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**ANALYSIS OF JACOB NHLAPHO'S BANTU
BABEL (1944)**

BY

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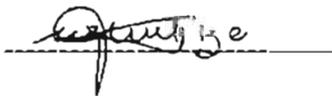
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I HEREBY DECLARE THAT ANALYSIS OF JACOB NHLAPHO'S BANTU BABEL (1994) IS MY OWN INVESTIGATION AND RESEARCH AND THAT ALL THE SOURCES USED HAVE BEEN INDICATED BY MEANS OF COMPLETE REFERENCE AND BIBLIOGRAPHY.

A handwritten signature in black ink, appearing to read 'Chrezentia', is written over a horizontal dashed line.

CHREZENTIA CLEMENTINE ZANELE MKIZE

(iii)

THIS DISSERTATION IS DEDICATED TO:

My three children Zipho, Njabulo and Lwazi for their support and understanding during the period of study.

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CHAPTER I

RESEARCH TOPIC : ANALYSIS OF JACOB NHLAPHO'S BANTU BABEL

(1944)

1.1 PROBLEM IDENTIFICATION

The dissertation will analyze Jacob Nhlapho's book titled "Bantu Babel" which he wrote in 1944. In Bantu Babel (1944) Nhlapho explained the communication problem encountered by South Africa due to the multiplicity of African Languages.

According to Nhlapho (1944) African languages need to be standardized into two languages, that is Nguni and Sotho. Nhlapho said Zulu, Swazi, Ndebele, Xhosa, Mpondo, Baca, and related dialects should be standardized into Nguni. Tswana, Pedi, Kgatla, Tlokwa, Tlaping and related dialects should be standardized into Sotho. Nhlapho was an educator in the 1940's who experienced communication problems amongst the Africans.

The rate of illiteracy amongst the South Africans in the 1940's was high. Nhlapho was convinced that the standardization of languages could improve the country's economy and social status. Unfortunately during the 1940's

there were no proper communication channels amongst all levels of people. The minority rejected Nhlapho's proposal.

This essay will analyze Alexander's (1989) role of language. In 1990 the language committee adopted multilingualism. This essay will analyze how effective is multilingualism in South Africa. Media coverage will be analyzed because it seemed as if they are failing to cope with all official languages on air in order to make it fair for all people. The role of the languages in the education system will be scrutinized because Nhlapho's standardization was aiming at uplifting education of the country.

The role of language in society, economy and politics will be discussed. Omotoso (1994) has been used in the analysis of the role of language in African countries. Ngugi Wa Thiongo (1986) has expressed the role a national language Swahili has played amongst the Kenyans. That too will be contrasted to Nhlapho's standardization which the SABC is officially propagating. News in SABC is read in Zulu, Xhosa, and Sotho. The status of other 8 languages will be analyzed and discussed based on facts.

Ngcongwe (1983) a South African linguist compared the size of SA with USA. He concluded by saying that the United States of America is composed of 50 states, but some of which are as big as SA, yet the whole of USA speak one language. He said "SA is literally swimming in a flood of languages" (1983:64).

Msimang (1992) mentioned multilingual states like Belgium and Italy which have 3-4 languages at the most. Nhlapho's standardization aimed at 3 languages, that is the mother tongue, national, and English languages. Hurdles which hindered Nhlapho's standardization will be discussed and a solution to it will be outlined. The main aim of this dissertation is to analyze Nhlapho's standardization of all languages into two languages that is Nguni and Sotho.

The power of standardized languages will be analyzed in terms of its political, economical and social role in the country.

1.2 APPROACH

The research would entail reading all the texts available on and by J.M Nhlapho, as well as widely in literary theory. From this reading I hope to comment on the problem of producing a valid modern African languages theory. I will also point out the disadvantages and shortcomings of J.M Nhlapho's theoretical position in relation to the South African situation during the 1940's.

Boehmer (1995:3) defines the post-colonial period as the period of breaking down all the barriers and limitation of languages while the colonial period has a distinctive stereotyped language geared to maintain superiority and

the relationship of the colony and the mother country. This essay will elaborate on Boehmer's hybridity, which Nhlapho intended to accentuate. Hybridity refers to the mixing of a variety of languages.

Ashcroft (1989) encourages mixing and appropriation, where one uses the adopted language as hers or his. This essay will examine the role appropriation will play in providing healthy communication nationally. Msiska (1997) elaborates on modernist and universalistic theories. Looking at Nhlapho's Standardization, both theories were incorporated. This essay will clarify much on the two theories with the aim of reconsidering Nhlapho's standardization as a solution in South Africa.

1.3 **SIGNIFICANCE**

Presently multilingualism has been officially adopted in South Africa. This essay will analyze to what extent South Africa is a true multilingual country. It will further examine the status of English and other African languages in parliament and in public services. Nhlapho's standardization appeared to be a solution. Factors that made Nhlapho to suggest standardization have not yet been addressed. Africans cannot communicate well amongst themselves in an African Language; instead English serves as a linking language.

Ngugi Wa Thiongo (1986) supported the empowerment of an African National language "Swahili" in Kenya. The role of a national language will be analyzed in relation to social, economic and political demands of the country. Shortcomings and disadvantages of translation and interpretation will be discussed.

1.4 FEASIBILITY

There is adequate data available for this study. *Bantu World*, newspaper from the 1940's, is available and it elaborated much on language issues Nhlapho intended to iron out. Publication on and by J.M. Nhlapho are still obtainable. I do believe that this study is needed since there are major difficulties centered on the language issue in South Africa. Though multilingualism has been adopted the media do reveal multilingual problems. This essay will give clarity of how to do a well presented and communicated standardization.

CHAPTER 2

THEORY

2.1 INTRODUCTION

This chapter will explain more about Post-Colonial theory, Modernism and Nationalism as used by J.M. Nhlapho in his language standardization proposal. In the analysis of Nhlapho's writing, Post Colonial theory is very important because it entails breaking the stereotype barriers which existed in the colony. Further more Post-colonial theory unifies individuals by encouraging mixing of life styles, influences, languages etc. Nhlapo's writings encourages mixing of a variety of languages like Xhosa, Zulu, Swati etc into Nguni and Tswana, Kgatla etc into Sotho. Ashcroft (1989) view that process of mixing and adoption as appropriation. In brief Post Clonial theory entails breaking away from separate and particularistic practices, instead it encourages unity and universalistic approach to life in general. While colonialism kept people apart, Post Colonial theory intended to unify people.

Nhlapo's work showed some elements of modernism. For instance according to *Bantu World* (1955) Nhlapho encouraged teachers to travel internationally in order to upgrade their education. He further supported the

use of English as an international linkage language which has a powerful economic function in the country.

Nhlapho can be viewed as a nationalist because of the national interest displayed by his writings. Nhlapho (1944) stated that "language is the way in which we let one another know what is in our minds" (1944:01). The above quotation reveals Nhlapho's concern about those who were silenced or ignored due to language problems. Nhlapho therefore thought the mixing of languages will break the silence and enhance a healthy communication required for building one Nation. Nhlapho viewed the Nation as a comprehensive, unified structure which can communicate by switching over to the appropriate language demanded by the situation.

2.2 DEFINITION OF POST COLONIAL THEORY

According to Msiska (1997) "Post Colonial refers to a heterogeneous field, of critical and intellectual works, which includes sets of competing and overlapping strategies for cultural analysis within the frame work of colonisation" (1997:248). The above quotation is very significant in that it indicates how critical and doubtful post-colonial theory may appear. While on the other hand it is capable of bringing positive results like unity and understanding amongst human beings. Unity and understanding amongst human beings can be achieved through the use of common languages. In

this case Nhlapho proposed the unification of many languages into Nguni and Sotho languages. Due to the power embedded in a language people did not get sufficient motivation towards standardization, so it was rejected without thorough investigation. Colonial influence with its strategies that legislated differentness was victorious, at that time.

For Boehmer (1995) Post Colonial theory is writing against the empire. This means that Post Colonial theory is a discourse of oppositionality. South Africa during the 1940's was still entangled in colonial structures and influences. According to Msimang 1992 due to divisive apartheid laws in South Africa, composite committees for Nguni and Sotho were dissolved and each language committee convened separately. Further more Dr Verword ensured that Bantu Education published separate issues of Terminology and Orthography list since 1962. Therefore Post Colonialism met greater resistance from the administrators. According to Boehmer 1995 Post Colonial theory was resisted because it was attempting to break all limitations and distinctive stereotyped languages geared to maintain superiority and division.

Nhlapho's standardization propagated unity which was going to be motivated by a representative mixing of languages. As a result Nhlapho (1944) said "One of the things which keep Bantu tribes apart is language. By uniting Bantu languages we will be uniting Bantu tribes into one nation"

(1944:04). Unfortunately during the 1940's distinctive colonial divisions could not be easily transcended by a single individual. Nhlapho should have co-opted a variety of linguists and negotiated the language standardization with many specialists.

Nhlapho's writing truly is Post Colonial in that it resisted colonial perspectives. Post Colonial writing gives a glimpse of the colonized experience. Ashcroft et al (1995) reveal that Post Colonial writing began to emerge before the time of formal independence of the countries that were once colonized by Britain and therefore formed part of colonial literatures (1995:01). Fortunately all Nhlapho's writings are clearly Post Colonial. After Independence was granted to South Africa, learned people had a challenge to bring together the divided parts of South Africa. Therefore a brave man like Nhlapho made an attempt to unify people, using a unified language.

According to Ashcroft et al (1989) "Post Colonial literature developed in several stages. The first stage is the literature, which were written during the imperial period by literature whose primary identification is with the colonising power" (1989:05). The aim of those writings was to disguise the imperial discourse within which they were created. The second stage is literature produced by 'Natives' and 'Outcasts' under imperial permission. These literatures belonged to the English educated elite or African missionary literatures using the language of the dominant to express their

feelings and their thoughts. Nhlapho falls under this category because his writings were written in English and he was supported by missionaries. Nhlapho appropriated English and used it as a tool to break the silence amongst the Africans.

Nhlapho (1944) said "There is a great need for joining Bantu Languages in South Africa into two chief Bantu Languages. In towns, where different tribes meet, the languages are being joined together by borrowing words from one another" (1944:03). This quotation explains the process of appropriation which was slowly infiltrating languages. Unfortunately such appropriation was inadequate to facilitate proper communication amongst Africans. As a result Nhlapho worked out a language standardization plan which he hoped would accentuate Hybridity.

According to Boehmer (1995) the history of Africa has been shaped by colonial interest, so much literature produced during that time is said to be Post Colonial and colonial. To differentiate clearly between post, and colonial, Boehmer said Post Colonial literature scrutinizes the colonial relationship. A thorough analysis of Nhlapho's work reflect a great resistance to separate development which Colonialism legislated. Nhlapho (1944) said "These many tongues keep the Bantu Apart and make one tribe dislike the other. They make it hard for the Bantu Nation to make one large and strong literature like that of English" (1944:04). Nhlapho did an

Advanced studies on Bantu languages and had an international exposure which awakened his desire to redress the imbalances of African Languages.

Nhlapho contrasted African writings with that of English in order to show the imbalances. He further supported English as a linking language because it is widely used in the whole world power. Therefore upgrading a single African language wasn't going to carry much. That power, as a result, standardization was going to be used widely in Africa and possess a national function.

Nhlapho wrote, "Because of their large numbers, the Bantu languages are poor, weak things which cannot be used for saying things in science and many other fields of learning" (1944:05). The African languages would have been more powerful if Africans were able to communicate with an African language nationally. Nhlapho's standardization was aimed at upgrading the status of African languages.

Boehmer revealed that no language is pure. Contact has resulted in creole, which is a mixed language formed as a result of cultural contact (1995:09). To support Boehmer, Nhlapho wrote, "Languages are like living things. They are born, that is they have beginnings, they grow by making new words from one another" (1944:01). Borrowing words is appropriation. Africans have indulged in appropriation so much that they can not explain

the origin of certain words eg. "ingculazi" meaning "aids" or 'iwindi' ("window") or ifasilela ("venster"). There is no real zulu word for the window except borrowed words. Nhlapho supported borrowing but done on formal terms in order to display the strength of the language which empowers the language with tasks it is capable of performing.

Parker and Starkey (1995) explore the writings of the writers who are writing back to the empire, for instance Ngugi Wa Thiongo criticised the African writers who wrote in English and neglected African languages. Ngugi encouraged African writers to use their African languages nationally, for example in Kenya, multilingual tribes are unified by Swahili which is a common language to them though they do have their tribal languages. Nhlapho too, was in favour of common languages which he hope will strengthen the spirit of brotherhood and unity amongst Africans.

Nhlapho intended to upgrade African Languages to such an extent that, African languages perform national functions like negotiating economic development of the country, and explaining scientific experiments. Ngugi Wa Thiongo (1986) regarded those Post Colonial writers who write in foreign languages as traitors who are causing reconstructive colonialism. The above mentioned statement is part of Post Colonial theory which Ashcroft (1989) termed Abrogation. Ashcroft (1989) defined Abrogation as the denial of the privilege of imperial culture, its aesthetic, its illusory

standards of normative or correct usage and its assumption of a traditional and fixed meaning 'inscribed' in the word" (1989:38). Nhlapho did not deny the value of the English language, instead he used English the colonial language to diagnose the cause of silence amongst the Africans and thereafter suggested standardization which he thought was a solution. According to Nhlapho (1944) standardization was going to make many South Africans vocal.

According to Boehmer 1995 Post Colonial theory was going to assist South Africans to cleave from colonialism. By cleaving from colonialism he meant that people had to move away from colonial definitions, transgressing boundaries of colonialist discourse. Instead Africans were expected to cleave to Post Colonial theory. By cleaving into Post Colonial theory Africans would have appropriated the ideological, linguistic and textual forms of colonial power, and use it intergratively with what they have, mainly to enrich the African languages. The linguists did not consider well the economic, political and social aspects related to the language. Maintaining identity without economic infra-structure was a hopeless effort. Up until now very little achievement can be assigned to African languages other than sustaining division.

According to Loomba (1988) Post Colonial writings are very broad in that the study of Post Colonial theory includes economic exploitation, social

deprivation and political barriers, that were used to legislate or diffuse differentness. Lomba further defines Post Colonialism as indicating a general process with some shared features across the globe. Nhlapho looked at South Africa which was provincially divided by languages and felt South Africans can be united through (a common) language. Nhlapho's weakness was that he underestimated the strength of divided rule anchored by colonialism amongst the indigenous people. Nhlapho's standardization was a positive effort but it needed thorough foregrounding. Nhlapho should have used his ANC supporters to facilitate language standardization. People should have been made aware of the pre-empted future role of standardized language. By now African language should be solving African political, social and economic disputes within South Africa. Consolidation of African Languages would have resulted in modern life styles, and co-operation which Africans need, rather than multiple disintergrated languages which keep people apart.

2.3 **MODERNISM**

Modernism refers to the search for new expression, innovation, representative of modern times, a complete change from the past in using simple forms of artificial materials (Longman Dictionary of Contemporary English, New Ed. 1987). According to Boehmer "Modernism appropriated its influences selectively, interpreting these to match their own experience,

language borrowings and the formation of dialects and creoles. The crossing and collision of cultures in the colonial process had produced rejuvenated interpretation" (1995:125). Boehmer defines modernism as a comprehensive theory where a variety of acts have been selectively integrated to produce a sufficient all inclusive theory. This theory appears to be very important in uniting divided masses like the South Africans. As a result Boehmer concluded by emphasizing that modernism is a process of global transculturation in literature which has to continue to effloresce. To avoid confusion modernist writing made available symbolic languages for interpreting the rapidly changing reality of colonial territories. Due to clarity on changes modernism is expanding rapidly, people find it easy to adopt it nowadays, unlike in the past where extensive explanation were needed to support the idea, other wise it was quickly rejected without investigation.

According to "Bantu World" (1953) Nhlapho did travelled internationally. Many of his ideas were influenced by modern styles adopted in Europe. Boehmer (1995) regards modern writing as a writing which made available symbolic languages for changing the reality of colonial territories. SA was provincially divided and linguistically divided as well. Natal was a province dominated by Zulu speakers, Transvaal was a province dominated by Sotho speaking, Cape was a province dominated by Xhosa speaking while Orange Free State was a province dominated by Sotho speaking people. So uniting South Africans required carefully though out techniques. Nhlapho's

standardization was and is still the best solution. Up until now the Africans are still strangers amongst themselves. Only the educated Africans manage to transcend colonial and provincial barriers through the use of the English Language.

Nhlapo's main concern of uniting Africans through an African Language has not yet been resolved. Multilingualism which was adopted In 1994, did not solve Nhlapo's areas of concern instead it legislated further division amongst the Africans. Rather than upgrading African Languages, multilingualism made it impossible for any African language to reach the level of development that the English Language has reached. Little money spent on each African language made very little improvement. If a lot of money was used for one African language, surely that language would by now be very advanced. Nhlapo (1944) wrote "By joining languages we will save time because there will be no need for translating from one language into another, or for being unable to understand one another. We will also save money because there will be no need for printing the same book in different languages" (1944:04).

Rejection of Nhlapo's standardization left the English language as the only linking language. Of course Nhlapo, as a modernist, supported the idea of the English language as an African Esperanto. According to Nhlapo (1944) "Esperanto refers to everybody's language" (1944:10).

Chukwidi (1996) expressed the role of modernization theory as aiming at improving the country with its expertise it needed to exercise its new role. Nhlapho's proposal of English and Standardized African languages aimed at breaking the silence amongst all South Africans, so that they could all develop their country. Nhlapho was convinced that proper communication was the basic tool to develop the country into a fast developing country.

Scott Lash et al (1992) regarded modernization as a learning process. Hence it should be increasingly possible to achieve meaningful social change. It is a process of individualization (1992:08). Standardization would have enabled a collective organization of all people. Visser (1974) stated that modernism is the time when men embrace the old and seize upon the new, when they combine the native and alien, the traditional and the foreign, into something new and beautiful (1974:41). Just like Nhlapho standardization was going to pave the way for one Nation.

2.4 **NATIONALISM**

A nation is a community of people of mainly common descent history, language inhabiting a territory. (The Concise Oxford Dictionary, 1990:788.) Anderson 1991 defines a Nation as an imagined Community, born with the demise of feudalism and the rise of capitalism. Feudal hierarchies he

suggested, allowed bonds to exist across national or linguistic boundaries. Anderson (1991) stated that newspapers, novels and other forms of communication should be the channels for creating a shared culture, interests and vocabularies. Linguistic expertise is important in that it enhance oneness. Gellner defined a nation as a concept of shared community.

Weighing up all entities that can unify people, Nhlapho regarded the African language as a major tool of unification. Standardization would have united Africans through a shared language. According to Alexander "to be a nation, means that individuals who make up that nation have got to be able, among other things to communicate with one another" (1989:09). Loomba 1988 believes a nation should have carefully selected activities which can unify a nation. South Africans were stuck in a web of confusion in that they never wanted to mix their languages at their own will. Alexander (1989) stated that no language is pure. It would have been better if linguistic impurities were legislated by people rather than slow appropriation which cannot be accounted for. Loomba (1988) give the traditions which are not tradition at all but are continually invented and re-invented both by colonialists and nationalists who are continually engaging with one another.

According to Loomba (1988) "each nation is unique, but newspapers, novels and other new forms of communication were the channels for creating such

a shared culture, interests and vocabularies" (1988:186). Anderson (1991) confirms that in Europe language was much more fundamental to developing national consciousness. As a result Nhlapho's attempt of standardizing the language was a means of creating or developing national consciousness which is a Vital factor.

According to Loomba (1988) "Nationalism engages in a complex process contesting as well as appropriating colonist versions of the past" (1988:196). The idea of creating a nation does not mean that everything has to be new, instead the valuable colonial practices and linguistic terms can be appropriated. In the process of appropriation Appiah has warned the Nationalist to be very selective in appropriating material life. Literature used should reflect more on the nation.

For Nhlapho, a nation entails oneness in a sense that individuals in a nation should communicate through national literature which should activate them towards the formation of national consciousness and commitment to the nation. Nhlapho views a nation as a unified structure that is well equipped with basic needs to upgrade the economic, social and political status of the country.

CHAPTER 3

CONTEXT AND BIOGRAPHY

3.1 INTRODUCTION

The language issue has been viewed as a problem since 1910. It has always been difficult to solve the language question because it relates to the consciousness of people. The multiplicity of African languages in South Africa has kept South Africans apart. A brave linguist, Jacob Mfaniselwa Nhlapho, suggested the standardization of languages in order to unite people. Nhlapho thought it would be wise for the Africans to have a common language which reflects on the consciousness of all people. As a result Nhlapho suggested the standardization of 11 languages into two all inclusive languages that is Nguni and Sotho.

3.2 NHLAPHO'S BACKGROUND INFORMATION

According to Makers of Modern Africa (1991), Jacob Mfaniselwa Nhlapho was born in 1904 at Reitz, a small town in the Orange Free State. Reitz is a town which is dominated by Sotho speaking people. Bantu World (1943) stated that Jacob Nhlapho was one of the three sons of Benjamin and Ellen Nhlapho. Jacob Nhlapho came from a devoted Methodist family. Due to

Nhlapho's religious commitments in the church, Nhlapho was given higher positions in the church and in the community. Makers of Modern Africa (1991) assigned Nhlapho's enthusiasm for education to the great influence of missionaries whom Nhlapho associated with from early childhood. Nhlapho's relationship with missionaries helped him to improve the English language. With the knowledge of English, Nhlapho wanted to unlock the reality for all South Africans.

3.3 HIS EDUCATION

According to Bantu World (1943) J.M. Nhlapho received his early education at Reitz. For secondary and tertiary education Nhlapho attended highly recognized institutions in South Africa like Bensonvale and later Lovedale. Nhlapho obtained a teacher's diploma at Lovedale. As a teacher during the late 1920's Nhlapho saw the diversity of languages in South Africa as an obstacle which would hinder proper communication amongst South Africans. Nhlapho wrote "From what we have so far seen, the number of African languages is very big. It is not easy for Africans to understand one another. It would be a very good thing if there was only one Bantu language spoken by all people" (1944:4). To tackle this language issue successfully Nhlapho enrolled at Unisa and studied for a BA degree through correspondence.

In 1936 he graduated with a BA degree. To be able to solve "Bantu Babel" effectively, Nhlapho enrolled at Unisa for a Diploma in "Bantu Studies". The Oxford English Dictionary defines 'Babel' "as a scene of confusion and a confused assemblage" (1933:143). Nhlapho view the diversity of languages as a scene of confusion in that not all South Africans can only communicate in all eleven languages, so when Bantus meet, confusion takes place and they can communicate through English if are able to use it. Nhlapho, then thought of common languages that will unite people. It was not an easy task because it involved different ethnic groups.

Nhlapho's belief of common languages required more knowledge of linguistics. Makers of Modern Africa (1991) states that Nhlapho obtained a doctorate degree in psychology from the University of South Africa, through correspondence. Alexander (1990) viewed language as a sensitive issue because it is linked to race and culture which was used by the National Party to pursue division in South Africa. Nhlapho further enrolled in America at Tuskegee University, and he obtained an LLB and a doctorate in Jurisprudence through correspondence. Nhlapho was a dedicated man who studied privately while continuing to work. Nhlapho hoped that his education will empower him and whatever he does people will understand it and approve it.

3.4 NHLAPHO'S WORKING EXPERIENCE

3.4.1 As an Educator

According to Makers of Modern Africa (1991) Nhlapho worked as an Educator in the Orange Free State. As an educator Nhlapho realized the importance of languages. Nhlapho felt languages were limiting people and languages then need to be modified. Nhlapho said "One of the things which keep Bantu tribes apart is language" (1944:04). Nhlapho believed that unification of languages shall unite people, so he drafted a proposal which comprised of different languages that formed Nguni and Sotho. According to Makers of Modern Africa (1991) Nhlapho was a dedicated educator, who was later promoted in the Orange Free State. He was further elected to head a newly established Methodist Bolstshoko in Ventersdorp district in the Western Transvaal. While dealing with multilingual pupils, Nhlapho's desire for uniting the "Bantu languages" grew stronger. Nhlapho viewed the school as a family which should be comprised of members who can communicate well. Though Nhlapho was heading Sotho speaking children, they used different dialects. According to Nhlapho "These many tongues keep the Bantu apart and make one tribe dislike the other" (1944:05). Nhlapho's desire to unite languages grew stronger. In 1940 Nhlapho was appointed to head the Wilberforce Institution in Evalon. Wilberforce was a

comprehensive Mission Institute comprising a primary school, secondary school and a department where church members were trained.

While at Wilberforce apartheid amongst the Africans due to language differences grew stronger. Nhlapho's position at the school and in the community put pressure on him to attempt solving language issues single-handed. Until the 1950's Nhlapho was active in the Transvaal African Teacher's Association (TATA). Unfortunately in 1950 Nhlapho was removed from the TATA leadership because of internal conflict.

According to Makers of Modern Africa in 1951 and in 1952 Nhlapho went to England and he was a visiting lecturer at Selly Oak College in Birmingham (1991:552). While in Birmingham Nhlapho gathered information which he hoped to enrich South Africans with.

3.4.2 As a Church Activist

Makers of Modern Africa (1991) states that Nhlapho was very committed in the church. As a result he was given high positions in the church. Nhlapho's enthusiasm for education was due to the great influence of missionaries whom Nhlapho associated with from early childhood. Nhlapho was a staunch and active member of the Methodist Church. Nhlapho was further elected to participate in the Church Synod in the Orange Free State. The

Synod is the highest body which makes decisions for the church. So Nhlapho's participation in the church indicated the broadness of his capabilities as well as the trust people in for him and his dedication to African related issues.

3.4.3 As an ANC member

Makers of Modern Africa (1991) defines Nhlapho as a man committed to uplifting his country. In order to work with the community Nhlapho joined the African National Congress (ANC) in the 1940's. Due to his activities in the ANC, Nhlapho was elected as a member of the National Executive Committee where he was the director of Information (1991:552).

According to Makers of Modern Africa (1991) Nhlapho was able to effectively perform a dual role both in the ANC and in the field of education . To display his commitment to African related issues, Nhlapho drafted important petitions in the 1940's and early 50's. Such petitions made him a well respected man in the ANC in his region. Unfortunately language barriers hindered Nhlapho from nationalizing his political views which were language related. Towards the end of the 50's Nhlapho was expelled from the ANC due to internal conflicts which arose within the ANC. Fortunately the expulsion didn't mark the end of his productive career, instead he entered journalism.

3.4.4 As an Editor

According to Bantu World (1953), Nhlapho joined journalism in 1953. He was appointed as an editor of the "Abantu Batho". Later Abantu Batho became known as "Bantu World". "Abantu Batho" in English means 'people's mouth piece.'" Makers of Modern Africa defined "Bantu World" as the most influential African organ in South Africa during the 1950's (1991:552). The above quotation imply that Bantu World was the only National newspaper which catered for Africans at that time. In 1953 Nhlapho was co-opted as a member of the 1st African Moral Rearmament (MRA) to the world assembly at Caux. Nhlapho was co-opted in order to address the meeting on 4 standards of MRA, that is absolute honesty, purity, unselfishness and love. The four principles explain more about Nhlapho's personality and his unconditional drive to build a happy intercommunicative nation.

On 22 August 1953 Nhlapho reported back to the South Africans through the "Bantu World", which was an influential organ. According to "Bantu World" (1953), Nhlapho had a column known as "People's Sermon" where he interpreted biblical texts to people. He further related biblical texts to people's daily lives, so the column was very important to the readers. As an editor Nhlapho had a column known as "Teachers Column" where he was giving teachers advice on how to further their studies in order to remain

effective in their field. Nhlapho emphasized good communication in his writings in order to pave the way for his unsuccessful standardization.

According to "Bantu World" (1954) Nhlapho, an untiring activist, toured Europe where he learnt modern educational methods. Although he was an editor Nhlapho kept on sharing educational matters with other teachers.

In the "Bantu World" dated 1956 Nhlapho, a dedicated and enlightened editor, questioned Dr Verwoed on what the Government intended to do with the African population. According to Msimang (1992) Dr Verwoed used language differences to pursue apartheid. Nhlapho's concern about African segregation was also highlighted in the Bantu World to arouse people's concern about the language issue. In 1956 Nhlapho became sickly. In 1957, he died at the age of 53, having published three booklets.

3.4.5 As an Author

In 1944 Nhlapho completed his first booklet titled "Bantu Babel". Babel refers to a scene of confusion caused by many languages. Nhlapho realized that Bantu languages were increasing, and the multiplicity of languages made inter-communication impossible. In Bantu Babel Nhlapho voiced the language problem and suggested the unification of languages which he termed "standardization", because it was going to be a mixture of

languages joined together to form Sotho and Nguni languages. While people were confused as to how many languages were to be joined, Nhlapho provided them with a draft in 1945 where he indicated how he was going to join the languages together.

In 1945 Nhlapho completed his second booklet titled Nguni and Sotho : A practical plan for the Unification of the South African Bantu languages. This booklet indicated how standardization was going to be done. Unfortunately it met great resistance amongst people, because people were not consulted, instead the booklet was imposed upon them. According to Nhlapho the booklet was a motivation to show people how possible standardization could be. The rejection of the standardization plan was not based on poor linguistic experience, but it was mainly due to negative attitude and a lack of understanding and discussion of the standardization prior to the publication of the book.

In 1953 Nhlapho wrote an article in the Journal. The title of this article was "The problem of many tongues". In the article Nhlapho was emphasizing the problems caused by multilingualism in the country. He further stated that common languages will unite diverse people. Languages should not serve as a barrier, hindering inter-communication amongst South Africans. Each group can keep its tribal language but should be able to participate in affairs of the country through the use of standardized languages.

4. NHLAPHO'S STANDARDIZATION PROPOSAL

Due to poor inter-communication amongst South Africans, Nhlapho (1944) suggested standardization of languages into two. That means Pedi, Kgatla, Tlokwa, Tswana and related dialects will be standardized into one language called Sotho. Zulu, Xhosa, Swati, Baca, Ndebele and Pondo will be standardized into one language called Nguni. Nhlapho wrote "From what we have so far seen, the number of African languages is very big. It is not easy for Africans to understand one another. It would be a very good thing if there was only one Bantu language spoken by all people" (1944:04). The above statement was Nhlapho's analysis of the language issue in South Africa. According to Nhlapho "By using Bantu languages we will be uniting Bantu tribes into one nation" (1944:04). Nhlapho understood the dual role of language, which is to unite people and facilitate the building of one nation. Nhlapho was convinced that uniting and standardizing the languages into Nguni and Sotho will make communication better in South Africa. Healthy communication will improve life in general for all South Africans.

Due to increasing diversity Nhlapho stated clearly that, "There was a great need for joining Bantu languages into two chief Bantu language (1944:03). Alexander supported Nhlapho and said "The simple fact of the matter after all is that if people cannot speak to one another they cannot in fact constitute a nation" (1989:09). The above explains how difficult it can be if

people form a nation with no common language. Therefore a common language seems to be a solution and a need to the building of a healthy Nation. Nhlapho's undemocratic styles hardened people on the ground and it was rejected. Political circumstances hindered Nhlapho from pursuing the language issue. According to Msimang, Verwoed enforced provincial segregation which made each province into a homeland with its own language and laws. "The blue print of separate homelands policy was embodied in the Promotion of Bantu Self-Government Act of 1959 and in 1961 the Union became the Republic of South Africa (1992:05). Therefore the above quotation illustrates the hurdles which Nhlapho's standardization failed to transcend. The fact that Nhlapho's proposal was rejected, does not mean that his ideas were all wrong, Pansalb the Language Board Newsletter is reconsidering Nhlapho's standardization but with the support of people, a task team is working toward establishing a National language where by all people will participate from the beginning of establishing the language till the language task is completed. .

CHAPTER 4

TEXT ANALYSIS AND CRITICISMS OF THE AUTHOR

4.1 INTRODUCTION

According to Alexander "The question of language is a very emotive issue which relates to the consciousness of the people. It is very important for people to be able to say what they want, not feel what they want is dictated to them or imposed on them. Yet while it is important for us to promote the different languages, we should also understand that the question of language has been used to divide people. I suggest that we find a language that is common and national to everybody" (1989:46). The above quotation explains the crucial situation which needs to be resolved in a manner that will unite the multi-racial South Africans. Alexander, a linguist, is convinced that a common language is a solution to a multilingual country like South Africa.

Nhlapho, a determined linguist who studied Bantu languages at the University of South Africa concluded that Bantu languages needed to be standardized into two, that is Nguni and Sotho. A crucial and sensitive issue like the language question needed to be tackled by a committee representing a variety of tribal groups. The committee should negotiate the

standardization process fairly, considering the needs of all tribal groups. Unfortunately Nhlapho's solitary efforts resulted in greater omissions which made people feel that everything was dictated to them. Unfortunately Nhlapho handled a complex problem alone. As a result people at grass roots level rejected Nhlapho's standardization proposal. Alexander stated that people "shot" Nhlapho when he was addressing the public about the standardization proposal. Alexander wrote "In a more general area of language policy, we are faced with the complex question of power gradient of languages in a racially defined, multilingual society. We are faced with a problem of double illiteracy, that is a large majority of people who do not understand the main language of wider communication, that is English and are also unable to write their mother tongue" (1985:20). With the above quotation Alexander explains how complicated the language issue is in South Africa.

Though the language issue is complicated, it needs to be solved in a way that will satisfy all racial groups. Surely if Nhlapho's standardization was properly negotiated, it would have been the best unifier. Nhlapho said, "We can see English unites pupils in the schools while the Bantu languages keep them apart" (1944:05). Nhlapho was right when he suggested standardization because he realized that all races in South Africa can only be united by two common languages. The English language was uniting Educated Africans, Whites, Indians and Coloureds. The common African

languages were going to unite all Africans. So Nhlapho's book titled Bantu Babel was directed to the able South African linguists.

4.2 FOCAL POINT OF THE TEXT

According to Rimmon-Kenan focal point refers to the "perspective, angle of vision, prism adopted by an author (1983:77). In this case Nhlapho's Bantu Babel (1944) was and is directed to able linguists who can assist in pursuing the issue of standardized languages that will facilitate good communication amongst the South African Bantus. Alexander (1989) explained that Shona was unified by Doke and other linguists. So even in South Africa the standardization of languages demands more than one hand as it happened with Doke while working on the Shona language. Educated Africans should have assisted Nhlapho in making the standardization of languages a success. Unfortunately during the 1940's African linguists were few and could not transcend political barriers enforced by the ruling government. According to Msimang (1992) "African linguists considered multilingual scenario as a source of wealth rather than a problem" (1992:64). Due to financial difficulties in the country the language issue has not been attended to properly. Resistance to unify languages started from the government at the top, down to ordinary people. According to Msimang (1992) Southern Sotho linguists refused to work on the unification of the Sotho orthography, while the Nguni orthography was unified smoothly. The standardization

process came to a stand still then. Not all South African citizens were participating in matters of their country. The Bantus were excluded by language. So Bantu Babel (1944) was directly written in order to unite Africans and to eliminate the multiplicity of languages in South Africa.

According to Alexander (1989) multilingual states like, Tanzania and Kenya had a national language called Swahili which unites Africans. In Zimbabwe the Shona language was standardized by Doke and other linguists to unite Africans in Zimbabwe. Nhlapho felt standardization of Nguni and Sotho could be done so, "Let it be done" (1944:15). Standardized languages are more powerful than individual languages. While standardized languages unite people, they also socialize people.

4.3 DEFINITION OF LANGUAGE

According to Nhlapho, "Language is the way in which we let one another know what is in our minds" (1944:01). He views language as a medium through which a hierarchical structure of power is perpetuated and the medium through which conceptions of 'truth', 'order' and 'reality' become established (1989:07). In South Africa, Africans could not establish reality and order because they could not understand each other. Nhlapho felt the standardized languages will unlock reality for all Africans.

Alexander views language as one of the pillars on which all communities rest, in that communal activities are structures which are performed through a language. Alexander wrote "We have to be careful not to fall prey to totalitarian ideas of social engineering, it would be naïve on part to go into the new Azania with a language policy that does not meet the changed circumstances. Research, debate, experiment, planning and implementation of policies legitimated by consultation with relevant organizations of people. For us not to do so would be tantamount to amputating a limb in order to run a race" (1993:209). Alexander was citing the channels as well as procedures to be followed when pursuing the language issue. It is with great regret that Nhlapho made no consultations with relevant structures of people. Instead Sotho and Nguni were his solitary effort which he imposed upon people. As a result Nhlapho failed to complete a language race due to defiance he came cross from ordinary people and certain linguists.

Alexander (1993) said that language is multifunctional, in that it is a communicating agent which transmits social practices from generations to generations. Ngugi Wa Thiongo views language as caused by historical situations. He further regards language as a social need, therefore "it is a memory-bank of people's collective struggles over a period of time" (1981:59). Ngugi views language as valuable and felt that it should be allowed to grow, because people's minds grow. Ngugi symbolizes language

as an embodiment of continuity and change in historical consciousness. Just like Ngugi, Nhlapho views languages as living things which are entitled to grow when new ideas arise. Society should know all the changes in their languages because they communicate with it daily. People should further approve any linguistic change because they are the ones who use a language. As a result Ashcroft stated that "discussion of language include power of language, and writing with its signification of authority which has been invested in spreading to all cultures" (1989). In brief Ashcroft views language as universal, that is, it belongs to all people and its changes as well should spread to all people. Language cannot be confined to one tribal group. Bambi regards the language as "a major tool for conveying socio-cultural knowledge and a powerful medium of socialization" (1986:03).

Wodak agrees that language is very important in that "it symbolizes the group or person in power" (1989:XV). The above-mentioned quotations indicate how crucial the language issue is. Such a delicate and complicated issue like language, demands a committee, which will be representative of all the people involved. The language committee should convince people about the advantages of standardization, that is Africans will be able to conduct a variety of their cultural practices together. Africans will further preserve historical and social practices by writing them in books so that all Africans will know and respect a variety of social and historical practices. Nhlapho underestimated the role of negotiations and simply standardized

the languages on his own. People never knew how representative the standardization was. Instead they were furious about Nhlapho's action and they hated the 'newly created language' which was imposed upon them. According to Alexander, "Nhlapho was 'shot down' in the forties when he was addressing people about standardization" (1985:64). If Nhlapho was not working alone on the standardization of languages, he would have received advice which would have perpetuated Nguni and Sotho. The people's re-action to Nhlapho is attempts scared many linguists to further pursue the standardization of languages. Nhlapho was not completely wrong. Even today, standardization is still seen as a solution. Standardization should be done in the interest of multilingual cultures. Growth of the standardized may take time and it needs to be facilitated well.

Alexander said, "co-ordination of linguistic programmes may take longer because linguists need to present small community programmes for literary projects at national level to enhance the growth of standardization" (1993:10). Benedict Anderson confirms that any language can be learnt and be used for the good of the Nation when he wrote, "Language is not an instrument of exclusion, in principle anyone can learn any language.....Printed language is what invents nationalism, not a particular language per se... . In a world in which the nation state is the overwhelming norm, all this means that Nation can now be imagined without linguistic communitarity" (1985:122-3). Previously the South African Government used

languages to enforce racial prejudice and racism. Mixing of languages according to Nhlapho would have weakened linguistic barriers like (I) language identity and (II) language power.

4.4.1 Language Identity

Language Identity has always been used as a stumbling block or a barrier hindering standardization of languages. Ngugi Wa Thiongo stated that, "Language arises historically as a social need" (1981:59). The above statement clarifies that certain linguistic terms are associated with certain people. For instance HIV AIDS in Zulu is known as "Ingulazi". That name was formulated by the Zulus, while the Xhosa's call HIV AIDS "Ugawulayo". As a result when one talks of 'Ugawulayo', one can identify that speaker with Xhosa's. Language identity should not be used to divide people. Instead it should be used as a method of enriching the language. A collective of African words with similar meanings are a source of wisdom and should be taken as synonyms. The higher the collection of identical words, the higher the status of a language will be. Nhlapho (1944) aimed at uplifting the status of African languages by nationalizing them in order to enable the language to perform scientific tasks.

Ngugi Wa Thiongo (1981) emphasized that "African writers are bound by calling to do for African languages what Spencer, Milton and Shakespeare

did for English, what Pushkin and Tolstoy did for Russian, indeed what all writers in the world history did for their languages by meeting challenges of creating a literature in them which process later opens the language for Philosophy, Science, Technology and all the other areas of human creative endeavours" (1981:29). The above quotation indicated the role of the writers in their creative world, on the other hand, Ngugi Wa Thiongo encourages the African writers to upgrade and develop their languages maximally.

Nhlapho felt that the upgrading of different languages may take long, while upgrading one or two standardized languages will be effective because more linguists will co-operate where their languages have been mixed. Just like Ngugi Wa Thiongo, Nhlapho imagined standardized languages developing into a signpost which all people will value because it is their product. Language is not an instrument of exclusion instead it is a reflection of modifications of collective experience of people's lives.

Nhlapho believed that although people are different and have separate generations and lifestyles, the Africans belong together. Africans shall be associated together by means of a standardized language. Different racial groups should not keep people apart instead people should share their different knowledge and practices. The sharing of activities will give

standardized languages power to perform economic, social and political functions.

4.4.2 Power of Language

According to Ngugi Wa Thiongo "Language is a success of separate generations which has its social base in a people's production of their own material life, in the practical activity of human beings co-operating and communicating in labour to wrestle with nature, to procure their material means of life that is food, clothing and shelter" (1981:59). The above quotation implies that language is part of human creation and socialization. Language cannot be separated from human life. Therefore language is a 'powerful' component of people. According to Alexander (1985) language is the only tool capable of improving and destroying the country. So dealing with language needs greater transparency, dedication and patience. Nhlapho attempted the language issue empty handed because he was opposed once and he never came with other strategies to solve the African language issue. Nhlapho supported the issue of the English language being made an international or linking language. South Africans without knowledge of the English language will be out of the World Market. So the power which the English language has, cannot be overestimated. Instead Nhlapho felt it should be communicated so that the coming generations will

know that English is important. I commend Nhlapho for being able to predict the power of the English language in nation building activities.

Nhlapho intended equating linguistic imbalances by proposing standardized African languages. Nhlapho should have informed the people about the roles standardized languages will play in the community. Language is powerful in that it organizes knowledge and applies it. Language further brings about order in the society. Language serves as a *frame of reference* for cognitive maps where rules of action are maintained and repeated. Language is a socializing agent, without language there is no society. Ngugi describes the society without language as a nation of headless bodies (1981:29). Nhlapho's standardization was a means to create competent human beings who were going to be able to participate fully in the activities of their country.

Language is powerful in that it is capable of transmitting culture. Nhlapho then felt that standardized languages should be reflecting comprehensive cultural experience of all Africans of South Africa. To enable the standardized languages to grow Nhlapho had three principles which the Nguni and Sotho standardized languages were based on. That is Nguni and Sotho will come out of borrowing words among the Bantu languages. Secondly, suitable words will even be borrowed from foreign sources or languages. Thirdly words with the same meaning in various languages

should be treated as synonyms to be used interchangeably (1953:06). The above principles would have ensured that no one felt overpowered by a certain language. Instead all citizens should be happy about the language they are using because of the power of language in the country and in a person's life. The Language issue is never complete. The Language Board can review any decisions depending on the feelings of people. As it is now people are not happy about multilingualism adopted in South Africa.

4.5 **ASSESSMENT OF MULTILINGUALISM IN SOUTH AFRICA**

In 1994 the Language Committee appointed by the South African Government under the leadership of Dr. Ben Ngubane legislated Multilingualism in South Africa. That is 11 languages were to be used in South Africa as official languages. In theory it suited the new democratic system. Practically it has failed and caused problems where other languages feel they are underestimated. SABC Television since 1994 has failed to broadcast in 11 languages per day in order to satisfy all people. Nhlapho was opposed to multilingualism because multilingualism keeps people strangers amongst themselves. Only now has certain linguists reconsidered a National language. Multilingualism assessment will be based on South African Television and Parliamentary sessions which legislated Multilingualism.

4.5.1 South African Television

The SABC Television is one of the most powerful and influential media in the country. SABC TV links the country to other international countries. Theoretically SABC TV should be broadcasting in 11 languages per day, but they have failed to meet that obligation. Recent broadcasting statistics reveal that TV1 uses Zulu, Xhosa, English and rarely the Ndebele Language. In a way the TV1 channel is officially reinforcing unrepresentative Nguni, due to the impossibility of broadcasting in all eleven languages. Even if one has to alternate days, it is impossible. TV2 broadcasts mainly in English, Afrikaans and very little of Sotho and on rare occasions the Venda language is used. TV3 is broadcasting in English, Afrikaans and little of the Sotho language is used. ETV uses English. MNET uses English and Afrikaans. CSN uses English and Afrikaans. An analysis of South African languages used on National Television shows that English is mostly used, followed by Afrikaans. Then Zulu, Xhosa and Sotho Languages are minimally used as well. So the above analysis indicates how difficult it is to put multilingualism in practice. Nhlapho (1944) was right when he said South Africa has too many languages. The problem which Nhlapho diagnosed in 1940 is still unsolved even today. As a result Pansaly Newsletter (Pan South African Language Board dated April-June 2000) confirmed the need for a National language due to overrepresentation of other languages like Zulu, Xhosa, English as compared to Ndebele etc.

4.5.2 Parliamentary Sessions in South Africa

The South African Parliament approved the bill which allowed 11 languages to be used as official languages in the country. Parliamentarians agreed to use interpreters for 11 languages even in parliament. Unfortunately that rarely happens when one or two of the African languages are used. Instead the South African Parliament is promoting the 'English' language which is a linking language. So the idea of multilingualism appears on paper not in practice. Nhlapho wanted to avoid saying things which are impossible, that's why he never mentioned multilingualism as a solution.

The failure to put multilingualism in practice by Parliamentarians displays the failure of multilingualism in the country. No one would like to upgrade a language which is hardly used even in Parliament. No one would like to learn a language which will not ever be used in working places. Such a disadvantaged language has got a very confined role to play in people's lives. That language is likely to be underestimated and done away with. South Africans should construct a national language to boost an African image and upgrade it. Surely that standardized language will even be used successfully in parliament.

Recently Pansalb (dated April-June 2000) published a new South Africa Emblem written in the Khoi and San languages. South Africans are trying to

make up for the disadvantaged languages by giving them prominent exposure like writing a country's emblem in particular languages. Though the use of Khoisan language sounds good, it is not good. The South African Emblem should have been written in a standardized language approved by all people. The South African Parliament has approved it, and in a few years time the South African Government will regret it and change it as it will happen with the national language, which is in progress according to Pansalb (April-June 2000). The South African Parliament approves language issues without much research and debate on them. The South African Parliament is caught up in a web of multilingualism, which is hard to put into practice. The best solution is an all-inclusive National or standardized language which Nhlapho propagate in 1940.

4.6 STANDARDIZATION OF LANGUAGES AS A SOLUTION TO SOUTH AFRICAN CONDITIONS

The South African Language Board (Pansalb) is presently busy with preparations for the establishment of National Language Bodies and National Languages Lexicography units to standardize the African languages. I commend Pansalb for establishing committees that will work on a National language effectively. Pansalb has already indicated that there is a great need for a National language. People are already giving their views about a National language. Pansalb is publishing the whole process

in order to make the language issue transparent. Such transparency eliminates rejection of a draft as it happened to Nhlapho. Pansalb Newsletter (dated April-June 2000) indicated that they support multilingualism but practically it is impossible to use all 11 languages. As a result in their newsletter, they use the maximum of 4 languages per edition. Nhlapho did not communicate through newspapers about standardized languages. A complete draft was a shock to all people. If people were given a chance to air their views during the process they could have supported Nhlapho.

Pansalb reviews are done on a quarterly basis and published to provide good service to people. Such efforts are a measure to foster unity in a diverse and multilingual country like South Africa. Due to communication with people Pansalb has managed to diagnose other linguistic problems which may delay the establishment of a National or Standardized language. For example before standardization Africans first need to establish methods of addressing linguistic, cultural and religious divisions. Secondly, they need to create an awareness and understanding of all different groups in order to promote respect for the rights of cultural, religious and linguistic communities. Thirdly, they should recommend establish the recognition of a national language in accordance with National Legislation of linguistic, cultural and religious practices. Lastly, the Linguistic and Cultural Board should be well represented and reflect gender composition. Nhlapho

overlooked the above methods of addressing linguistic imbalances. He rushed into completing standardization based on unnegotiated and unapproved version of South African languages.

Nhlapho's failure was based on an unclear policy of subsidiaries of a language like Culture and Religion. Now that Pansalb has defined the role of culture and religion in conjunction with language, people's fears are addressed and hopefully they are going to support the idea of a National language. Language was a tool to keep people apart. As a result Pansalb is proposing the "Promotion and Protection of the rights of Cultural, Religious and Linguistic Communities Bill 2000" which is aimed at addressing linguistic, religious and cultural issues fairly. During the 1940's it would have been difficult for Nhlapho to establish linguistic committee, due to the political situation in the country.

CHAPTER 5

CONCLUSION

It can safely be concluded that the research into the "Language Question" is interesting, and thought provoking. Language research broadens the readers knowledge because it reveals more about the importance of a language. This thesis attempt to focus on the manner in which Jacob Nhlapho, an African author, perceived the role of language in South Africa. Shadows of the past underestimated Nhlapho's future predictions of a National language. Fortunately the linguists have, through the pressure of the people, reconsidered Nhlapho's idea of a standardized language. Linguists have attempted many solutions to the complicated language issue. Multilingualism was put into practice since 1994, unfortunately it has failed to enhance healthy communication amongst all South Africans.

Language according to Alexander should facilitate the building of one nation. A progressive nation should have good interpersonal communicative channels. Multilingualism with its many languages has left South Africans further divided. Multilingualism has convinced the linguists that standardized languages which will be adopted as national languages is a solution in South Africa.

According to Alexander solving the language issue is not a short term activity, in that researchers, debates, negotiations should be done in order to implement a language that will satisfy all people and further perform the national task efficiently. Fortunately Nhlapho did foretell the need for a National Language which should be a comprehensive language representing all the language groups. Linguists like Ngcongwane, Alexander, Ngugi Wa Thiongo were in favour of a National African Language. Hardships like Nhlapho's expulsion made linguists afraid to pursue the language issue further. I commend them for their support for the standardized language. Their ideas assisted a lot when Multilingualism failed to transform the country. Linguistic ideas have served as a springboard for Pansalb to facilitate the long term project of establishing a National Language.

During the 1940's colonist influence was still discouraging individuals to participate freely in building a language that will be powerful and unite diverse people in a multi-racial country. Hopefully post-colonial influence of mixing and appropriation will lead to a glorious universalistic language that will benefit the country. Standardized African languages will not compete with the English language. Instead standardized languages will unite people in improving the material life of South Africans. English will continue as a linking language while standardized languages will improve the country nationally. Standardized African languages will reduce the high rate of illiteracy. It is therefore assumed that a well informed society will work harmoniously.

Though Nhlapho had short comings, he has made great contributions to the building of a National Standardized language. Pansalb has a variety of committee's that will work on a National language, surely many ideas from Nhlapho's book titled 'Bantu Babel' (1944) will help out. Nhlapho's message did not reach the intended audience, because Bantu Babel was written in English while many Africans during the 1940's could not read or speak English. Fortunately, the generations are responding to Nhlapho's book and Nhlapho's wish of having a standardized language is going to be realised.

Feasibility for the establishment of standardized languages has been voiced by people through Pansalb Newsletters. Therefore the analysis of Nhlapho's book "Bantu Babel" (1944) is vital in that it will strengthen the newly proposed languages. It will further expose Nhlapho's shortcomings, which the language Board should approach tactfully. I think this thesis will serve as a language barrier remover, and the new language will prosper.

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