPENDIX IV

Map of Caprivi and its neighbouring countries



EGIONS	LANGUAGE	REGIONS	LANGUAGE
1. Omusati	Oshiwambo, Afrikaans	2. Otjozondjupa	Herero/khoesan, Afrikaans
3. Oshana	Oshiwambo, Afrikaans	2. Erongo	Damara, English, Germany

4.	Ohangwena	Oshiwambo, Afrikaans	5.	Omaheke	Herero, Afrikaans
6.	Oshikoto	Oshiwambo, Afrikaans	2.	Khomas	All languages
7.	Caprivi	Silozi, English	8.	Hardap	Damara/Nama, Afrikaans
9.	Kavango	Rukwangali, Portuguese,	2.	Karas	Nama, Afrikaans
10.	Kunene	Hambukushu Herero, Nama/Damara			



## APPENDIX V

### Background of Language policy for Namibia

After Independence in March 1990, the then Ministry of Education, Youth, Culture and Sports in Namibia, began reviewing the Language policy for schools. In order to develop a national policy, discussions were held in all regions of the country and a draft policy was developed. After lengthy discussions the agreed policy was issued in the document Education and Culture in Namibia: *The Way Forward to 1996 in 1991*.

The following criteria were taken into consideration when the policy was being developed and are still valid today:

- The expectation that a language policy should facilitate the realisation of the substantive goals of education
- The quality of all national languages regardless of the number of speakers or the level of development of a particular language.
- The cost of implementing the policy.
- The fact that language is a means of transmitting culture and cultural identity.
- The fact that for pedagogical reasons it is ideal for respondents to study through their mother tongue, particularly in the early years of schooling when basic skills of reading, writing and concept formation are required.
- The need for respondents to be proficient enough in English, the official language at the end of the seven-year primary school circle in order to gain access to further education as well as to a language of wider communication.

The major innovation in the policy was to ensure that English became the medium of instruction from Grade 4 upwards. Although the policy stated that respondents should be taught through the medium of their mother tongue in the early years of schooling and that all languages should be treated equally, the implementation of the policy was not evenly applied over the whole country. Many respondents did have the opportunity to learn through their mother tongues, and many schools did not offer Namibian indigenous languages as subjects for study up to Grade 12 level (Ministry of Education for Namibia 1996).

**(a) The Rationale of the policy**

○ Education in the mother tongue, especially in the lower primary cycle of basic education, is crucial for concept formation as well as literacy and numeracy attainment. In order to be literate, one should not only speak well, but also know the written language, as language is a system of human expression by means of words. For the people to be in a position to communicate and understand each other this system needs to be fully functional. A language is able to survive only if its mother-tongue speakers communicate in their mother tongue.

○ In order to cope with its survival in today's world, a language should therefore retain the cultural values embedded in it and the traditional ways of expression. A person's identity is contained in the language and the culture you have inherited from your forefathers. To be an individual in a multicultural society you must possess your cultural identity and traditional norms that you call your own. Nevertheless, a language can only develop to its fullest potential if it is exposed to the influences of an ever-changing society and adapts these influences into its corpus. The indigenous languages should be strengthened by linguistics development through, amongst others, standardisation, harmonisation and the coining of

○ New words. Concurrently, the promotion of mother tongue use should not only be furthered evenly through a language in education policy, that is implemented nationwide, but also through a higher status of mother-tongue/indigenous languages within every sector of Namibia.

○ Shortly after independence in 1990, Namibia perceived the need to have a new language policy for schools in order to promote mother tongue use, alongside English, in schools and colleges of education. A document called *The Language Policy for schools: 1992-1996 and Beyond*, was formulated and implemented shortly afterwards. However, it was not explicitly outlined how national languages (or mother tongues) due to misinterpretation and manipulation, mainly preferred teaching through English rather than through the mother tongue. Formerly, disadvantaged respondents were further marginalised in this process, as non-English speaking teachers were expected to teach through the

medium of English. Any teaching approach, including the learner centred approach to teaching advocated by the Ministry of Education, cannot be easily realised if teachers and respondents lack the necessary language skills and proficiency.

○ Proficiency in English does not automatically ensure effective participation in society. One is rather considered an effective participation in society if you are able to communicate and use all the functional tools in your mother tongue to your personal advantage and social benefit. The use of English as a language of wider communication will only further enhance greater participation in social welfare activities. It is against this background that the new policy document, titled Language Policy for Schools in Namibia, was revised. The revised document intends to promote the use of mother tongue as a medium of instruction in the formative years of schooling (Grade 1-3) and its continued use as a school subject in further education. Mother tongue undoubtedly plays a crucial role in the acquisition of any second language, i.e. English in the case of Namibia. English will therefore be used in its capacity as a medium of instruction and assessment throughout the education system in public schools as from Grade 4 onwards.

#### **(b) The goals of the policy**

- The seven – year primary education cycle should enable respondents to acquire reasonable competence in English, the official **language**. And be prepared for English medium instruction throughout the secondary cycle.
- Education should promote the **language** and cultural identity of respondents through the use of mother tongue as medium of instruction in Grade 1 – 3 and the teaching of mother tongue throughout formal education. Grade 4 is a transitional year in which the mother tongue plays a supportive role in the teaching. Mother tongue should be taught as a subject.
- Schools must offer not less than two languages as subject from Grade 1.

#### **(c) Changes to the existing National School Language Policy 1996 and beyond**

There are few pertinent changes to the existing policy. These are:

- The strengthening of mother tongue instruction in Grade 1, 2 and 3 through materials development and teacher pre-and in – service training.
  - More emphasis for the mother tongues to be taken as First Language subjects from Grade 1 through to Grade 12.
  - Emphasis on the fact that the wish by a school, school board and parent community to offer English as medium of instruction from Grade 1 must receive ministerial approval.
- One of the outcomes of the Language and Development in Southern Africa Conference held at Okahandja in April 2000 was that the language policy be revised. All recommendations made during the conference have been followed with the exception of that advocating that mother tongue should be the language of instruction beyond Grade 3. The reason why this has not been included is due to the financial implications. Such a change would incur additional funding for the provision of textbooks and teaching and learning materials, whereas materials have already been developed, as of the educational reform in English from Grades 4 to 7, at considerable cost.

#### **(d) The Language Policy of Namibia from 1996 and beyond**

- Grade 1-3 will be taught either through the mother tongue or a predominant local language. If parents or the school wish to use English as the medium of instruction in the Lower Primary phase, permission must be obtained from the Ministry of Basic Education, Sport and Culture with well-grounded, convincing motivation.

Grade 4 will be transitional year when the change to English as medium of instruction must

Take place.

- In Grade 5-7 English will be the medium of instruction. In the upper Primary phase the mother-tongue may only be used in a supportive role continues to be taught as a subject.
- Grade 8-12 will be taught through the medium of English, and the mother tongue

will continue to be taught as a subject.

- Examinations: Grade 7, 10, and 12 national examinations will be taken through the medium of English, except for the mother tongue that is taken as a subject.
- English is a compulsory subject, starting from Grade 1, and continuing throughout the school system.
- All respondents must study two languages as subjects from Grade 1 onwards, one of which must be English. Where there are sufficient respondents from the same language group to form a class, provision must be made for them to study their own mother tongue up to Grade 12.
- The only exception to this two –language minimum is for expatriate respondents who may be permitted to opt for a one-language curriculum.
- Nothing in the policy will prevent a learner taking English, a foreign Language and a Namibian language, as long as one of the languages is taken on either first or second language level.
- The language options available are:
 

First –language level: Afrikaans, English, German, Ju/'hoansi, Khoekhoegowab, Oshikwanyama, Oshindonga, Otjiherero, Rukwangali, Rumaro, Setswana, Silozi, Thimbukushu, and Portuguese.

Second-language level: Afrikaans, English or any other second languages will be developed according to

Foreign-language level: French, German and (Portuguese)
- All these languages will have the same weighting for promotional purposes.
- In a school where there are a substantial number of respondents (20 or more respondents) from different language groups, the school must make arrangements to provide

instruction in the different languages.

- Private schools may throughout the primary cycle (Grade 1-7) use a language other than English as a medium of instruction providing that they will offer at least one other Namibian language as a subject and teach Social Studies in English as provided for in the National Curriculum (as prescribed in Articles 3 and 19 of the Namibian Constitution).
  
- Schools are free to organise co-curriculum activities to promote any language and culture. Respondents should be sensitised to appreciate the multicultural and multilingual character of Namibia (Ministry of Basic Education and Culture 1998)

## APPENDIX VI

## Statistics for use of Silozi library books within Katima Mulilo

Katima Mulilo Community Library    Month: May-October    Year: 2008

Language    Category of users    Number of users in each category

Male   Female   Total

Afrikaans	Children	2	3	5
	Primary school respondents	4	10	14
	Secondary school respondents	6	2	8
	NAMCOL Respondents	-	-	0
	University, College, Vocational students	2	-	2
	Elderly	2	-	2
	Other community members	8	6	14
English	Children	24	11	35
	Primary school respondents	92	66	158
	Secondary school respondents	300	190	490
	NAMCOL Respondents	36	22	58
	University, College, Vocational students	298	127	425
	Elderly	32	15	47
	7. Other community members	60	18	78
German	Children	-	-	0
	Primary school respondents	-	-	0
	Secondary school respondents	2	1	3
	NAMCOL Respondents	-	-	0
	University, College, Vocational students	-	-	0
	Elderly	2	1	3
	7. Other community members	6	3	9
Herero	Children	-	-	0
	Primary school respondents	-	-	0
	Secondary school respondents	-	-	0

	NAMCOL Respondents	-	-	0
	University, College, Vocational students	3	1	4
	Elderly	-	-	0
	7. Other community members	2	2	4
Silozi	Children	10	22	32
	Primary school respondents	55	43	98
	Secondary school respondents	60	72	132
	NAMCOL Respondents	90	64	154
	University, College, Vocational students	16	20	36
	Elderly	200	90	290
	7. Other community members	12	25	37
Kho	Children	-	-	0
	Primary school respondents	-	-	0
	Secondary school respondents	-	-	0
	NAMCOL Respondents	-	-	0
	University, College, Vocational students	-	-	0
	Elderly	-	-	0
	7. Other community members	2	-	2
Ovambo	Children	-	-	0
	Primary school respondents	-	-	0
	Secondary school respondents	5	3	8
	NAMCOL Respondents	10	6	16
	University, College, Vocational students	3	-	3
	Elderly	4	-	4
	7. Other community members	6	-	6
Tswana	Children	-	-	0
	Primary school respondents	-	-	0
	Secondary school respondents	-	-	0
	NAMCOL Respondents	-	-	0
	University, College, Vocational students	-	-	0
	Elderly	-	-	0
	7. Other community members			



Other	Children			
	Primary school respondents			
	Secondary school respondents			
	NAMCOL Respondents			
	University, College, Vocational students			
	Elderly			
	7. Other community members			

(Courtesy: *Katima Mulilo Community library*)

## APPENDIX VII

### A brief history of Namibia

Namibia, officially the Republic of Namibia, is a country in southern Africa whose western border is the Atlantic Ocean. It shares borders with Angola and Zambia to the north, Botswana and Zimbabwe to the east, and South Africa to the south and east. It gained independence from South Africa on 21 March 1990 following the Namibian War of Independence. Its capital and largest city is Windhoek (Fortune 1970).

The history of Namibia has passed through several distinct stages, and it has really only existed as a modern state since South Africa relinquished control of the country in 1989. It was visited by the British and Dutch missionaries during the late 18<sup>th</sup> century, but only became a German protectorate in 1884 (<http://en.wikipedia.org/wik/Namibia>). Early in the 20<sup>th</sup> century, Namibia was still a German colony (German South West Africa) until after the First World War (WW1), when it became a League of Nations-administered territory (Mainga 1965). Following the Second World War, in 1920, the United Nations mandated control of the country to South Africa when, as South West Africa; it was administered by a South African-appointed Administrator-General (Greenberg 1972).

The South African authority established 10 Bantustans in Namibia in the late 1960s and 1970s, three of which were granted self-rule. These Bantustans were replaced with separate ethnicity based governments in 1980 (Africa 1993). South Africa imposed its laws and apartheid policy without bounds on Namibia. In 1966, local uprisings and letters sent by African leaders like Hosea Kutako forced the United Nations to assume direct responsibilities for the territory and recognise the South West Africa People's Organization (SWAPO) as an official organization representative of the Namibian people in 1973. These actions forced South Africa to stall in an interim administration in Namibia in 1985. However, Namibia remained under South African administration during this time (Greenberg 1972).

In 1988, the South African effort to continue to rule South West Africa collapsed. A cease-fire was agreed upon providing for the withdrawing of the Cuban troops from Angola and

South African forces from South West Africa. The government in Pretoria finally gave up its policy of stalling on Namibia's independence. Following negotiations, Namibia obtained full independence from South Africa on 21 March 1990. In the elections held during 1989, supervised by the United Nations (UN), SWAPO won the elections in 1990 with 57% of the elections. The party's president, Sam Nujoma, became the first President of the Republic of Namibia. A Constitution was adopted which changed the Bantustans to regions allowing each region to be run by a Governor of its choice (Legere 2001).

Namibia is divided into 13 regions and subdivided into 102 constituents. The Constitution of Namibia gives provision for each region to use its mother-tongue language as its official language. Silozi language falls under these recognised languages of Namibia, and as such, is the official mother tongue for the Caprivi Region.

## **APPENDIX VIII: Missionaries in Namibia**

### **The arrival of missionaries in Namibia: 1805-1990**

Missionaries are a group of people who spread the word of God (Dammann 1975). They preach about the Living God and in most cases discourage people from worshipping their ancestors (as this was the situation in Africa before the arrival of missionaries). Missionaries started to arrive in South West Africa (Namibia today) from 1805 (Nambala 2003). These missionaries followed different denominations and therefore, established churches according to their denominations. They spread all over Namibia (South West Africa), with one goal: to spread the gospel of the living God (Nambala 2003:3).

As there were neither a unitary state before colonialism, nor a homogeneous culture, every tribe followed its own way of living, i.e. the society of Namibia depended on their tradition and culture for everything they did (Nambala 2003). In the whole of Africa, before colonialism the pre-Christian religious experience in Africa (Namibia included) generally agreed about God as the supreme creator of the universe but still depended on ancestral worship (Nambala 2003:1). God is known by many titles according to regional, tribal, or other ethnic groups, languages such as, among others, Karunga (Herero), Xgamab (Damara), Karunga (Rukwangali), Iretha or Simwinwe (Subiya), Modimo (Tswana), Mulimu or Nyambe (Silozi).

Although the people of South West Africa generally believed that God is the supreme creator (Nambala 2003:1), every community or tribe's Christian beliefs varied significantly, depending on the geographical, social and cultural setting of the particular people or tribal grouping. Most of the society of Namibia believed in ancestral worship. The Damara believed that their original ancestors emerged from a cleft rock (Buys 2003:5), while the Herero and Ovambo people believed that their livestock emerged from the Leadwood tree. The people in the Kavango, Caprivi and the Mbukushu believed that their ancestors, together with all the other peoples originated at the Tsodilo Mountain in the extreme north-western corner of Botswana (Fisch 2000:103).

As a result, these people believed in the ancestral spirit and used to ask help from them, e.g. the Subia, Malozi, Mafwe and Mayeyi could go to the graves of their dead fore-fathers to ask for rain and obviously rain would fall after their request (Fisch 2000:103). These people

of Namibia believed that, since God lives in heaven, the only way God could hear their request was through their ancestral spirits because, according to their beliefs, the ancestral spirits live close to God in heaven and they are His helpers and messengers. According to them, ancestors are the only mediators between the living and dead (Fisch 2000). All kinds of presents and ritual sacrifices were offered to the ancestors. However, there were no artificial or natural religious objects, such as trees or shrines to focus the attention in worship. South West Africa ancestral worship, unlike other parts of Africa, was never conducted in shrines or temples, but in homes at family level (Nambala 2003:5).

The practice of ancestor worship, which was part of the pre-Christian religious experience of the people of South West Africa, changed significantly when the missionaries came to South West Africa from 1805 (Malan 1995:92-101). For the sake of this study, the researcher will give in brief about the influence of the missionaries in the whole of Namibia and Caprivi region just to give a clear understanding of how Namibia developed some of the foreign languages which are still in use even at present.

### **The work of the missionaries in Namibia**

Missionaries in Namibia did a great deal in erecting schools and churches in this country. They did much charity work in most places in Namibia and that helped to reduce civil war among most tribes within the country. Below here, the researcher will highlight the work of missionaries in Namibia and Caprivi in particular.

The two brother missionaries, Abraham and Christian Albrecht of the London Missionary Society (LMS) arrived in Namibia in October, 1806 and tried to establish the first Christian mission at Warmbad in the south of Namibia. These two missionaries failed at first because of the civil wars which were going on amongst the Nama tribe fighting for ownership of land (Kritzinger 1972:76, Heese 1980:13). The Albrechts were missionaries of the LMS, which was founded in 1795 in England (Heese 1980:13). In those years of the birth of modern missionary movement, many other similar missionary societies were founded (Vedder 1934:193).

One of them was the Netherlands Missionary Society (NMS) founded in 1797 (Vedder 1934:193) which sent out missionaries soon after its founding, to preach the gospel in Africa, particularly to the Khoi-Khoen at the Cape (South Africa). When one of these

missionaries returned to Europe, with three of the new converts, it created a stir. The visit raised much enthusiasm for the Christian mission. Subsequently, at the return of that one missionary, who went back to Europe, to the Cape, on 19 January 1806, he was accompanied by six German missionaries including the two brothers, Abraham and Christian Albrecht who came earlier to Namibia but failed to render their service because of the civil wars of the Nama tribe. These six German missionaries became the first Christian missionaries to formally plant the Christian church in Namibia as the Albrecht brothers could not establish a mission amongst the people of the Christian Chief, Cornelius Kok in Namaqualand (Hardap region at present). The resistance of these people was founded on the land issue, who is owning the land. The chiefs and their clans were already in war on the ownership of land amongst themselves when the missionaries started to arrive in Namibia. Most of them were killed for fear that they have come over their ancestral land (Heese 1980:19).

Nevertheless, the Albrechts managed to establish their first mission station when they came the second time in Namibia. They called their mission station Blijde Uitkomst (Joyful Outcome), which is present Warmbad in Namaland, Namibia (Heese 1980:14). At Warmbad missionaries immediately founded a school and the medium of instruction was German and Nama together. One of the missionaries, Schmelen, married a Nama woman, was requested to translate the New Testament into the Nama language as he could, at that time speak the Nama language which he learnt from his wife. In 1831, the first Nama bible was printed (Cheese 1980:19-21). Till at present, German is spoken in the Hardap region by the Nama people because of the missionaries who planted it there.

Whilst working on the translation, Schmelen continued his main mandate, to explore the country. He proposed that the country could be reached best from the south. He journeyed to Windhoek where he visited Jonker Afrikaaner, the chief of the Nama people, who reminded him of his devoted father and Christian childhood. In their meeting, Jonker Afrikaaner promised to reintroduce Sunday as a holy day to his tribe and organise a regular service in Windhoek. Although not many physical results could not be shown in this study, for Schemelen's work in Namibia, he laid the foundations for the more permanent work for other missioneries in Namibia. Schmelen died in 1848 (Cheese 1980).

After Schmelen's effort to spread the gospel in the entire country of Namibia, many missionaries flocked to Namibia from 1848 (Vedder 1934:222). From Windhoek, the missionaries went to different places: The Rhenish Missionary Society (RMS), went to the north (from 1844-1884) and establish the Lutheran churches in the north (the Lutheran denomination is still popular in the northern part of Namibia even now) (Vedder 1942:12). The Rhenish Mission was followed by the Finnish Missionary Society from 1870-1954, headed by Haln.

This group also headed north as they realised that the land was vast and more missionaries were needed (Kritzinger 1972:180-181). The Finish mission started to use indigeneous workers for their mission, and, as a result, their work became easier. In 1887, the first elders of the Ovambo tribe were appointed, and the following year that is in 1888 the first congregational place, the Omandongo Lutheran Church was officially opened. The first congregational meeting also took place in 1888 (Kritzinger 1972b:190).

Due to its geographical position on the map of Africa, Caprivi's history was always linked directly to the histories of its neighbouring countries. Caprivi was always closer linked to Zambia, Zimbabwe and Botswana than to central Namibia (Buys 1989:150). Extensive literature is available on the effects of the colonial scramble for Africa in the 17<sup>th</sup> and 18<sup>th</sup> centuries and the drawing of national borders by the European colonial countries during the Berlin Congress (Van Zyl 1990:83-84).

Ecclesiologically, the history of the Caprivi is also linked to the original Christian missions, especially with respect to the Seventh Day Adventists Christian Mission (with its Zimbambwean and Zambian supervision) under the Zambezi Union of the Seventh Day Adventist Church (SDA), and later also the control of the Seventh Day Adventists administration in Botswana (Van Zyl 1990:83). The history of the SDA in Namibia began with the first SDA mission in Caprivi in 1921. It was only in 1958 that the SDA reached out to Windhoek and the central parts of Namibia, with a permanently established ministry, morethan 30 years after the Caprivian mission.

The very first SDA church on African soil was planted in 1887 at Beaconsfield, Kimberly in South Africa (Pantalone 1996:43-45). The pioneer SDA church planter was an American

miner, William Hunt, who came to work on the diamond mines at Kimberly. From Kimberly, the SDA church quickly spread to Port Elizabeth in 1889 and Cape Town in 1892 (Pantalone 1996:49). The American origins and some of the more heterodox doctrines of the Adventists, e.g. the 1844 disappointment, revelations of the three angels, visions and dreams of Ellen G. White, Seventh day Sabbath, etc were unacceptable to mainline churches, and therefore, as a result the doctrine of SDA was at first rejected in the middle of the 18<sup>th</sup> century (Swanepoel 1972:78-85). Nevertheless, the church continued to grow despite setback until, eventually, it was accepted to be one of the Christian church not as an acult in 1893 (Pantalone 1996:30).

In South Africa, the Seventh Day Adventists demonstrated a keen missionary fervour, in cooperation with the foreign board in the USA. Soon after the first church planting in Kimberly, SDA missions were established in surrounding countries (Thompson 1977:78-82). The first African mission of the Seventh Day Adventists to be established was the Solusi Mission in Zimbabwe in 1894. The Solusi Mission was soon followed by new missions: in Zambia, at Rusangu in 1905, in Caprivi, at Kalimbeza, in 1921, in Botswana at Kanye in 1921, in Angola at Bongo and Luzib in 1924. In Zaire at Songa it was in 1920 and Kirungu in 1927. These new missions were established mainly by the initiatives and missionary journeys of one man, W.H. Anderson, who was also instrumental in bringing the SDA Church to Caprivi (Swanepoel 1972:67-68; Van Zyl 1990:83; Thompson 1977:78-82; Anderson 1919; Willmore 1985).

The Solusi mission started in 1894 in Matebeleland in Zimbabwe, when a delegation of seven South African SDA workers, including Pieter Wessels, visited the area. It was only one year after Chief Lobengula of the Matebele was subdued by the British colonial government under Rhodes in 1893 (Swanepoel 1972:24, 27). From Solusi, Anderson started new missions in neighbouring countries.

The history of the SDA Church in Caprivi started in 1920, after Chief Chikamatondo of Katima Mulilo area appealed to the British High Commissioner in Mafikeng for teachers. Anderson treated this request as a matter of agency and one that fulfills his mission in Caprivi. Anderson responded quickly by sending two African teachers from Rusangu in Zambia when he was still waiting to receive more missionaries from Europe as work of the



missionaries needed more manpower (Willmore 1986:18).

In 1921, Gilbert Willmore, who was in Zaire in search of land for a mission station, was called to come to Caprivi. Willmore came to Caprivi in 1922 accompanied by Bulgin, a builder (Willmore 1986:18). Willmore was first received by Chief Cikamatondo of the Masubia tribe in the Caprivi at his village called Ikaba, and later visited Chief Mamili of the Mafwe in the same region, Caprivi. After being allowed by the British colonial government whose administration was based in Botswana, in 1922 Anderson, built a school, in a traditional way at Kalimbeza in the area of the Masubia tribe (Willmore 1986), which is 39 km from Katima Mulilo, the town of Caprivi. Somewhat later, the mission school moved from Kalimbeza to Katima Mulilo. The missionaries in Zambia, Zimbabwe, Botswana, and Namibia continued to work together and established churches wherever they went in the different places of these four countries mentioned above.

Missionary Willmore worked in Namibia for many years, and can be seen as the founder of the SDA denomination in Namibia, together with the first Zambian convert, Akabeswa Imasiku Gladstone, who also became a pastor in the Seventh Day denomination. Gladstone helped a lot with the translation of the Silozi Bible (Thompson 1977:77). Willmore returned to Kimberley, South Africa, where he was based, in 1924. In 1925, an American teacher, missionary Koningmacher, took over the leadership of the SDA mission schools in Caprivi. It did not go well with the SDA mission and its schools because of insufficient support from parents and tribal leaders. Due to the lack of sufficient funds, and due in most cases, a breakdown in communication between the missionaries and the people, the number of respondents declined, and some of the teachers had to be released. Nevertheless, the work of the SDA missionaries continued well in Zambia, Zimbabwe, Botswana and South Africa (Thompson 1977).

In 1943 one of the missionary teachers, Mr WP Owen, was released of his duties as the community in Zimbabwe disliked him, and was sent back to Europe (Fisch 2002: 69). Pastor Walter M. Cooks volunteered to come and revive the mission work in Caprivi. (Fisch 2002:69). Pastor Walter Cooks arrived in Caprivi in 1936, but he was stationed in Zimbabwe due to the decline of the mission in Caprivi. From Zimbabwe, he was responsible for the work in Botswana and in Caprivi. Missionary Cooks is remembered for

his work of church growth and the erection of church buildings in Caprivi.

For the work to continue, a language of communication was required. These missionaries stationed in the Barotseland (present-day Western Province) in Zambia, Kasane, in Botswana, Kimberly in South Africa, Bulawayo in Zimbabwe and Caprivi in Namibia needed a language which was common between them. The Silozi language of Zambia was the language spoken in the four different countries: Namibia, Zambia, Botswana and Zimbabwe (Thompson 1977) because, Silozi could also be understood by the Matebele of Zimbabwe, the Batswana of Botswana and the Masubia and Mafwe of Caprivi. Learners were taught in Silozi and English, and after graduation learners in Std 2 (Grade 5 nowadays in Namibia), the missionaries found it easy to communicate with the people and, therefore, the gospel of the SDA spread fast in the four countries mentioned (Thompson 1977). As educated people increased, and many converts were made, a need for the bible in the local language of the people of Caprivi, which is Silozi, arose. The first Silozi Bible was printed in Zambia in 1907, and used in the four countries where Silozi was spoken (Pantalone 1996). In this way, the Silozi language gained access in churches as well as in schools. It became the first local language to be taught in schools in Caprivi, and it is still the official local language of the Caprivi region of Namibia (Pantalone 1996: 48).

### **The most important missionaries in Namibia**

- Missionary A. Jalla who was stationed in Zambia, but mainly in Barotseland, which is the modern Western Province of Zambia where, we find the Malozi tribe. He came to Caprivi, Namibia where he met with Sebitwane, the then leader of the Makololo. Jalla was instrumental in bringing peace between the Makololo of Namibia and the Malozi of Zambia.
- The Alberchts (Abraham and Christian) from England who were the first missionary to establish or plant a christian church in Namibia in the year 1805 among the Nama people in Namaqualand.
- Johannes Seidenfaden of the Neitherland Missionary Society who established a mission station at the Fountain of Hierachabis in Karas region also among the Nama people and managed to raise the membership of his church to 200 in the 1808. These converts were the Orlam and Bondelwarts tribes. By the end of 1808, the membership increased to 700 because he worked well among the communities as he was by then able to speak their

language well.

- Johann Heinrich Schmelen, a Germany missionary who built a mission station with stones, a building which is still in existence. This building is one of the oldest buildings in Namibia and is still in use as a museum, witnessing to the early presence of missionaries in Namibia. Johann is described as the most gifted most enterprising of missionaries, by all accounts, that ever set foot on the African soil. He was the first person to translate the bible into the Nama language.
- Barnabas Shaw of the Methodist Church from the Netherlands who was invited to come to Namaqualand in 1820 by the Albrechts. Barnabas and John Archbell established a mission station at Bush Fountain amongst the people of Chief Tsaumap at Grootfontein, close to the Herold River in October 1821.
- Missionary Ebner who was both a teacher and a missionary, and was able, during his missionary work in Namibia, to send five Namibians who were trained in mission institute of Pastor Janicke in Berlin in the subjects of English, Latin, Biblical languages and Preaching.
- Robert Moffat (known as Famous Moffat). Moffat was a preacher and a teacher as well. He taught many Namibians and many became literate because of his untireless efforts and hardworking. Famous Moffat was kind, loving and understanding, therefore, through him, many Namibians were converted to the gospel of God.
- Kicherer of the London Missionary Society who wanted to establish a mission station amongst the people of the Christian chief, Cornelis Kok in Namaqualand but failed to do so because the Cape government was unwilling to allow more mission stations under its governance arguing that the management work was too heavy on them.
- Rev. William Threlfall, one young English missionary, who formed the Wesleyan Martyrs who were murdered by their guide, Naugab, on 10 August 1825 while they were sleeping in the veld on their way to take the gospel to the northern part of Namibia.
- Edward Cook, an English missionary, who worked tirelessly to start from where the Wesleyan Martyrs left and managed to take the gospel to as far as Windhoek. He is remembered for his endurance even if things could not go well or according to plans until he was burned to death in 1843.
- Joseph Tindall who introduced Christian marriage and before he left to South

Africa, fearing for his life, he solemnised 42 Christian marriages in Windhoek area.

- Richard Haddy who served for 13 years as a missionary and took responsibility to spread the gospel from Windhoek to the far north and again back to the Orlam tribe of chief Jonker Afrikaaner.