

The importance of indigenous languages in the decolonization of higher education in South Africa: A case study of the University of KwaZulu-Natal's language policy.

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DECLARATION

I Innocent Sbonelo Radebe, hereby declare that:

This dissertation titled “The importance of indigenous languages in the decolonisation of higher education in South Africa: a case study of the University of KwaZulu-Natal language policy” is my original work. This dissertation is being submitted for the degree of Master’s in Political Sciences in the Faculty of Humanities, in the school of Social Science, University of KwaZulu-Natal, Pietermaritzburg, South Africa. None of the present work has been submitted previously for any other degree or examination in any other university. Where use references, ideas and citations were made of the works of other authors, these have been acknowledged in the text. In addition, this thesis does not contain other persons’ data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons. Lastly, this thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

Signature..... 31 Jan 2020

Mr Innocent Sbonelo Radebe

As the candidate’s supervisor, I have approved this dissertation for submission

Signature..... 31 Jan 2020

Dr Khondlo Mtshali

DEDICATION

I dedicate this work to all those who are passionate about liberation and decolonisation of the African continent through knowledge production.

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Abstract

Under apartheid and colonialism, indigenous African languages were marginalised and foreign colonial languages such as Afrikaans and English were imposed on indigenous people in South Africa. This imposition disturbed the cultures and ways of life of African people. The imposition of languages was more visible in higher education where English and Afrikaans were used as languages of instruction and were consequently also the languages of exclusion. After the democratic breakthrough, the South African government recognised 11 official languages giving the South African society a new fabric in terms of languages of teaching and instruction in education. Through the Higher Education Act of 1997, the Department of Higher Education and Training developed the Language Policy for Higher Education in 2002 which directed institutions of higher education to develop language policies which will be in line with the provisions of the Constitution. Thus, institutions of higher learning were required to recognise and develop indigenous languages which were previously marginalised. With its 2006 Language Policy, the University of KwaZulu-Natal became one of the first institutions to comply with the 2002 Language Policy for Higher Education. The University of KwaZulu-Natal's policy stated the need to develop the isiZulu language while continuing to use English as a medium of instruction.

This study uses the UKZN language policy to interrogate the importance of indigenous languages in the decolonisation of higher education in South Africa. It interrogates whether the UKZN language policy can be treated as a decolonial policy. This is a qualitative study that uses conceptual and theoretical tools from Ngugi wa Thiong'o and Frantz Fanon. This research use both primary and secondary data sources. Amongst the primary sources used are the Constitution of South Africa and various legislations and policies dealing with language in education. The study also collected data through interviews from conveniently selected participants in five of the UKZN campuses; Medical School, Howard College, Westville Campus, Edgewood Campus, and the Pietermaritzburg Campus. Collected data was thematically analysed. The study found that UKZN, in its implementation, restricted itself to language as a means of communication rather than a carrier of culture. While the study noted challenges faced by UKZN's Language Policy, the study recognised this policy and its implementation as important initial steps. This research amongst its recommendation, notes; language policies should take a bottom-up approach when developed to avoid misconceptions

and resistance from its intended population; the UKZN language policy must explicitly state the role of staff and students in the implementation of the policy; the UKZN credit bearing course must be extended beyond one semester to two semesters; there must be a clear plans for the intellectualisation of isiZulu beyond developing it as a communication language; lecturers must be developed to teach in isiZulu; the isiZulu credit bearing course must be compulsory to all students not only isiZulu non-mother tongue speakers; each school must target a certain number of students who will at postgraduate level will write their dissertations in isiZulu; and as a start isiZulu must be made a language of instruction in first year classes, where not possible tutorials must be done in isiZulu.

Keywords: University of KwaZulu-Natal, indigenous languages, Higher Education, Policies, isiZulu, Decolonisation, violence, culture, identity.

Acronyms and Abbreviations

UKZN	University of KwaZulu-Natal
UNISA	University of South Africa
DoE	Department of Education
DHET	Department of Higher Education and Training
HSRC	Human Science Research Council
ULPDO	University Language Planning and Development Office

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Chapter One: Introduction

1.1. Background and outline of the research problem

The colonisation of African states created a lot of problems for the people of Africa apart from land dispossession. In addition to land dispossession, African people were robbed of their indigenous languages. Both basic and higher education institutions are pivotal and are primarily the sectors that should drive the promotion and rebirth of the African indigenous languages. The marginalisation of indigenous languages, meant more than a people denied speaking their language, but it meant that they will lose their sense of self, determination. Most importantly, the stripping of right to language speaking and expression meant the disturbance of the way of life which people use to create a living and wealth (wa Thiong'o 1986:18).

Before 1994, both English and Afrikaans were used as the official languages in South Africa in all walks of life. The post 1994 South African constitution made eleven languages to be official languages. Thus, in the eyes of the law, the eleven languages have equal status, although in practice things have not really changed (Tshotsho 2013:10). Post 1994 saw the enactment of many policies invoked by the rights in the Constitution of the Republic of South Africa, among many was the Higher Education Act of 1997 (DoE 2001:4). Furthermore, the Education White Paper 3 of 1999 also made serious strides in the quest for transformation of the higher education sector. Prominently in as far as languages use in higher education are concerned the Language Policy for Higher Education of 2002 saw universities developing language policies in line with the 11 official languages in South Africa (Zikode 2017:76).

The above are amongst other issues that led to the development of the University of KwaZulu-Natal (UKZN) language policy. This policy was adopted by its council in September 2006 and it aims are to develop the indigenous of language isiZulu as a language of academic instruction in the near future. The policy was put into implementation after more than five years of its approval and adoption by Council and has never been reviewed. Although the policy was born long before the 2015 university students' struggles for decolonised universities began the policy was developed as part of promoting and revitalising indigenous languages and making UKZN a bilingual institution.

The University of KwaZulu-Natal became one of few first universities to develop a language policy, and other universities followed even to an extent to using UKZN language policy as a benchmark. However, these efforts from all these institutions did not come unchallenged, many

thought these language policies were tools of anti-transformation and will mean a big blow to academic integrity. To date contestations are continuing although universities are not backing down citing the need to recognise indigenous languages as per the provisions of the Constitution.

As stated by wa Thiong'o (1986:14) that, language is more than just a means of communication but also a carrier of culture, therefore, the importance of the indigenous languages in the decolonization of higher education means recognising indigenous languages as a carrier of culture not only as a means of communication. Indigenous languages have only been in institutions of higher learning recognised through mere policies for purposes of communication. This is the problem also with the University of KwaZulu-Natal language policy and therefore this undermines their role in the decolonisation of higher education.

1.2. Research questions and objectives

Objectives

1. To explore the meaning of decolonising higher education in relation to indigenous languages;
2. to explore whether the University of KwaZulu-Natal's language policy contributes towards decolonising the University;
3. to explore and understand the role of students in the struggle for a decolonised university through indigenous languages; and
4. to explore and understand the role of staff members in the struggle for a decolonised university through the use of indigenous languages.

Research questions

1. What does decolonisation of higher education mean in relation to indigenous languages?;
2. does the University of KwaZulu-Natal language policy contribute towards decolonising the University of KwaZulu-Natal?;
3. what is the role of students in the struggle for a decolonised University through indigenous languages?; and

4. what is the role of staff members in the struggle for a decolonised University through indigenous languages?

1.3. Rational of the study

Previous research has been conducted with no specifics into the importance of indigenous languages in the struggle for decolonised universities. It is for this reason that the researcher argues that there is a huge role for indigenous languages in the quest for decolonization of higher education, because indigenous languages carry more than communication ability. In this research, the researcher investigates the importance of indigenous languages in the decolonisation of higher education in South Africa and will use the UKZN language policy to test its usefulness as a decolonial tool.

1.4. Significance of the study

As has been noted above, few studies have been done to test the usefulness of the higher education institutions language policies if they do serve the purpose of or contribute towards the struggle for a decolonised higher education in South Africa. This study is significant because it will bring about new ideas and understandings in as far as indigenous languages are concerned in higher education. It will also bring about awareness for language policy makers in institutions of higher learning.

Furthermore, the study seeks to interrogate the awareness of students and staff of the UKZN language policy and its components and what role both students and staff can play in the implementation of the UKZN language policy. Significantly, the study will also interrogate the impact of the UKZN language policy in the decolonisation of higher education in South Africa.

1.5. Scope of study

This study is arranged into seven chapters. Chapter one is an introductory chapter, it covers the background of the study, the research objectives and questions, provides the rational and significance of the study. Chapter two is the literature review. Chapter three is the conceptual and theoretical framework. Chapter four is methodology. Chapter five covers data presentation. Chapter six deals with data analysis. Chapter seven comprises the conclusion and recommendations.

1.6. Problem statement

After the announcement by the Department of Higher Education, directing institutions of higher learning to develop indigenous language policies. Many have adhered to the call, and the University of KwaZulu-Natal is among the first institutions to adopt a language policy. However, this language policy treats language as a means of communication and not as a carrier of culture. Therefore, this undermines the efforts of decolonising the university. Thus, the research problem investigates the importance of indigenous languages in the decolonisation of higher education in South African using the UKZN language policy as a case study.

Chapter Two: Literature review

2.1. Introduction

This literature review chapter will discuss the literature that addresses the following: the history of higher education in South Africa, decolonisation and higher education and indigenous languages and decolonisation. With a particular focus on UKZN's language policy, this chapter will thereafter discuss language policies in higher education institutions in South Africa. According to Bangert-Drowns (2005:234), a literature reviews serves as both a process and a product. As a process, it involves a systematic detailed inspection of prior evaluation studies, prior research, and other scholarships to answer questions raised by the research question. On the other hand, as a product, "it represents new knowledge synthesised from prior inquiries" (2005:234). Furthermore, put simple, the purpose of a literature review is to help the researcher understand the research topic and establish its importance (Bangert-Drowns 2005:234).

2.2. The history of higher education in South Africa

Education in South Africa under colonialism and apartheid was used as tool to further oppress the black majority. Certain critical policies and commissions were used to maintain the racial divide in higher education through the imposition of the English and Afrikaans as mediums of instructions and lower levels of education.

The first prominent initiative of government into higher education was in 1858 when the Board of Public Examination in Literature and Science was established with the purpose of examining candidates from different colleges, specifically those who wanted service employment (Ajayi, Goma and Johnson 1996:6). However, this board was replaced by the University of the Cape of Good Hope in 1873, which was an examining body that had no teaching facilities. Things turned around after the Federation of the independent Orange Free State and Transvaal with Natal and the Cape in 1910. After the Boer War, "the Union Government reorganised the University of the Cape of Good Hope into the University of South Africa (UNISA) in 1916. It was still an examining body but now with agreed syllabus and taking the degrees of the university" (Ajayi, Goma and Johnson 1996:33). These colleges included; Rhodes University College at Grahamstown; Huguenot College at Wellington; Transvaal University College in Pretoria; Grey University College in Bloemfontein; Natal University College in Pietermaritzburg and Kimberley School of Mines and Technology

which later became the University of Witwatersrand University in Johannesburg (Ajayi, Goma and Johnson 1996:7).

Another important event in the history of higher education in South Africa, was the 1948 apartheid Republic Constitution. This Republic Constitution introduced three houses namely; the House of Assembly, the House of Representative and the House of Delegates (Bunting 2005:56). Critically, was the separation of the own affairs and general affairs (Bunting 2006:56). Own affairs were matters specific to the cultural and value framework of Coloured, Indian or White communities, whereas general affairs were those matters which had an impact across all racial communities. Education was part of the own affairs and therefore it was considered a thing of Whites, Coloureds and Indians (2006:56). These strides reaffirmed the white apartheid government's conception of race and race politics in shaping the higher education policy framework that it laid in the 1980s (Bunting 2006:28). Furthermore, this resulted in serious fragmentation and uncoordinated education, because the country was also divided into five entities or republics (2006:26).

The above divide of the affairs in parliament was a culmination of a certain long-standing foundation which were laid down by the National Party government. Horrel (1968:17) points out that, there was a huge debate among white people especially previous to and during the Second World War on whether it was necessary for African people to be part of a common Westernised society, or must they be segregated? Should the aim of their education be to help them to adjust to the Western environment or should it be to lay the foundation for separate communities? What should be the medium of instruction, even if the aims were to enable Africans to participate in the development of a common society, and to what extent should be the subject matter of syllabus be related to the environment and background of pupils? (Horrel 1968:19).

According to Horrel (1968:19), the above questions led to the appointment and establishment of the Eiselen Commission which was chaired by Dr W.W.M. Eiselen. The mandate of this commission was to investigate Native Education. Its terms of reference were; (a) the formulation of the principles and aims of education for natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude and their needs are ever-changing social conditions are taken into consideration; (b) the extent to which the existing primary, secondary and vocational education system for natives and the training of native teachers should be modified in respect of the content and

form of syllabuses in order to conform to the proposed principles and aims, and to prepare natives more effectively for their future occupations; (c) the organisation and administration of the various branches of native education; (d) the basis on which such education should be financed and (e) such other aspects of native education as may be related to preceding (Horrel 1968:19).

In 1951, the Eiselen Commission released a report and noted as part of its recommendations that Bantu Education must be under the administration of the Native Government and that higher education for Africans must be in line with the views and policies of the national government of administering African peoples (Reddy 2004:13).

In 1960, the apartheid government implemented the Extension of University Education Act, by this the government reconfigured higher education. One of the achievements of this Act was driving away African students' enrolment from white established universities (Reddy 2004:13). In October 1959, the government made it law that no African student must attend any university with an exception of the University of South Africa and the University of Natal Medical School without the Minister's permission (Horrel 1968:115). In 1960 again, the Minister prohibited African students from attending open universities unless permission is granted by the Minister. Black students were to attend their newly established universities (1968:115). In 1961, students totalling 190 applied for admission and only four received admission letters and only two became students were admitted to study at the University Witwatersrand and the University of Cape Town (Reddy 2004:3).

Fundamentally, as these events unfold in higher education, the apartheid government was reliant on the language of instruction to further make sure that it uses it as tools of exclusion of African students. Wodak and Corson (1997:168) argue that prior to the introduction of apartheid in 1948, language in education is better explained as an ongoing competition between the Dutch/Afrikaans speakers and the English speakers.

Up to the 20th century, institutionalised education was characterised by either monolingualism or transitional bilingualism. With the English take-over of the Cape from the Dutch in 1806, the main medium of instruction changed from Dutch to English, as it also did in the British province, Natal (Wodak and Corson 1997:169).

However, in the republics, which were newly found under the Dutch such as the Orange Free State and Transvaal, the medium of instruction continued to be in Dutch.

This setting in education under colonialism and apartheid meant that African languages would be side-lined both as subject and languages of instruction (Mda 1997:366). The official

use of Afrikaans and English in education is a result of the ending of the rivalry competition between the English and the Afrikaans speaking people which happen in 1910 at the formation of the Union of South Africa (Wodak and Corson 1997:170). The Union of South Africa creation or founding saw the passing of the first official bilingual language policy in education, this was done to do away with the rivalry of English and Dutch languages. (Wodak and Corson 1997:170). This made things easier for the 1948 apartheid programme to further the neglect of African languages and to maintain the apartheid policy in order to deny the native African people socio-economic right (Mda 1997:368).

According to Nkomo (1990:2), apartheid educations had the following objective to achieve; (a) to produce a semi-skilled black labour force to administer to the needs of the capitalist economy at the lowest possible cost, and earlier of, especially after the introduction of the Bantu Education Act, the Colored Peoples' Act, and the Indian Peoples' Act, it was intended to blunt competition with white workers; (b) to socialise black students so that they can accept the social relations of apartheid as natural. That is to accept the superiority of whites and their 'inferiority'; (c) to foster a consciousness and identity by a sense of 'superiority' among whites; (d) to promote the acceptance of racial or ethnic separation as the 'natural order of things', or as an arrangement better suited for 'South Africa's' complex problems of national minorities that can only be solved through the separation of the races of ethnic groups; (e) to promote black intellectual underdevelopment by minimising the allocation of educational resources for blacks while maximizing them for whites.

Essentially, education under apartheid and colonialism was to perpetuate racism in a more systematised manner of exclusion, and marginalisation of the African indigenous people. This also necessitated that language become the tool of exclusion while also it acts as a tool of propaganda and oppression. This legacy entrenched itself in post-apartheid South Africa.

2.3. Higher education post 1994

What might be considered the great wake-up call in education prior to the democratic breakthrough was the Soweto students uprising of 1976, which gave a new perspective and became the most important resistance to the education of apartheid. The defeat of apartheid and the democratic breakthrough was met with so many expectations from those who were previously oppressed (Badat and Sayed 2014:22). The anticipation was such that the new education system will dismantle the apartheid education system and introduce an education

system based on the view of the Freedom Charter which vowed that ‘the doors of learning shall be open to all’ (Badat and Sayed 2014:22).

After 1994’s democratic gain, education now had to be regarded as an equal resource for all South Africans in line with the Constitution of the Republic Act 108 1996. This found expression in many government documents and policies including the Department of Education 1996 mission statement that stated, “our vision is for a South African in which all our people have equal access to lifelong education and training opportunities, which will contribute towards improving their quality of life and build a peaceful, prosperous and democratic society” (Reddy, 2004:19).

There are two important strides on education that were among the fundamental changes the Constitution after 1994 brought forward. Firstly, the Constitution declared in Section 29, that “everyone has the right to basic education, including adult basic education without discrimination of any sort” (Act 108, 1996). This meant that there was no longer a need for a permission to be granted by the Minister as was the case in 1960s. Furthermore, all people of all races have this right afforded to them equally in as far as the equality clause in the Bill of Rights is concerned. Secondly, another declaration was made in Section 6 of the Constitution to recognise 11 official languages unlike apartheid which recognised only two (Act 108, 1996). This meant that it was no longer a crime to speak one’s mother-tongue language, as it was under apartheid where people were punished either with detention or corporal punishment when speaking their own indigenous languages in classrooms. However, in higher education, medium of instruction continued in English and Afrikaans.

Mostly importantly, in as far as languages in higher education are concerned, was the amendment of the Higher Education Act which led to the Minister of Higher Education having powers for policy related issues that relate to the upholding of the Constitution such as Section 6. This saw the formulation of the Language Policy for Higher Education being developed in 2002. According to Zikode (2002:v), the Language Policy for Higher Education “was formulated to ensure that languages are not barriers to access and success in higher education and encourage the development of indigenous languages as mediums of instruction and scientific and academic research”.

Amid the progressive statements and provisions in the Constitution, the period between 1994 and 1997 brought about challenges as the Department of Education was confronted by three inter-related tasks which are; dismantling apartheid structures and creating a unified

education system and; creating a more equitable system of financing in a context of huge demands versus limited financial resources and creating a policy framework which gave concrete expression to the values that underpinned the post-apartheid state (Department of Education 2001:4). During this period, the creation of sound legislative policy framework for educational transformation became an obvious priority. This imperative found expression in the Higher Education Act of 1997. The Act made provision for a unified and nationally planned system of higher education and the statutory Council on Higher education (CHE) which provides advice to the Minister and is responsible for quality assurance and promotion (DoE 2001:4). The Higher Education Act and Education White paper 3 on Higher Education of 1999 formed the basis for the transformation of the higher education sector through an institutional planning and budgeting framework (DoE 2001:4).

During the 1998 and 2000, the Department of Education identified this period as the period of transforming the system from developing frameworks to action. Amid these efforts from the Department, Badat and Sayed (2014:12) point out that;

Following the hallmark National Education Policy Act, there was a flurry of policy activity manifest in the production of green and white papers, acts, and regulations all seeking to transform the nation's educational system. Between 1994 to 2013, there were about seven white papers, three green papers, twenty-six bills (of which seventeen were amending bills), thirty-five Acts, eleven regulations, fifty-two government notices and twenty-six calls for comments that encompassed basic education to higher education.

Because of this policy uncertainty, the period of 1994-1999 could be correctly regarded as the period of policy confusion as there were many policies, framework and weak steering (Badat and Sayed 2014:13). This confusion is believed to have been a result of the changing government's plan which the policies of education have to be aligned with. For instance, in 1994 the education policies had to be linked with the Reconstruction and Development Programme (RDP) of government, in 1996 it was the Growth, Employment and Reconstruction (GEAR) and later it was the Accelerated and Shared Growth Initiative for South Africa (ASGISA) and now the National Development Plan (NDP) (Badat and Sayed 2014:13).

To continue, apart from policy confusion, there were many other challenges that clouded higher education shortly after the defeat of apartheid. One of those was the scrutiny of the shape and size of higher education institutions including Technikons and Colleges. Jansen (1990:5) contextualises higher education after 1994 and points out that it all began with the report of the National Commission on Higher Education, *A framework for Transformation*

that was produced by a Commission of 13 Commissioners and their terms of reference was inclusive of the duties to advising the Minister on the shape and size of higher education institutions. The second Minister of Education after the demise of apartheid in 1999 was of the view that the issue of shape and size of higher education systems be looked at if we are to realize the vision of a rational, seamless higher education (Badat and Sayed 2014:14). Badat and Sayed (2014:16) believes this to be one of the major problem that has sparked the failures of the education system of post-apartheid in South Africa and cutting the number of institutions became inconsistent with the vision of aligning the higher education institutions into broader government socio-economic plans.

Responding to the issue of the shape and size of the higher education department, the then Minister of Education, Professor Kader Asmal appointed a 'National Working Group' which released a report in 2002 and among its recommendations they included the reduction of higher education institution (Universities and Technikons) from 36 to 21 and this saw the decline in students per institution (DoE, 2002). These reductions saw a merger of: University of Natal and the University of Durban-Westville; University of the North-West and Potchefstroom University; Technikon Pretoria, Technikon Northern Gauteng and Technikon North-West; the University of Fort Hare and the East London Campus of Rhodes University; the incorporation of the Vista University campuses into specified universities and Technikons in the region where each campuses was located; the University of Port Elizabeth and Port Elizabeth Technikon; the University of the North and the Medical University of South Africa; the University of the Transkei, Border Technikon and the Eastern Capo Technikon; Rand Afrikaans University and Technikon Witwatersrand and the Cape Technikon and Peninsula Technikon. All these mergers were approved by Cabinet in 2003 (DoE, 2002).

After all these challenges and some successes, 2009 signalled an enormous change in the organisation of department dealing with education in education in South Africa. The Department of Higher education and Training was established by former President Jacob Zuma in terms of the Proclamation Act, it was created from parts of two national government departments the former Department of Education and the Department of Labour (DHET2016:1). During this time, the number of educational institutions increased including the private institutions which amounted to over 500, also this symbolised a turning point in terms of coordination of policies of the entire higher education sector (DHET 2016:2). However, for Schoole and Adeyemo (2016:1), after this milestone the government had to focus on funding education to make sure that they do away with the legacies of the past in

terms of access in higher education and this saw the escalation of student protests almost every year.

2.4. Decolonisation and higher education

The subject of decolonisation of higher education is as old as colonisation itself, although seemingly in most states it has slowly gained momentum and enjoyed attention and debate it did not enjoy before, it continues to seek attention and needs to be attended. Ndlovu-Gatsheni (2013:10) points out that;

What Africans must be vigilant against is the trap at ending up normalising and universalising coloniality as a natural state of the world. It must be unmasked, resisted and destroyed because it produced a world order that can only be sustained through a combination of violence, deceit, hypocrisy and lies.

Ndlovu-Gatsheni (2013:10) here echoes the fear of many African intellectuals that even after Africa's independence from European colonial powers, Africa would most likely continue to remain subjugated within a neo-colonial world order. This was an admission that even after formal decolonisation, which is the removal of settlers from occupying the African territory, the struggle to totally free African territory and its people will continue. To this end the scholars from Latin America came up with concepts of 'coloniality and decoloniality'. The concept of coloniality articulates the continuing legacy of colonialism (Ndlovu-Gatsheni 2013:11). Ndlovu-Gatsheni argues that the twentieth century decolonisation was successful at dismantling the physical empire, but not the metaphysical empire. The purpose of decolonisation of higher education in South Africa is to dismantle this metaphysical empire. According to Creary (2012:2) "in the spirit of Fanon, Ngugi wa Thiong'o, Cabral, Lewis Gordon, and other revolutionary thinkers, we follow Oyeronke Oyewumi's dicta that",

The foundation of Africa though cannot rest on Western intellectual traditions that have as one of their enduring features the projection of Africans as Other and our consequent domination....As long as the "ancestor worship" of academic practice is not questioned, scholars in African Studies are bound to produce scholarship that does not focus primarily on Africa-for those "ancestors" not only were non-Africans but were hostile to African interests. The foundational questions of research in many disciplines are generated in the West.

Essentially, it follows then that decolonisation of higher education means the recentring of African ways of thought (epistemologies) and to which African languages are a key to them. Wa Thiong'o (1986) assertion of decolonising the mind is an attempt into delinking Africa from Eurocentric ways of thinking and worldviews of universalism. Wa Thiong'o (1986:16)

furthermore, argues that economic and political control was never enough without the domination and occupation of the mental universe of the colonised.

Decolonisation of higher education in the South African context means among other things what was raised by students during the emergence of Rhodes Must Fall and Fees Must Fall movements. Shay (2016:5) points out that students “called for the end of domination by white male Western, capitalist, heterosexual, European worldviews in higher education and incorporation of South Africa, African and global perspectives, experiences and epistemologies as the central tenets of the curriculum, teaching, learning and research in the country”. Similarly, Heleta (2016:1) argues that for students in South African education, decolonisation includes “fundamental rethinking and reframing of the curriculum and bringing South Africa and Africa in the centre of teaching and learning and research”.

Finally, Appleton (2019:1) cautions that academic institution and academics need to adopt a progressive language beyond hollow academic branding. She further argues that; institutions must diversify their syllabus and curriculum; digress from the canon; decentre knowledge and knowledge production; devalue hierarchies; disinvest from citational power structures; diminish some voices and opinions in meeting while magnifying others (Appleton 2019:1).

2.5. Indigenous language in higher education and decolonisation

Another fundamental question that is often asked when it comes to decolonisation is how it will unfold. Undoubtedly, African indigenous languages will play a pivotal role this process. African languages are a fundamental tool in the process of doing away with what Heleta (2016:1) calls epistemic violence defined by the Indian scholar Gayatri Spivak in 1985 “as the Eurocentric Western domination and subjugation of former colonial subjects through knowledge systems”.

The importance of African indigenous languages in decolonisation can no longer be sidelined. Hill (2016:1) points out that “we have heard from settler government: if you no longer speak your language and no longer practice your culture, then you have no right to demand aboriginal rights from us, because you are assimilated with the ruling power”. Furthermore, English as a foreign language of conquest embodies cultures and other knowledges that does not represent and describe the cultures of indigenous peoples (Hill 2016:1). Therefore, decolonisation evidently without indigenous languages is meaningless.

Since universities are centres of knowledge production, universities are then the correct place in which knowledges about indigenous languages are to be revisited and revitalised. This is why the Language Policy for Higher Education of 2002 is of such importance in South African universities. Hill (2016:1) argues that the 2000 Asmara Declaration is one of the most important African scholars' resolution on African indigenous languages. Among other things, this Declaration emphasised that;

- African languages must take on duty, the responsibility of speaking for the continent;
- the vitality and equality of African languages must be recognised as a basis for the future empowerment of the African peoples;
- the diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument of African unity;
- promoting research on African languages is vital for their development, while the advancement of African research and documentation will be best served by the use of African languages;
- the effective and rapid development of science and technology in Africa depends on the use of African languages and modern technology and must be used for the development of African languages; and
- African languages are essential for the decolonisation of African the mind and for the African Renaissance.

Apart from the Asmara Declaration, Kamwangamulu (2016:56) points out as well that the need and importance of African indigenous languages is also expressed by the African Union's predecessor, that is, the Organisation for African Unity, in its 'Language Plan of Action for Africa' which had the following aims among others;

- To liberate the African peoples from undue reliance on utilisation of nonindigenous languages as dominant, official languages of the state in favour of the gradual takeover of appropriate and carefully selected indigenous languages in their domain; and
- to ensure that African languages, by appropriate legal provision and practical promotions, assume their role as the means of official communication in public affairs of each member state in the replacement of European languages which have hitherto played role.

Another important event on indigenous languages is cited by Wa Mbera (2015:52), in the collection of papers on the outcomes of 1951 United Nations Educational, Scientific and Cultural Organisation's (UNESCO) group of experts meeting held on indigenous languages which resolved among other things the following;

- Nothing in the structure of any language disqualifies it from becoming a vehicle of modern civilization; and
- The mother tongue of a person is a natural means of self-expression and one that their first needs to develop power of self-expression.

These declarations and meeting again prove beyond a reasonable doubt how important African indigenous language are in the education of African people and their development. This development will later see the development of different communities in Africa and ultimately the entire continent, this is because as wa Thiong'o (1986:16) would argue, that language is not just a means of communication but also a carrier of culture, in other words language is a language of real life which allows for the production of wealth.

Some people by now could be speaking of language death when referring to indigenous languages, though there have been many efforts by governments, international organisations and other concerned stakeholders. The use of indigenous languages continues to be challenged. According to Mda (no year:2), the neglect of African languages in South Africa has reached a final phase of conquest characterised by their rejection by Africans, this is after a decade of neglect, suppression and divide-and-rule policies. This happens amid the interventions mainly through legislation (Mda no year:2).

There is a looming crisis in the African continent at large in as far as the maintenance, preservation and associated identity of indigenous languages. The continued privileging of English language is at the expense of indigenous African languages (Gerald 1981:172). There is proof that African indigenous languages before colonialism were successful modes in which communication was done for meeting the variety of societal needs. As the sole mediums of socialisation, traditional societies through indigenous languages were able to accumulate knowledge, which included knowledge of astronomy, medicine, philosophy and history and that knowledge was passed onto the next generations (1981:172). However, the cultural contact the Western Europe, which affected what had been in existence for centuries before the white man, disturbed this way of life (Gerald 1981:173).

2.6. Language as a form of power

Mda's (no year:2) articulation of African languages suppression as a political phenomenon in his writings of the politics of dominance is true especially in South Africa. Though understandable, the arrival of the first Dutch (later acquired the Boers identity) in 1652 was considered agricultural, it became rather not enough and had to be extended with the imposition of foreign languages to suppress the indigenous languages of Africa. Phillipson (1997:239) uses the concept of linguistic imperialism to describe the situation which is faced by indigenous languages faces in Africa. According to Phillipson (1997:239) linguistic imperialism is described,

As a subtype of linguicism, a term used to draw parallels between hierarchisation on the basis of race or ethnicity (racism, ethnicism) gender (sexism) and languages (linguicism) and whose studies focus on how language contributes to unequal access to societal power and how linguistic hierarchies operates and are legitimate.

The trend to dominate and suppress other languages is not new. Ostler (2000:3) states that "pressure to abandon a language in favour of a more dominant one has been direct and forceful". Furthermore, during the 19th century the English government, the United States and Australia where the native children (Aborigines, native Americans, and Celtic language speakers respectively) received punishment for speaking their languages in the schools that were set up to integrate them into the major culture and language (2000:3). This is true also globally especially in the Global South countries where even after the removal of political domination, multilingualism is still suppressed and monolingualism given priority in the name of economic viability and business.

Moreover, Bamgbose (2011:4) offers another evidence of colonialism's role in the suppression and attempt to kill indigenous languages,

Proof of this is to be found in the statistics of official languages in Africa. Of 53 countries, indigenous African languages are recognised in only 10 countries, Arabic in 9 and all remaining 46 countries have imported languages as official languages as follows: French in 21 countries, English in 19, Portuguese in 5 and Spanish in 1.

The continued use of imported languages in higher education, in many countries especially in Africa, is another worrying proof of the role of colonialism in Africa (Bamgbose 2011:40).

The Human Science Research Council (HSRC) conducted research on South Africa's multilingual landscape for the period of 1999 to 2009 (2012:3). According to this HSRC

report, English enjoyed higher enrolment as an undergraduate language major during this period. However, the enrolment for all indigenous languages dropped from above five thousands to slightly above one thousand. The reason for this declines can be traced back to elementary school levels where parents prefers enrolling their children in private schools where English is a language of instruction. Thus, the new university entrants will be people who understands the colonial languages more than their mother-tongue languages (HSRC 2012:3).

Because of these facts and reasons, the dominance of one language over others signals the equally how power dynamics work in society. Those whose languages are oppressed are without power and those imposing their languages have power to control everything about the powerless. Therefore, to deny people their right to speak their languages is a denial for their cultures to be expressed and practiced.

2.7. The University of KwaZulu-Natal language policy

The UKZN language policy is informed by several language policies in higher education, these include the Language in Education Policy of 1997 and the Language Policy for Higher Education of 2002. The UKZN language policy is also a product of the Higher Education Act which set out the framework for policy development. Furthermore, the Higher Education Act states that, “subject to the policy determined by the Minister of National Education, each higher education institution must determine the language policy of each institution and publish such a policy” (UKZN 2006:1). There are many other statutory frameworks that give the need for universities to have language policies, such as, The Constitution of the Republic of South Africa, Act 108 of 1996; Language Policy Framework for South African Higher Education, 2001 and the National Plan for Higher Education among many others.

According to Zikode (2017:81), the Language Policy for Higher Education of 2002 in Section 7 there is a requirement for institutions of higher learning to have their own institutional language policies which must be approved by the Department of Higher Education and Training.

The policy acknowledges that there is a need to develop and promote proficiency in the official languages particularly English and isiZulu and note that proficiency in isiZulu will contribute to nation building and will assist the students in effective communication with the majority of population in KwaZulu-Natal (UKZN 2006:1). Furthermore, the policy makes it clear that among other things that, (a) there is a need to preserve and promote respect for and proficiency in languages which are mentioned in the Constitution of the Republic of South Africa and other languages including heritage languages, that facilitate potentially valuable cultural, scientific and economic ties, (b) the need to achieve for isiZulu the institutional and academic status of English and (c) the provisions of facilities to enable the use of isiZulu as a language of learning, institution and administration (UKZN 2006:1).

Past studies that deals with UKZN language policy have been focusing on the implementation of the language policy. Little or none has been done to test the policy's strength as a decolonial tool in higher education as is intended by this research.

The first stage of UKZN language policy implementation covered the period of 2008 to 2018. According to the University Language Planning and Development Report 2014/2015 to Senate, one of its achievements was in 2014 when the university rolled out a compulsory credit bearing for first-year undergraduate students. As a result of this policy implementation, 1, 089 students completed successfully the compulsory module making UKZN the first university to compulsory implement bilingualism requirement in the country (ULPDO 2015:3).

According to the Language Plan (2006:1) UKZN would continue with English as the medium of instruction, teaching in isiZulu will be at the discretion of each Faculty in consultation with the University Language Board. Essentially, from the reports to the Language Plan, it appears that UKZN only emphasised developing isiZulu as a language of communication. This is evident also in the policy plan where academic staff and support staff are encouraged to be fluent in isiZulu communication skills. Also, the compulsory isiZulu credit bearing course for those students whom isiZulu is not their mother tongue is proof enough that emphasis are on isiZulu as a language of communication.

Rudwick (2015:1) argues that there are few important problems with the UKZN language policy, especially how it is implemented. One of the problems has to do with the rolling out of the compulsory credit bearing isiZulu module. In this case, UKZN assumes that studying an isiZulu course for five months was enough to equip students with efficient communication skills in isiZulu. Furthermore, the other problem that essentially gave rise to many of these problems is the top-down approach in the development and implementation of the language policy which makes it suspicious and seen as a policy shaped by ideological and political interest other than sound educational interest (Rudwick 2015:1).

Additionally, Ndimande-Hlongwa (2010:349) points out that the UKZN language policy has been controversial. In addition to complains in the media, few academics have reported their discomfort with the policy and thought it would be better suited at the University of Zululand. These academics questioned why UKZN would choose isiZulu alone out of so many languages (Ndimande-Hlongwa 2010:349). There are also questions about the feasibility of this policy since it requires that academic staff should be fluent in isiZulu. The issue is whether academics, who are already overworked, will find time to attend the necessary isiZulu module (2010:349). However, it appears that some controversies were created by misconceptions and resistance from those who wanted to maintain the hegemonic power of

English (Ndimande-Hlongwa 2010:349). Kamwendo, Hlongwa and Mkhize (2014:78) concurs and adds “the use of isiZulu as a medium of instruction at the UKZN is, or can be (mis) interpreted in some quarters as a matter of bringing back the infamous Bantu Education”.

Other than these challenges, UKZN has made enormous progress in terms of being bilingual in their communication platforms, such as websites and prospectus. Given that dominance of English, UKZN needs to provide more resources for isiZulu in order to achieve its aim (Kamwendo, Hlongwa, and Mkhize 2014:79).

2.8. Experience from other Universities on the use of indigenous languages.

It is not only the UKZN language policy that has been under serious scrutiny and faced resistance from different sectors of society, many other institutions that have introduced language policies have faced similar scrutiny and resistance. According Zikode (2017: 77), the Department of Education released a report in 2003, in which in Section 48.6 it recommended an approach to be used by institution when they want to choose a language to develop. **Table 1**, below shows the approach,

Language	Higher Education Institution
isiNdebele	University of Pretoria and University of South Africa
isiZulu	University of Johannesburg, University of KwaZulu-Natal, North-West University, University of South Africa, University of Witwatersrand and University of Zululand
isiXhosa	University of Cape Town, University of Fort Hare, Nelson Mandela University, Rhodes University, Stellenbosch University, University of South Africa and University of Western Cape

SeSotho sa the North	University of Johannesburg, University of Free State, Stellenbosch University,
SeSotho	University of Cape Town, University of Free State, University of Stellenbosch, University of South Africa and University of Witwatersrand
Setswana	North-West University, University of Pretoria and University of South Africa
SiSwati	University of South Africa and University of Zululand
TshiVenda	University of South Africa and University of Venda

Source: Department of Education (2003:22)

Many institutions in developing their language policies have followed this approach and cited it as complying to government policy whenever the language policies are challenge internally or in courts of law (Zikode 2017:77).

According to Lombard (2017:28) the negative attitudes emanates from the fact that “languages are factually not socially neutral or objective instruments for conveying meaning, but are related to the identities of social or ethnic groups. This has consequences for the social evaluation of languages and the attitudes toward languages”. A survey conducted by Mbatha et al (2018:2) concurs and notes that the isiZulu language is seen by some as a language that represents backwardness and has no value in the development of humans.

The University of Stellenbosch faced challenges with its 2016 language policy. Gelyke Kanse unsuccessfully challenged the policy in court. However, the Constitutional Court ruled in the University’s favour. Beukes (2010:5) argues that almost all former Afrikaans universities that came up with multilingual policies accommodating the development of indigenous languages or especially replacing Afrikaans as a medium of instruction have been met with resistance

either internally or even being taken to court. The University of Johannesburg faced challenges from some staff members who felt that its language policy was unfair (Beukes 2010:5).

At the University of South Africa, AfriForum took the university to court after UNISA introduced a new language policy (Nienaber 2017:1). AfriForum claimed they were not against the indigenous languages but they were against the removal of Afrikaans as a medium of instruction (Nienaber 2017:1). Similarly, the University of Pretoria (UP) language policy was taken to court by AfriForum and Solidarity, the two groups sought to challenge the language policy based on its provision to faze out Afrikaans as a medium of instruction (TMG Digital 2016:1). However, the court dismissed their application and affirmed the language policy of the UP (TMG Digital 2016:1).

2.9. Experience from other countries

The problems of indigenous languages policies and it implementation are not exclusive problems of South Africa but also of other countries particularly those in Africa. In Nigeria, Alagbaju and Akinsowon (2014:125) claims that there are many challenges that are identified to be at the centre of indigenous languages, these are;

- Resource related factors: lack of qualified and trained teachers in the indigenous languages;
- attitudinal factors: general student-apathy to studying Nigerian languages in the higher institutions of learning in Nigeria; and
- low incentive to learn and specialise in Nigerian languages, this is because English is made compulsory in Nigerian secondary schools and also as a major prerequisite for admission into higher institutions of learning while any of the Nigerian languages are not.

Malawi has suffered the same challenges when it comes to indigenous languages and the domination of English in education as a medium of instruction. As a former colony, Malawi saw her country's indigenous languages being overtaken by English, this led to serious challenges for indigenous languages (Kretzer and Kumwenda 2016:25). Part of these challenges were caused by the fact that "English opened up opportunities for some jobs in the lower ranks of the Nyasaland civil service, it began do dawn on the 'natives' that knowledge of spoken and written English was more useful and economically rewarding than enhanced knowledge of the local languages" (Kretzer and Kumwenda 2016:25). At independence, President Kamuzu Banda, was caught between two issues of introducing Chiwewa while preserving English because his presidency was driven with the philosophy of national unity (2016:26). Kretzer and Kumwenda (2016:26) further notes that the Malawi Congress Party in 1978 Annual Convention made serious announcements which were the driving vehicle to President's Banda policy on language. The Congress noted;

- That Malawi was to adopt Chinyanja as a national language;
- that the name of Chinyanja was henceforth to be known as Chichewa; and
- that the other vernacular languages would continue to be used in people's everyday private lives in their respective areas.

Having discussed the issues in Malawi and Nigeria pertaining to indigenous languages, it therefore follows that countries that were colonies in Africa faces similar challenges with the languages of native people. In Botswana, the debate has surfaced also, after its independence in 1966, Botswana adopted English as a language of instruction in schools and later teachers were allowed to code-switch with Setswana (Ketsitlile and Ukwuona 2015:736). This has resulted in the marginalisation of other indigenous languages of minorities such as the San, serious threats are in the pipeline such as the loss of culture (2015:738). Surprisingly, unlike

in other African countries language diversity in Botswana is seen as a threat to democratic gains (Ketsitlile and Ukwuona 2015:738).

2.10. Conclusion

This chapter discussed the history of higher education in South Africa under colonialism and apartheid, a discussion of higher education under the democratic dispensation was also offered in this chapter. Decolonisation and higher education in South Africa was also discussed followed by a discussion of indigenous languages in higher education. A discussion of language as a form of power was offered in this chapter. Furthermore, a thorough discussion of the UKZN language policy was offered in this chapter followed by an experience of language policies from other universities and countries in Africa. The literature in this chapter revealed that in all former colonies, the issue of indigenous languages is seen as threat to national unity. Also, almost all African countries have in their languages a foreign language promoted while some indigenous languages take a back seat. Many misconceptions towards university language policies are also a contributing factor to the slow pace in which the issue of indigenous languages is pushed. The issue of a top-down approach, treating language as just a mere mode of communication, lack of university wide participation and the content of the isiZulu course at UKZN are some of the contributing factors for the problem of linguistic decolonisation at the institution. Moreover, it appeared that most attempts on indigenous languages are geared towards developing these languages as mediums of communications rather than intellectualisation which will lead to humanisation of their speaks. Many language policies do not recognise these indigenous languages as carriers of culture. The following chapter deals with the theoretical and conceptual framework of the dissertation.

Chapter Three: Theoretical and Conceptual Framework

3.1. Introduction

This chapter deals with the theoretical and conceptual framework of the whole study. According to Adom, Hussein and Agyem (2018:438) “theoretical and conceptual frameworks guide the paths of a research and offer the foundation for establishing its credibility”. Theoretical framework helps the researcher build their own house or research inquiry as it plays a role of a borrowed blueprint (2018:439). On the other hand, “conceptual frameworks are generative frameworks that reflect the thinking of the entire research process” (2018:438). Conceptual frameworks play a role of helping the researcher identify and construct their own worldview of the phenomenon being studied (Adom, Hussein and Agyem (2018:438). This chapter’s theoretical and conceptual framework is borrowed from the works of Frantz Fanon and Ngugi wa Thiong’o. In addition, this chapter will articulate the following concepts; culture, language, identity, violence and decolonisation. The first section discusses language while the second section discusses culture. The third and fourth sections respectively discuss identity and decolonisation while the fifth discusses violence. The last section discusses decolonisation as a violent phenomenon, this will be followed by a conclusion.

3.2. What is language?

There are many definitions that have been put forward to try and understand and explain what language is, few are discussed here. The Oxford English Dictionary defines languages as “the method of human communication either spoken or written, consisting of the use of words in a structured and conventional way”. Similarly, Hyun ko (2016:2) argues that “language is a method of expressing ideas or emotions that are used and comprehended by a group of people, and sometimes refers to the grammar, syntax, or order used for its components. Human language includes symbols, gestures, and vocalisation”. Both these definitions conform to McWhorter’s understanding of language as more than just words but how these words are put together (2004:2).

Fundamentally, for our purpose, wa Thiong’o (1986:13) argues that every language has a dual character, in that is both a means of communication and carrier of culture. Wa Thiong’o may have borrowed this understanding from Fanon (1978:8) who purports that “to speak means to be in a position to use certain syntax, to grasp the morphology of this and that language, but it means above all to assume a culture, to support the weight of civilization”.

This is true as will be shown below, that the formation of social capital in societies build certain norms and standards, moralities of what is good or bad and these are passed through communication which is through language use, in other words, words are not just passing messages but a culture of a people. To this end, Finegan and Besnier (1989:2) concurs with wa Thiong'o by adding that to begin to understand what language is, is to understand that language has two directions and its fundamental task is to link voice to meaning, to provide words for expression of thought and feeling, therefore language is like a coin whose two sides are responsible for expression and content. Content in this regard would represent culture.

To help us understand the notion of language as a means of communication, wa Thiong'o uses Karl Marx's notion of language of real life. In this role, language allows people to form relations with one another in order to produce material wealth. For Marx "production is co-operation, is communication, is language, is expression of a relation between human beings and it is specifically human" (1986:13). From this it can be deduced that human communities cannot exist without language which allow individuals to relate to each other.

The second character of language is that it is a carrier of culture. Wa Thiong'o (1986:15) argues that "language is not just a string of words, but it is a tool that has suggestive power well beyond immediate and lexical meaning, it has a suggestive magical power". Language as means of communication along the way produces culture. Thus, language as culture is the collective memory bank of a people's experience in history (wa Thiong'o 1986:15).

Language makes it possible for cultural growth, genesis, banking, articulation and indeed its transmission from one generation to the next (1986:15). To support the part of culture in language, Hyun Ko (2016:2) points out that "language is a method of expressing ideas or emotions that are used and comprehended by a group of people". Likewise, McWhorter (2004:2) argues by adding that language has been used to differentiate between tribes, ethnicities and ultimately different cultures, by this the author accept that language is also a carrier of culture. To teach a language is to teach a culture because language and culture are interdependent (Guessabi 2017:1).

3.3. What is culture?

One of the earliest academic definitions of culture was provided by Edward Taylor (1871), who saw culture as the "complex whole which includes knowledge, belief, art, morals, law, custom, or any other capabilities and habits acquired by man as a member of society". Idang (2015:98) notes that culture is a distinct way of life that is accumulated over time by a group

of people who share a common language, however since there are different components of culture, therefore, people can share a culture but not always share a common language. Over time these people of a particular group according to Idang (2015:98) set morals and beliefs in their society. It follows therefore that, membership is important in the accumulation of culture and that membership will then allow for constant communication which will make possible the production of a distinctive culture that defines that society with its individual members. Similarly, for Gill (2013:1), “culture can be described as a system of knowledge, beliefs, procedures, attitudes, and artifacts that is shared within a group”.

In his explanation of culture, wa Thiong’o (1986:14) asserts that culture emerges when human beings “doing similar kind of things and actions over and over again under similar circumstances, similar even in their mutability, certain patterns, moves, rhythms, habits, attitudes, experiences and knowledges emerge”. Clearly, those experiences are passed from generation to generations and become inherited for further actions on nature and on themselves (wa Thiong’o 1986:14). Moreover, “there is a gradual accumulation of values which in time become almost self-evident truths governing their conception of what is right and wrong, good and bad, beautiful and ugly, courageous and cowardly, generous and mean in their internal and external relations. Over time, this becomes a way of life distinguishable from other ways of life. They develop a distinctive culture and history” (1986:14).

Essentially, culture can be said to be a product of human interactions, such that communication with people from other societies or ethnic societies is troubled with the danger of miscomprehension if the larger framework of culture is ignored (Guessabi 2017:1).

3.4. What is identity?

Identity like language and culture, cannot be separated from human beings. Like both these concepts, identity is said to have no clear-cut definition. Lawler (2014:15) argues that “what identity means depends on how it is thought about”. According to Leary and Tangney (2012:69), identity refers to traits and characteristics, social relations, roles, and social group membership that define who one is. Biko (2019:3) argues that “who we say we are, what friendship we form, what groups we associate ourselves with are all expression of identity”. Whereas Burke and Stets (2009:5) view identity as a set of meanings that define who one is when one is an occupant of a role in society, a member of a particular group, or claim particular characteristics that identify him or her as a unique person.

Since individuals play multiple roles in society, it follows that individuals have multiple identities. For example, one may be a student, a brother and so on. This is because as argued by Alope (2005:2) identity is both consciously constructed and given, in other words as context changes a person assumes another identity based on their role in that particular context. Su Kim (2003:2) and Alope (2005:2) both agree that, put in a different society people will then assume different identities. It is thus likely that when individuals speak more than one language they also have multiple identities.

To continue, Alope (2005:1) points out that factors such as origin, gender, age, anatomical, peculiarities, belief, spirituality, and psychological traits are responsible for shaping one's identity. Noting wa Thiong's (1986:16) argument that "language is inseparable from people as community of being", it follows that language allows people to communicate, form relations and ultimately develop a culture which is important in helping the formation of people's identities. Ataye and Ece (2009:25) agrees to this end that "identity is constructed in social, cultural, religious, and political contexts. It not only composes the individual conception of the self, but also the individual's interpretation of the social definition of the self, both within one's group and larger society".

The construction of identity in social, cultural, religious and political contexts as argued by Ataye and Ece (2009:25) supports wa Thiong's notion of the language of real life. This is because all these contexts referred above rely on language to exist. This is also in line with the assumption of multiple identities that are given effect to by the different factors and contexts as referred to by Ataye and Ece (2009:25). Therefore, it is befitting to say individuals do not have one identity but have multiple identities.

3.5. Decolonisation as a violent phenomenon

The idea of decolonisation as a violent phenomenon was coined by Fanon in the 'Wretched of the Earth'. Fanon begins by stating that the "national liberation, national renaissance, the restoration of nationhood to the people, commonwealth, whatever may be the headings used or the new formulas introduced, decolonisation is always a violent phenomenon" (1963:36). This assertion is premised on the truth that colonialism was a brutal relationship between settlers and natives and this relationship was sustained through violence directed at the native. It is therefore impossible, almost a dream for there to be a distinction between decolonisation and violence (Fanon 1963:36).

Fanon, sought to explain why decolonisation is a violent phenomenon by pointing out how life is in the colonies, and how colonialism was maintained and sustained. That the colonies were ruled by violence, the policeman and soldiers by their presence and their regular and direct action maintain contact with the native and advise him by means of a gun and other forms of violent actions (1963:29). In other words, since the arrival of the colonialist, the native has been taught violence by them by way in which he rules and have come to realise that everything about the coloniser is violence and that is the language they understand.

Furthermore, this violence can be seen also in the imposition of a language of the coloniser to the indigenous people, through which he is forced to abandon his language and take that of the coloniser. The language of real life is now disrupted and therefore, there is no longer production that takes place and ultimately not wealth created, cultures are disrupted and new identities that are foreign which creates alienation to self emerges. To restore their sense of self the natives resort to violence because he sees there is nothing more than violence that the coloniser understands (Fanon 1986:29). Sium, Desai and Riskes (2012:5) similarly, argues that the “decolonization project seeks to reimagine and rearticulate power, change and knowledge through a multiplicity of epistemologies, ontologies and axiologies”. For this reason, they argue that it is impossible that decolonisation will happen without contestation, as Fanon puts it that it is the meeting of two antagonistic forces.

Moreover, the violence in decolonisation can be explained further by adding the famous quote from Fanon, that “decolonisation is quite simple the replacement of a certain species of man by another species of man” (1963:27). It follows therefore that this replacement is a revolutionary act in which the native seeks to replace the violent settler and, in this process, because the settler will see this as violation of their rules they retaliate and violence breaks out in the process. For instance, using the language example, the process by which indigenous people will want to replace the language of the coloniser by that of their own ‘the language of real life’ will be seen as violating the rights of the settlers who will respond with all sorts of reactions to protect their hegemonic power of language use.

3.6.1. What is decolonisation?

Put simply decolonisation refers to the process of undoing colonialism. For our purpose, we will use two notions of Frantz Fanon’s definition of decolonisation. Firstly, “decolonisation is quite simply the replacement of a certain species of men by another ‘species’ of men”

(1986:27). Furthermore, that “decolonisation means that “the last shall be first and the first shall be last”. Secondly, Fanon notes that,

decolonisation never takes place unnoticed, for it influences individuals and modifies them fundamentally. It transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history’s floodlights upon them. It brings about a natural rhythm into existence, introduces the new men, and with it a new language and a new humanity. Decolonisation is the veritable creation of a new men (1961:36).

The assertion “the last shall be first and the first shall be last” means a complete replacement of the colonisers. Ndlovu-Gatsheni (2018:98) would call this the physical empire that being the political administration. However, Fanon (1963) also raised worries about this kind of a decolonisation which will mean the replacement of the colonial bourgeoisie with another native bourgeoisie which will assume the very same status as the colonisers without the complete overthrow of the colonisers. In as far as linguistic decolonisation is concerned, this will might mean a sell-out position by the national bourgeoisie that replaces the colonial governments. In this light, decolonisation can therefore be seen as an elitist exercise. However, wa Thiong’o (1986) comes into rescue here by stating the importance of decolonising the mind using indigenous languages, this is what Ndlovu-Gatsheni (2018:98) calls the decolonisation of the twenty first century, which is focused against the metaphysical empire (the mind). Therefore, to make the last first means and to mobilise for full participation of the people which will mean from lower levels of education pupils must be taught in their mother tongue languages so as not to make decolonisation an elitist process without the masses.

The second form of decolonisation as argued by Fanon notes that decolonisation “transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history’s floodlights upon them. It brings a natural rhythm into existence, introduced by new men, and with it a new language and a new humanity. Decolonisation is the revitable creation of new men” (1961:36). Mbembe (2015:12) concurs with Fanon here by stating that “decolonisation is not about design, tinkering with the margins. It is about reshaping, turning human beings once again into craftsmen and craftswomen who, in reshaping matters and forms, needed not to look at the pre-existing models and needed not to use them as paradigms”. It follows then that, a new human being is reshaped through the use of their language, that gives them a form of culture and an identity that will make them distinct from other species of men, essentially this will mean the starting of production through the

language of real life. Mampane, Omidire and Aluko (2018:2) concurs and note that “language is vital to knowledge production to ensure epistemic and cultural identity, and to present traditional worldviews.

The two forms of decolonisation better explain the process of decolonisation, both as processes are important for all the aspects they address. The first shall be last notion representing political and economic decolonisation and the second aspect brings about a new craftsmen and craftswomen through the decolonisation of the mind, meaning the revitalisation and reclaiming of indigenous languages and their use.

3.6.2. What is violence?

Violence is a contested concept. According to Finlay (2017:4), violence refers to,

the intentional infliction of (severe) harm by human agents on others, usually effecting itself in bodily injury or physical damage in paradigm cases but (on some accounts) also encompassing psychological harm. Acts of violence are typically also descriptively violent in that they are sudden, forceful, and sensational. Harms are inflicted by directing such actions towards either a victim’s body or something they value (such as their property).

Two suggestions come out from this definition; firstly, that violence can take two forms namely; violence as harm and violence as force. Secondly, that violence can be directed to a human body or their property. Bufacchi (2005:196) holds a similar view and note that, an act of violence arises when the integrity or unit of a human being or property is being intentionally or unintentionally violated, because of an action or omission.

Fanon (1963:xxxix) points out that, “violence is a desperate act of survival on the part of the ‘object man’ a struggle to keep alive”. He adds, the colonised discovers a lot of similarity between him and the coloniser, he discovers his skin is not of less value than that of the coloniser (1963:45). The colonised no longer fears the coloniser ‘his glance no longer shrivels him up’, he further discovers that his life is worth as much as that of the coloniser (1963:45). Therefore, after this discovery by the native, violence becomes the desperate act of survival one which he uses to free himself from the violence of the coloniser. in other words, violence in this instance means all those actions the natives used to free themselves from the absolute control of the coloniser.

It is important to make a distinction between violence as force and violence as violation. To refer to violence as an intentional act of excessive or destructive force is to subscribe to minimalist conception of violence and to view violence as a violation of right is to subscribe

to the comprehensive conception of violence (Bufacchi 2005:193). Violence as force refers to the use of what Fanon (1963:36) terms as “the meeting of two forces opposed to each other”. In Fanon’s, ‘The wretched of the Earth’, it is the encounter of the natives and the settlers.

Violence as a violation as it is seen to violate the hegemonic rights of the settlers. There is also a concept of violence as violation in Fanon’s “On Violence”. Fanon argues that the native has been made to feel inferior and have accepted that the colonial rule is the imposer of violence in the mind and home of the colonised (1963:38). Violence as a violation puts the native in a state of discomfort, he is alienated from his self and therefore the need for violence arises on the bases that the native must be freed, and his humanity must be restored. It is in this sense that for Lewis Gordon cited in Roberts (2004:144), violence is more than just the use of physical objects such as knives, bullets and stones, it is a process of reclaiming that which has been taken involuntary and which cannot be given willingly. Furthermore, note that “if the postcolonial, post racist world is to emerge, colonisers face the problem of emerging through the resistance and eventual sub-mission of colonisers and racist. The tragedy of the colonial and racist situation, then, is the price that must be paid for the emergence of such a society. If the master’s dirty values are to be accepted as a source of liberation, then no slave can be freed without getting his hands dirty. But why must the colonised be ‘dirty’”. Here Lewis Gordon acknowledges that violence is broader than the physical objects and furthermore points to its inevitability of violence because of the colonised would want to be born again and bring about a new society.

Thus, the imposition of English language on indigenous Kenyans, in the case of Ngugi wa Thiong’o, was the violation of the right of indigenous people to speak their own language. In the context of educational system in colonial Kenya, Ngugi wa Thiong’o advised that English was imposed on students and anyone found speaking a local language such as Kikuyu/Gikuyu was punished. So, violence as force was used to punish those who spoke indigenous languages and violence as a violation was used to impose the speaking of the English language thus violating the right of the Kenyan students to speak their mother-tongue language.

3.6.3. Language, decolonisation and violence.

Wa Thiong’o (1986:16) argues that colonialism and imperialism could not have succeeded in Africa without cultural and linguistic colonialism. In Africa, indigenous languages were devalued and marginalised while European languages were valorised. Thus, languages played

significant role and were significant tools for colonialism. Therefore, colonialism could not have existed in its totality without the imposition of foreign languages that stripped the indigenous peoples of their cultures. Thaoar-Bjorkert, Samelius and Sanghera (2016:2) concurs by adding that “language itself is a form of domination. Language can constitute violence and be co-constituted by it. Language includes and excludes, it frames discourses through which social reality is constructed, and consequently has implications for power”. The imposition of colonial languages excluded larger segments of the colonised. Thus, this imposition moved from being simply violent to taking the form of symbolic violence and was internalised by the colonised.

As Fanon puts it, that violence becomes not only physical but becomes also a psychological thing internalised by the colonised in other words it becomes symbolic (1963:36). Thaoar-Bjorkert, Samelius and Sanghera (2016:1) argue that symbolic violence is invulnerable, insidious and invisible, it also legitimises and sustains other forms of violence as well. It is safe to say that, since the challenging of the physical empire, the metaphysical empire has been pervasive because of the internalised violence that has necessitated the colonised and the coloniser to accept the linguistic imperialism as a norm. In many spaces the hegemonic power of English has found defence even from the native people who claim it is a language of economics and without it, one may find it difficult to navigate the world.

Since it has been established that the relationship between the native and the settler is marked by violence, it is clear that any attempt by the native to rehumanize herself will be perceived as violence. Linguistic decolonisation will be seen as bringing about violence as it will disturb the status quo. In a dialogue with Aksan (2018:1) Lewis Gordon, tries to show that every encounter between the native and the settler will bring about violence, in that each group is separated from each other and that this separation masks the entrenched connection of force. “Then breaking that link bring about into appearance that which should be supposedly not appear. That is logically violent, since it violates the sphere of legitimate appearance” (2018:1).

The logical appearance in this case would be the continued enjoyment of hegemony by European languages particularly the English language. Adebisi (2016:347) argues that the colonial enterprise was legitimised as a global power through language, knowledge and other forms and therefore, the deconstruction of such an enterprise will inevitable create an unpleasant reaction from its owners.

The connection between language, decolonisation and violence, essentially interrogates whether linguistic decolonisation results in violence. As it has been shown here that violence does not necessarily mean physical violence but there are other forms in which violence can be seen as violation. Adebisi (2016:349) points out that about 20 per cent Africans have been reported to have registered English as their first language and they speak indigenous languages as their second languages. To these Africans, the return to indigenous languages is seen as violating their right to speak a language of their choice. However, it is seen as violation by others as well, the students at the University of KwaZulu-Natal first year class who are compulsorily required to take up isiZulu course see this action as a violation of their linguistic right.

Linguistic decolonisation essentially is seen as violation because it disrupts the norm under colonialism, the norm this norm has been more pervasive in the metaphysical empire hence Ngugi wa Thiong'o argue for the decolonisation of the mind which is the return to the centre.

3.7. Conclusion

This chapter discussed the concept of language, culture, identity and violence using the theoretical lenses of Ngugi waThiong'o and Frantz Fanon. Furthermore, the chapter discussed and explored what is decolonisation and what it means to say that decolonisation is a violent phenomenon. Moreover, the connection between language, decolonisation and violence was discussed in this chapter. The following chapter deals with the methodology of the study.

Chapter Four: Research methodology and methods

4.1. Introduction

This chapter discusses the rationale for choosing qualitative research methodology. The chapter further discusses: sampling, data collection, data analysis, validity, ethical consideration and limitations of the study.

4.2. Reason for qualitative methodology

This study adopted the qualitative research methodology. According to du Plooy-Colliers, (2014:175) qualitative researchers are interested in the in-depth human experience of a phenomenon, they obtain a richness and depth of data, collected from complex and multi-faceted phenomena in a specific social context. Patton and Cochran (2002:2) points out that “qualitative research is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis”. Payne and Payne (2004) express the somewhat same view, mentioning that qualitative research is concerned with interpreting meaning that people bring to their own actions. For many reasons, qualitative research has been referred to as the “the whole-world experience” this is because according to du Plooy-colliers (2014:174) qualitative researchers “are interested in the depth of human experience, including all the personal and subjective peculiarities that are characteristic of individual experiences and meanings associated with a particular phenomenon”. It is for this reason that Yin (2011: 8), argues, “qualitative research involves studying the meaning of human being’s lives in real world conditions”.

In contrast to quantitative research, in qualitative research people are not confined in answering or expressing their views. Rather qualitative research interprets reality from the respondent’s frame of reference and this is what makes qualitative research different from

other methods of research. The fact that qualitative research helps interpret reality from the respondents' point of reference is reason enough for it to be suitable for this research. This is because in this study of examining the importance of indigenous languages in the decolonisation of higher education it is students and staff that can have an understanding or a reflection of reality since they are the role players in higher education. Everything that arises from qualitative research can represent the meaning given to real-life events by people who live them not biases, values, ideologies, perceptions, or meanings held by the researcher.

4.3. Case study research

Based on Cohen, Manion and Morrison (2011:287), "case studies are important sources of research data, either on their own or to supplement other kinds of data". A case study offers a "unique example of real people in real situations, enabling readers to understand ideas more clearly than simple by presenting them with abstract theories or principles" (Cohen, Manion and Morrison, 2011:287). Yin (2003:23) argues that case study research helps answer the question 'why' and 'how'. Also, case study research is a perfect method to use if a researcher is unable to manipulate the behaviour of the respondents in the research (Yin 2003:24). If a researcher wants to cover contextual conditions if they believe these are relevant to the problem being studied and if the borders are not clear between the phenomenon and context (Yin 2003:24).

The purpose of this research is to investigate the importance of indigenous languages in the decolonisation of higher education in South Africa using the UKZN language policy of 2006. Hence the adoption of a case study approach which assists in understanding the relationship between these two concepts; decolonisation and indigenous languages. Further, it allows the researcher to understand in detail what individuals think with regards to the subject as presented to them. Also, case study research allows for the consultation or use of multiple

sources. Thus, this research used multiple data sources including interviews with students and academic staff from the UKZN.

The reason for choosing UKZN is because it is amongst the first universities to develop and adopt an indigenous language policy as early as 2006. Many institutions have used the UKZN as a benchmark on issues of transformation and one of the first university to develop a Transformation Charter. Moreover, less work has been done to put into test the language policy using the decolonial framework, the focus has been on its implementation challenges to a larger extent and what different stakeholders feel about it.

4.4. Sampling

Fundamentally, sampling forms part of the most important aspects of research. In qualitative research the focus is on in-depth information or data whereas in quantitative research the focus is on how information can be converted to quantitative data which can be used as statistics. Gentles, et al (2015:1776) argue that to define sampling depends on many things, one being the fact that sampling means the process of selecting specific data sources from which information will be collected to address the research phenomenon. Coyne (1997) suggests that sample selection has a profound impact on the final quality of research. Gentles, et al (2015:1776) though put differently to others, that “sampling consist of selecting some part of a population to observe so that one may estimate something about the whole population in sampling, more often one likes to find out what the population is like without perturbing or disturbing it”. This research adopted convenience sampling as a sampling method, this is because as alluded by Etikan, Musa and Alkassim (2016:5) that ideally in any research it would be good to use the whole population. However, often it is impossible because the population is almost massive and therefore, convenience sampling becomes rationale to use in such cases (Etikan, Musa and Alkassim 2016:5).

Convenient sampling which is also known as a nonprobability or non-random sampling, is a technique where members of a specific population that meet certain practical criteria, such as; accessibility, geographical proximity, availability at a given time, or the readiness to take part in the research study are used as participants (Etikan, Musa and Alkassim 2016:8). Johnson and Christensen (2016:230) are of the same view that convenience sampling is used by researchers when they in their same a set of population that is available or can be easily recruited and a will to participate. This research utilised respondents from the University of KwaZulu-Natal five campuses who are students representatives, staff and management as a requirement, this is because they are additionally to other factors geographically located in the same university with the researcher and will be easy to access and given the subject being decolonization their readiness is undoubted. Although the study was conducted where the researcher studies and the sampling method being convenient sampling method, some respondents changed on the last minute of the interview because they were no longer available. This disturbed some other scheduled interviews, the researcher to avoid this had to look for other available respondents.

4.4.1. Sample size

While sampling strategy is vital, sampling size is also a vital element of sampling method.

Marshall (1996:523) argue that,

An appropriate size for a qualitative study is one that adequately answers the research question. For simple questions or very detailed studies, this might be in single figures; for complex questions large samples and a variety of sampling techniques might be necessary. In practice, the number of required subjects usually becomes obvious as the study progresses, as new categories, themes or explanations stop emerging from the data (data saturation).

In this research, the researcher the sample size amounted to twenty-five (25) participants, these were; academic staff, management and students' leaders. However, upon as noted in the quote above that the sample size changes as the research progresses. The research also

included in the study as participants those students who are registered for the isiZulu credit bearing course at UKZN as provided for by the language policy. This helped to enrich the data the researcher received especially because it was first-hand information from those who participated in the policy. This being the reality Vasileiou et al (2018:2) argue that in qualitative research experts have argued that the question ‘how many’ is not a straightforward question, this therefore justifies the Marshall (1996) argument that the sample size may change as the research progresses.

4.4.2. Rational for sample size

The rational for the sample size refers basically to the justification for the selection of the sample size (Vasileiou et al (2018:3). In this research, the justification for the sampling academic staff was based on the logic of the UKZN language plan that required staff to acquire isiZulu communication skills. For student leaders, the rationale was based on the fact that they are leaders of students who are the larger stakeholder of the university in which the policy is implemented to enrich. Also, the fact that student leaders are also part of the committees that deal with the monitoring and evaluation of the policy such as the Senate and Council of the UKZN. Similarly, it was important to get the views of those students who are registered for isiZulu credit bearing course to understand their feelings and views of the policy, whether according to them does fulfil or betray its intended aim of social cohesion, among many things. Lastly, the selection of management was because they are custodians of the policy and would understand and have a view on the perceived or existing successes and progresses of the policy. They would be better placed also to explain the holistic rational which might have not been included in the policy.

4.5. Data collection methods

Data collection method is the central activity in doing research. Sapsford and Jupp (1996:105) notes that data collection refers to a process of gathering information from all relevant sources to find answers to the research problem, these sources are divided into two; secondary data and primary data. Hox and Boeije (2005:593) provides a brief understanding of primary and secondary data,

Primary data are data that are collected for the specific research problem at hand, using procedures that fit the research problem best. On every occasion that primary data are collected, new data are added to the existing store of social knowledge. Increasingly, this material created by other researchers is made available for reuse by the general research community; it is then called secondary data.

In this research, secondary sources included existing literature from different authors, scholars and other written text. On the other hand, primary data included semi-structured face to face interviews with UKZN students, lecturers from the five UKZN campuses, the UKZN language policy, legislations and the South African Constitution. Babbie and Mouton (2001:289) is of the view that interviews allows the research to get in-depth understanding and rich information about the phenomenon being studied.

The researcher had a difficulty of accessing University management people, numerous calls and emails were sent to schedule interviews and there was no success. To compensate for this, the researcher then relied on what is available on the UKZN website and on quarterly reports from the University Language Planning and Development Office to Senate of the University. Another difficulty was that some respondents were not highly clued about the UKZN language policy and therefore at some point the researcher was expected to clarify a few points to help respondents understand.

The interviews were recorded and transcribed verbatim. Some of the interviews were done in English and some in isiZulu depending on the language the participants spoke. To some

participants the researcher used both isiZulu and English to conduct the interviews and all interviews were done in English, while recording the researcher was also taking notes. The questionnaires were written in both English and isiZulu.

4.6. Data analysis

Thematic data analysis was used in this research. Maguire and Delahunt (2017:3353) notes that thematic analysis is concerned with the process of identifying patterns and themes within a qualitative study, the identification of themes and patterns is so that those important and interesting themes or patterns are identified and are used to address the research phenomenon. Braun and Clarke (2006:6) further argue that thematic analysis must be treated as an introductory method in qualitative analysis. This is because it affords core skills for conducting numerous other forms of qualitative data analysis. One of the advantages of thematic analysis is that it can offer trustworthy and insightful findings (Braun and Clarke 2006:6).

According to Braun and Clarke (2006:7), there are different steps towards thematic analysis in qualitative research and it is important that researchers note them, these include; becoming familiar with the data, generating initial codes, searching for themes, reviewing themes, defining themes and writing up. In this research, after the process of data collection, all notes and recordings were transcribed and typed, this was done so that the researcher will be familiar with the collected data. Thereafter, the interviews were listened repeatedly by the researcher and codes were generated and then themes were developed and reviewed in line with the research question and aims of the study.

4.7. Validity

The credibility of every kind of research is dependent on the validity of its findings. Validity is described by a wide range of concepts in qualitative studies, notable validity is not a single, fixed, or universal concept, however it is contingent construct, inescapable grounded in the process and intentions of research methodologies and projects (Golafshani, 2003:603).

According to Leung (2015:324), “validity in qualitative research means ‘appropriateness’ of tools, processes and data. Whether the research question is valid for the desired outcome, the choice of methodology is appropriate for answering the research question, the design is valid for the methodology, the sampling and data analysis is appropriate, and finally the results and conclusions are valid for the sample and context”. This means that the objectives of the study must be clear and precise towards the desired goal. On the other hand, Cypress (2017:254) argues that validity is broadly defined “as a state of being well grounded or justifiable, relevant, meaningful, logical, confirming to accepted principles or quality of being sound, just, and well founded”, this among other things confirms that validity in qualitative research places importance to the accuracy and truthfulness of the research findings.

To ensure validity in this study, the researcher had to ensure that those respondents who participated were individuals who are well aware of the subject and are aware of the University of KwaZulu-Natal language policy so that there the answers will not be speculative but are trustworthy because the subject of the research is known. To ensure validity, in qualitative research usually uses triangulation. Triangulation is defined by Denzin and Lincoln (2018:318) as the application and combination of many approaches in the study of the same phenomenon, this is done to avoid weaknesses or biasness of a single method. This research borrowed its theoretical and conceptual tools from the works of Frantz Fanon and Ngugi wa Thiong’o. This is usually called theoretical triangulation in qualitative research. Yeasmin and Rahman (2012:157) argues that theoretical triangulation helps to

explain and analyse the phenomenon and eliminate alternatives to the understanding of the phenomenon.

4.8. Ethical consideration

Observing ethics in a research is highly imperative. Orb, Eisenhauer and Wynaden (2000:93) points out that “ethical issues are present in any kind of research. The research process creates tensions between the aim of research to make generalisation for good of others and the right of participants to maintain privacy. Ethics pertains to doing good and avoiding harm”. In this research participants participated voluntarily. Participants were given and read the consent form before the beginning of the interview and were told that the interview was recorded, and all audio recordings were stored and saved in the researcher’s computer and were password protected.

Participants were also given the information sheet which explains what the study is about.

Participants were given contact details of the supervisor of the study and contact details of the University of KwaZulu-Natal Human and Social Science Research Ethics Committee.

Assurance for confidentiality was given to participants that their identity was not going to be revealed, this is partly the reason why they were only required to provide their student or staff numbers to ensure that they are part of UKZN. Gatekeepers letter and Ethical clearance was granted by the University of KwaZulu-Natal Human and Social Sciences Research and Ethics Committee.

4.9. Limitations of the study

This is an important study in the current ongoing discussion about decolonisation of higher education in South Africa and the revitalisation of indigenous languages, the researcher experienced limitations. Initially, part of the people who were going to be interviewed in the form of UKZN top management, the researcher did not gain access to them because of their

non-response to emails and calls, as a result the researcher relied on the UKZN website and quarterly reports from the University Language Planning and Development Office to Senate of the University. Secondly, the subject of decolonisation began to be revitalised through protest in the minds of many students in 2015 with the Rhodes Must Fall Movement therefore some students and staff are not well familiar with how decolonisation and indigenous languages mix. This might be because of the overreach and entrenchment of Eurocentric views in academic spaces. However, none of these limitations impacted negatively on the outcome of the study.

4.10. Conclusion

This chapter dealt with research methodology and methods. it has provided reasons for choosing a qualitative study through offering justifications. Data collection and data analysis were discussed by the researcher. Furthermore, this chapter addressed issues of ethics and limitations of the study. The following chapter discusses data presentation analysis.

Chapter Five: Data presentation

5.1. Introduction

The aim of this study was to investigate the importance of indigenous languages in the decolonisation of higher education in South Africa using the UKZN language policy as a case study. This chapter presents the data collected from the structured interviews which were conducted at the UKZN's five campuses with students, academic staff and management as participants. Five themes emerged from the data collected have been selected and they are all presented with a summative view on each theme. This chapter begins with a profile of participants. Following from this is the presentation and discussion of various themes that emerged from interviews.

5.2. Profiling of participants

Table 2. below profiles the participants in terms of the languages they speak.

Campus	Academic Staff	Students
Pietermaritzburg	1 English speaker 1 Igbo language speaker 1 isiZulu	2 English 1 isiZulu
Edgewood	2 isiZulu	2 isiZulu
Howard College	1 English 1 isiZulu	2 isiZulu
Westville	1 isiZulu 1 English	1 isiZulu 1 English
Medical School	2 English	2 isiZulu

The participants were two students' leaders, two academic staff and one management personnel per campus all from the five UKZN campuses, namely, Edgewood campus, Howard College campus, Westville campus, Nelson Mandela School of Medicine and Pietermaritzburg campus. However, due to issues of accessibility to the management personnel, the researcher increased the number of academic staff and students interviewed to get a variety of views to compensate for those management personnel the researcher could

not have access to. Noting that academic staff cannot represent the views of management, the researcher acknowledges this as part of the limitations of the study. However, the data is still rich with views from people on the ground in as far as policy implementation is concerned. The participants included students and staff of various racial, ethnic and linguistic backgrounds. Participants also included undergraduate and postgraduate students as this allowed for different views and experiences on the language policy of UKZN. Most importantly participants included a number of ten students who are registered for compulsory first year isiZulu course. This course is a requirement for first year students who either did not have isiZulu as their subject at school or had failed the subject. Throughout the data presentation it will become clear that those students registered for the isiZulu course as part of the University's plan are aware of the language policy. However, this does mean that they comprehend other issues in as far as the language policy is concerned.

5.3. Aware of the UKZN language policy

The participants were all UKZN students and to have asked them if they were aware of the UKZN language policy would have been seen a fruitless exercise especially for academic staff members whom are tasked with practically implementing what the language policy stipulates in terms of teaching and learning, however, data revealed a completely different view. Most participants expressed that the issue of languages is being used unnecessarily because it seeks to justify the disturbance of the English language which has a long standing in higher education and has been the medium of instruction in higher education.

One participant, Student participant One, answering to the question of whether they were aware of the UKZN language policy stated that;

“No, I am not aware but I know that Universities are having language policies to accommodate the indigenous languages, but I do not understand the logic behind this, for me I see another politicking to challenge English language merely because it belongs to white people. I am Zulu but I am fine with English and I am being taught English here at University”.

Another participant an academic staff One, had a different view stating that;

“I am well aware, but I am confused of what the policy seeks to do what I have heard is that as academics and lecturers we are expected to supplement the English language when conducting lectures with isiZulu to accommodate other students who come from poor

backgrounds. But I think this is flawed because there is no concise teaching and learning plan, this leaves room for many uncertainties as some students are not happy when they are taught in isiZulu to them English is more important than isiZulu a language they already speak.

The researcher felt that some participants responded with a yes to the question of being aware of the language policy without noting that there will be a follow up questions dealing with the contents of the policy. Some participants felt that the language policy is as a result of government intervention in higher education of addressing the injustices of the past as a result of inequalities caused by apartheid and colonialism, as argued by participant academic staff One;

With regard to this policy the university policy makers view themselves as champions of societal change, they agree that transformation is needed in South Africa after many years of colonialism, the current setting in terms of languages in higher education does not address inequalities in society and in higher education. The current education as a result of the exclusion of indigenous languages maintains poverty cycles in which many South African people find themselves in, universities are therefore pivotal in this regard as centres of knowledge production.

A student participant Four, doing her PHD in Media Studies viewed the language policy along the lines of the above academic staff and held that;

“The language policy of the UKZN entails doing isiZulu module at an undergraduate level as compulsory, I see some gaps in this because if it allows only undergraduates only to register for an isiZulu module, postgraduates like me will be left out and therefore the prescripts of the policy will not be achieved as per the wishes. However, this policy is in line with the UKZN mission ‘The Premier university of African scholarship’ this is except the implementation plan which does not seem to speak to this mission”.

This view from this participant student suggest according to her, there is complacency in dealing with efforts and policies that seek to decolonise education. Moreover, there are in fact many views that what the University has been obsessed with is only the translation of the English concepts into isiZulu without placing importance in teaching and learning. One participant a student, argued that the policy was very important to them as students;

This policy is means a lot to me for it will reveal new ways of doing things it will enforce the awakening other ways of thinking in academia, giving a chance to other students to learn isiZulu, this will make communication among students easier because some of us are not comfortable with speaking English all the time even outside our lecture rooms. I wish one day we can use this our own languages to write.... basically we need to have a choice of languages.

What emerged from this theme, is that students and staff are aware that there is a language policy of the university. The researcher also felt that most respondents were not aware of the UKZN language policy but knew that generally institutions were required to have language policies that recognises indigenous languages based on their linguistic demographics. The predicament or uncertainty to elaborate on this theme by participants creates also a challenge which the UKZN must address of creating an awareness about policies which are to inform day to day running of the university in as far as teaching and learning is concerned. This will ensure that compliance is achieved and no department operates outside of the policy provisions.

Some participants who are registered for the isiZulu course enforced by the language policy, answered that they were aware of the language policy but could not understand why they were expected to register for the course and felt this infringed upon their right to be educated in the language of their choice,

Student participant Thirteen, *“it does not make sense to me at all, I am the one paying and Zulu will not change anything for me... just tell me one professional work place where you work in Zulu. I wasn't aware that there is a language policy I thought it just the university doing it and don't know for what reason”*.

“Yes I am aware that's why we are forced to register for the isiZulu course, my teacher explained to us because we asked as my parents were shocked that I was doing isiZulu so I had to explain to them also”.

5.4. Understanding about decolonisation of higher education.

Decolonisation of higher education would be a familiar concept for people in higher education. In our context, the Rhodes Must Fall campaign rejuvenated the concept and discussion in higher education. The participants showed a minimal understanding of this concept of decolonisation. This is not surprising because generally in academic circles this

has been the view of many that students especially confuse decolonisation with other things and academic and scholars treating it as a metaphor for other things (Tuck and Yang 2012:2). However, some participants displayed understanding of the concept as one participant noted that;

“For me, decolonisation of higher education means that education and curriculum offered in institutions of higher learning must not be Eurocentric, it must not be a distortion of the African history and it must reflect the struggles of our society and be able to uplift and equip us for a better understanding of our reality and ultimately teach us to overthrow colonialism. Furthermore, decolonisation of higher education means that even in the leadership of the institutions of higher learning, there must be a direct reflection of society. It cannot be that there is only one black woman who is a Vice Chancellor in the country. It is also unacceptable that the Executive Management of the institutions is still white, and male dominated. Equally, the decolonisation agenda does not mean the replacement of white with black faces. That is how we end up having petit black bourgeoisie professors who are alienated from the realities of black students. The exclusion of people living with disability is shame, to say the least. The commodification of higher education in our country is a clear indication of how colonized our institutions are. The institutions of higher learning seek to operate like cooperatives where money comes first, and humanity comes second, if not last”. (Academic Staff Participant Seven)

“To me, decolonisation is a means to removing the vestiges of colonialism in the academic curriculum, promoting and integrating the local culture in the interpretation and illustration of issues” (Academic staff participant Six).

“I feel, decolonisation is an act of getting rid of colonialism in ways and tactics of teaching in higher education, I feel it is concerned with freeing a country from being dependent on another country’s ideas of what is the correct way or theory of learning” (Academic staff participant Three).

“I really do not understand much about decolonisation except that it aims at undoing what colonizers have done to the curriculum of institutions of higher learning. This further speaks to the curriculum itself, content and context of teaching and learning. Language might be a better start in reversing these, but it is not the only tool of decolonising universities” (Student participant Two).

Fundamentally, although explaining and describing it differently, some participants understood what decolonisation is and what it means in higher education. Furthermore, what the researcher noticed was how many participants were able to connect society and higher education and how colonialism at large entrenched itself through higher education. This is captured also from students' participants,

“From my understanding the decolonisation of higher education means incorporating curriculum that speaks to the black students. For years, the curriculum system used at higher education institutions has been designed to benefit the whites elites. While this could be a generalization, personally I feel that black students are underperforming at tertiary institutions because of literature and theories that do not speak to their lived experiences.” (Student participant Eight).

Moreover, although some participants would admit having minimal knowledge about the decolonisation of higher education they however, did offer some background or a slight understanding;

“My understanding is limited when it comes to this, however, I realise the effort in that the university structure or the idea of higher education is fundamentally a colonist concept. Therefore, the underpinnings of the higher education remain rooted, for a lack of a better word- with the oppressor. So, with decolonisation, that could translate to perhaps creating an education system that has colonialist thought removed or at least the integration of local knowledge systems”. (Student participant Five).

“Initially you asked me if I was aware of the language policy, I guess the language policy is part of this decolonisation project, it is about to change how we think of each other, to respect each other views and make them legitimate without looking at skin colour or background”

Decolonisation for many means different things especially in higher education and understandings are different although they are all about the notion that it has to do with removing or undoing the legacy of colonialism in higher education. This is what the data reveals from both students and academic staff participants. Surprisingly not because of the nature of higher education in South Africa other participants had a different view,

“Honestly, I do not understand it, it is a term that I am battling with and I am still seeking clarity as to its meaning especially in higher education”. (Academic staff participant Ten)

“I think it refers to those pseudo-revolutionary excuses of many black people who do not want to respect rules and laws of doing things especially in higher education, ever since the beginning of Fees Must Fall strikes we have been so much uncontrollable, some students refuse to write a test claiming the test is difficult, in exams DPs are now weighed for no reason and all this promotes laziness... mina I have had it enough with this rhetoric” (Student participant Nine).

From this theme it is clear that some participants are only able to define decolonisation without linking it to practical steps on how this process would happen. Also, it emerged that, so participants link it will just a word that does not mean anything practically. This was evident since one participant argued it represents a pseudo-revolutionary excuse of many black who people who defy rules and laws in higher education.

5.5. The role of students and staff in the UKZN language policy implementation

Heleta (2016:13) argues that one of the fundamentals in addressing the epistemic violence in higher education that will lead to a complete decolonisation of higher education, is if students, progressive academics, university staff and the concerned public have a importantpart to play in dismantling the colonial patterns of education.

What became clear from this theme is that it was clear for participants to have a somewhat grasp or understanding of what indigenous languages mean in higher education which will also be covered in this chapter. Many participants argued that for the language policy to be successfully implemented it must be applied holistically, meaning that it must not only be concerned with undergraduates taking up an isiZulu module at undergraduate level only, but postgraduates must be included as well. This is what one Student participant expressed when asked if they were aware of the existence of the policy, the policy must be strict and be enforced if seriousness is affirmed to its implementation,

“Firstly, every staff member must have sufficient knowledge of isiZulu and or other indigenous languages which make it easier for them to learn isiZulu. Further, the language policy must not only be another policy that will be celebrated and then soon be forgotten and left to collect dust like other unimplemented policies in our country and institutions. Therefore, staff and students must be at the center of that practice and ensure that the policy is developed and implemented to its highest form. This shall begin by ensuring that every staff member and students are aware of the language policy” (academic staff participant 5)

“There needs to be an intensification of awareness about the language policy specially to us first year students, as far as I know my English is enough to get me a job anywhere in South Africa except where it is explicitly stated Zulu is needed” (Student participant 15)

“There needs to be a space creating for staff of the university to acquire linguistic skills in isiZulu so that they can be able to work effectively with students to support the vision of the UKZN language policy. It will play a key role if everyone can be part of the policy in practical terms but for this to happen there need and importance for fluency in isiZulu must be promoted. The top-down approach in policy formulation is no longer the best practice in changing things but people on the ground, in our case students and academic staff must own the policy so that it will be better implementable” (Academic staff 7).

A few other participants expressed the fact that there is no connection between staff and students when it comes to discussion about how the language policy can be put into effective use,

“The role of staff and students should come into play by firstly having engagements and talks with regard to the language policy. I do think that since the language policy play a role in undergraduates, they should review it after a certain period and also make an attempt to include postgraduate students to be able to have an opportunity to learn isiZulu and research in isiZulu and even write their academic work in isiZulu”. (Student participant 6).

Interestingly, what emerged from this theme was also interesting and that is one academic staff who is from Nigeria who raised his concern over what he called a predicament the university will find itself in with this language policy. He speculated that perhaps the university’s reluctance to implement the policy holistically was that the university was guarding against losing academics who are not prepared to learn the language.

“As a Nigerian I feel like we as foreigners are clearly being pushed away from the university by these languages and in as much as I am an African myself I do not understand what should be the role of staff and students otherwise if me and my student come together to see how to use the policy the students might end up teaching me because I do not know Zulu let alone being asked to use it as a teaching language, so I do not know my brother” (Academic Staff participant Four).

One student participant, argued as if answering the academic staff’s view and note that;

“Everyone must buy in making the policy an effective tool in our university and everyone must own the policy, we did learn English, and everyone can learn any other language given a chance. But conscious, directed, coordinated and deliberate steps must be put in place to make this to happen so there will be no staff or student who will feel intimidated or forced to use isiZulu”. (student participant Three).

Consequently, from the responses the researcher noticed that most participants were emphatic on the cooperation between student and staff as the only important role players in making sure that the policy is implemented practically. Moreover, that there must be awareness created about the policy; its intentions, and the rationale behind its development, this is in line with one other participant’s view that there needs to be consideration of a bottom up approach to policy formulation or policy review. This will allow space for less contestation of the policy and everyone will own it as theirs and will be willing to implement it.

5.6. The role of indigenous languages in higher education

The participants expressed a predicament when it comes to the role of indigenous languages in higher education. This is despite the fact that some had initially expressed the fact that the inclusion of indigenous languages was pivotal in the undoing of the legacy of colonialism in higher education. Most participants did not find the link between indigenous languages and decolonisation, they felt that isiZulu especially was spoken at University and nothing more must be done. As a result of this, the researcher felt that there was a confusion that some participants were confronted with. For instance, academic staff participant Four, argued that;

“Some have argued that indigenous languages should be used as medium of communication. My own concern about that is the restriction that that would be placed on the students when they seek for competition or mobility away from their local environment”(Academic staff participant Four)

“I doubt what will happen with the inclusion of indigenous languages .Eish English has taken over and we have learnt and we must just accept we are creating a problem with what we want to start with isiZulu (Academic staff participant 4)

Another portion of the participants felt that the issue or role of indigenous languages in higher education is very much linked to the undoing of colonialism and the disruption of Eurocentric civilisations;

“Speaking our indigenous languages is a means to undo settler colonial alienation from ourselves” (Academic Staff participant Four).

One other participant raised a critical point linking indigenous language with culture and identity, stating that it is imperative that indigenous languages must be part of higher education because they are form part of the indigenous people’s culture and identity.

“The criticality of using an indigenous languages at higher education level is that it will it allow students to connect with cultural and identity realities of their languages giving them to intellectually challenge the hegemonic power that has been occupied by the English language and the imposition of its cultures and ways of doing things in higher education and in society at large” (Student participant Three).

“Indigenous languages must be given recognition and respect afforded to the English language in higher education and they must play the same role as English, however as things stands this is difficult. We need a historic documentation of indigenous languages and they must be taught from undergraduate and in postgraduate studies and more research, publication and information dissemination within university” (Academic staff participant Six).

Similarly, another student had the same views with the above academic staff participant Six, and argued that;

“eventually we should get to a point where textbooks, teaching and learning is done in indigenous language particularly in isiZulu because we are in a university of KwaZulu-Natal. A dictionary in isiZulu must be made available to all students. There needs to be more investment on isiZulu learning materials. It will aid communication, consciously drive the mission and ensure that the vision is achieved”. Academic Staff participant Three).

Essentially, here the researcher felt that although most participants agreed that the indigenous languages have a role to play in higher education, there was no clear understanding and stipulation of what role exactly other than the fact that they have to be used as mediums of instructions in teaching and learning and also as forms of communication. Consequently, few other participants felt that the language policy was meant to disrupt the hegemony of English and therefore forcing students to learn in a language they not desire to learn in. Others felt that if indigenous languages are used students will find it hard to manoeuvre around the world as the English language is the dominant academic language. Both students and staff

felt the same way with regard to the role of indigenous languages in higher education is concerned sharing almost the same insight and concerns for the future of students and the future of academia although there is consensus on their inclusion to help aid indigenous students.

5.7. Experiences with language(s) used at the University of Kwazulu-Natal

The profile of participants above minimally provides a brief on this theme, although the majority of participants were black students and staff and most of them isiZulu mother-tongue speaking people, also most preferred to use English and during the interview most preferred that the interview be conducted in English. They cited that it is the only language that they fully understand as a formal language of communication in academia-university even though the questionnaire was bilingual.

Many participants felt that there was no restriction posed by the language used in university because they can speak their languages outside class. In any event, most students whose mother tongue is isiZulu code switched between English and isiZulu. Those whose mother tongue is English rarely mix with other students who speak a different language, friendships are mostly based on racial identifications.

“The language that I use most the time is English, and it helps me in my job to communicate with my students who were no longer speaking isiZulu in their lives” (Academic Staff participant Six)

“I think I have the worst experience but good also because I am registered for isiZulu course, many of my class mates are excited but some are not, because it somehow difficult to language switch everyday especially because we have not done Zulu before it is our first time. And outside of lectures we use English because we only chill among ourselves I do not have friends who speak Zulu and even with black students we use English” (Student Participant Sixteen).

Ordinarily, as the majority of students are fluent in isiZulu one would have expected that most students would point out that they use English mostly in class to communicate with lecturers and when with their friends outside lecture rooms will use isiZulu or even use isiZulu with their lecturers when consulting depending on their mother-tongue of the lecturers, however this was not the case for most as they preferred English;

“The language that I am exposed to at the university is English and I use it to communicate with other students from all diverse places and it is a medium of instruction here at university. It happened that a majority of people use English to communicate and it has been at my disposal from the course of my academic learning activities and got involved in it. I have observed however, that the dominance of English language at the institutions has a huge impact on the African languages because we are taught in English and therefore look down on our own indigenous languages and we end up embracing Eurocentric value systems and worldviews as a way of doing things”. (Student participant Six).

What also emerged was the known general fact that for students speaking English is seen as a culture at university and those who opt for their mother-tongue language are seen as belonging to a certain class of backwardness. One other student raised this sentiment;

“I speak English shame, most people I stay with at res use English and my friends use English and a little of isiZulu and I think most students use English as a way of fitting in and some end up using English all together and no one knows the implications of such so I do not know but for us to use isiZulu it will take a serious effort because basically we as black isiZulu speaking people are the first ones who will reject isiZulu to accommodate English” (Student participant Three).

Another academic staff participant Seven, felt along the same lines with other noting that;

“The language used as medium of instruction in the department and in the work we do is English. It is useful in terms of terminology and conveying messages to students and amongst staff members. However, it is not all students that prefer this language as a medium of instruction due to their fluency but do not prefer isiZulu either. They however recognise the hindrance that comes with the use of English language especially in psychology but the difficult is that psychology some psychology terms cannot be translated into English”.

Basically, although some students felt the English language was a problem to them and not assisting them on a day to day communication with others, the consensus was that they wanted to continue using it for their academic benefit and for fitting in. On the other hand, academic staff felt that the language was useful for academic purposes and must be used because it is the language of instruction at university for teaching and learning and in examinations. However, flexibility to use isiZulu in class is dependent on the mother-tongue of the lecturer.

5.8. Conclusion

In conclusion this chapter presented the collected data by selecting themes which captures the views of the participants. The themes covered participants views on being aware of the UKZN language policy, its components and its meaning to individual participants. The understanding that the participants have on the meaning of decolonisation of higher education. Furthermore, this chapter covered the views of participants with regard to the role they think should be played by students and staff in the implementation of the UKZN language policy. The view of participants on the role of indigenous languages in higher education was also presented in this chapter. Moreover, the views of the participants' experience on the language(s) used at the UKZN was presented including of those students registered for the isiZulu credit bearing compulsory course as part of the provisions of the UKZN language policy of 2006. The following chapter deals with data analysis.

Chapter six: Discussion and analysis

6.1. Introduction

The aim of this research was to investigate the importance of indigenous languages in the decolonisation of higher education in South Africa using the UKZN language policy as a case study. The researcher borrowed conceptual tools from Ngugi wa Thiong'o and Frantz Fanon. In this chapter, the researcher discusses and analyses the results as presented in the previous chapter using the themes that emerged from the collected data.

6.2. Aware of the UKZN language policy

The UKZN language policy was agreed upon by the University Council on September 2006, it has been published online on the university website and other platforms such as the university prospectus for recruiting students. Every student is made aware of it during their first-year orientation, especially those students who are required to take up the isiZulu credit bearing course. Seemingly, through collected data as mentioned in the data presentation chapter, there are few students who understand the components of the policy and what it entails and the logic behind its founding.

What the data revealed is that few students and staff know about the language policy. There are some who had vague knowledge of the University's language policy. This is despite the fact that a few boards and signs on campus are written in both isiZulu and English. Some students and staff are confused about what the policy is about, and this is as a result of policies that are developed following the top-down as opposed to bottom-up approach.

The top-down approach can be used here to better understand the level of awareness of the participant of the UKZN language policy. The policy emanates from the Higher Education Act of 1997 and the UKZN Council was responding to this legislative provision which therefore suggests that the policy is a result of a top-down approach. Sabatier (1986:26) argues that the important features of the top-down approach is that it begins with a policy decision by government officials and usually central government. In other words, the top-down approach sees policy as the hierarchical execution of centrally-defined policy objectives (Sabatier 1986:26). Likewise, Liedl (2011:7) argues that "according to the top-down approach the starting point is the authoritative decision" this puts the administration as the main actor. This is essentially the problem with the UKZN language policy as it is seen as

an imposition by the university management hence the unclear understanding on what it meant to do;

“No I am not aware but I know that universities are having language policies to accommodate the indigenous languages, but I do not understand the logic behind this, for me I see another politicking to challenge English language merely because it belongs to white people. I am Zulu but I am fine with English and I am being taught English here at university” (Student participant 1).

A recent newspaper report about the UKZN language policy where a parent complained that their child was forced to take up the isiZulu module as part of their degree clearly show how top-down policies are met with resistance and are clearly not understood. “If we had been told about it, we would have sent him to study at another institution. The module is also quite expensive. We were told that if he did not pass Zulu, that he would not get his certificate. This is not fair. We do not have much of a choice” (Rall 2019:1). This is another evidence that there are many who are not aware of the policy and some feel it is unnecessary that the policy be enforced. Rudwick (2015:1) argues that “the UKZN language policy seems to be an example of a top-down approach that is deeply shaped by ideological and political interest rather than with sound educational practice in mind”. Numerous other reports such as from the local newspaper, Witness, reported the unhappiness of lecturers and some members of the community regarding the policy, some even argued the policy would be better placed at the University of Zululand because most isiZulu speakers are found there (Zikode 2017:89).

A bottom-up approach to policy formation and implementation will argue for the wider consultation of all stakeholders including members of the community. Fischer, Miller and Sidney (2007:90) argue that the bottom-up approach emerged in the 1970’s and early in the 1980s as a response to the failures and gaps of the top-down approach. The second generation of policy implementation studies had revealed that political outcomes did not always sufficiently link to original policy objectives and that assumed the casual link was thus questionable (2007:90). The problem with the UKZN language policy is that students unwillingly register for the isiZulu module in order to comply with the policy. However, this compliance does not necessarily result in fluency in the language.

A bottom-up approach allows for policy formation powers to shift from individual bureaucrats to administrative networks, it decentralises problem solving and therefore it is more participatory as compared to the top-down approach (Fischer, Miller and Sidney

2007:91). These gaps that the top-down approach has opened are expressed by Student participant 4 who states that;

“The language policy of UKZN entails doing isiZulu module at an undergraduate level as compulsory. I see some gaps in this because if it allows only undergraduates to register for an isiZulu module, postgraduates like me will be left out and therefore the prescripts of the policy will not be achieved as per the wishes. However, this policy is in line with the UKZN mission ‘The Premier university of African scholarship’. Sadly the language policy implementation plan does not seem to speak to this effect”

This assertion emphasises the importance of wider consultation which can only be a reality when the bottom-up approach is advocated for in the development of policies. The bottom-up approach would have avoided disputes to the policy implementation and surely the UKZN enrolment will be further affected by the isiZulu language policy as some parents are surely not well receiving the policy as reported in the article mentioned above. It is evident that whenever a top-down policy is adopted, conflicts are an inevitable outcome. This is true at the elementary levels as well. The Limpopo Department is another evidence apart from the UKZN case, in 2006 the Department of Education in spent more than R10 Million developing textbooks and other learning materials in Sepedi, an indigenous language. However, children, parents and other commentators complained claiming this was unnecessary since the English language was the language of instruction all over the country (Nudelman 2015:92).

Nyangiwe (2004:6) argues that the issues of indigenous languages always create conflict especially if there was no wider consultation and those involved will feel the language is imposed. A study conducted in Durban, KwaZulu-Natal on the language of learning and teaching found that there were mixed feelings around using indigenous languages as Language of learning and teaching (LOLT). Among the participants many preferred using English as the language of instruction and this is because most of them still regard the future of the English language will continue to have political, economic and social power over isiZulu (Nyangiwe 2004:7). If anything at all, this reveals many things but among them the fact that top-down policy development sometimes creates a mayhem and not envisaged policy outcomes. The UKZN language policy faces this and that is why many among the participants either claimed not to know the policy or heard about it and have no understanding of what the policy seeks to do. Those who have little information about the

policy feel the policy is an unnecessary disruption to an already existing hegemonic English language.

6.3. Understanding of decolonisation of higher education

Having invoked Fanon's definition of decolonisation with key words such as replacement, violence and so one participants also understood it in a more similar vein. Almost, half of the participants understood decolonisation of higher education as meaning the removal of colonialism and all its institutions, the colonialism which have been driven through the use of education as a tool to surpass and marginalise indigenous peoples and their indigenous ways of living. Literature reveals that the undoing of colonialism is always and will always be a violent phenomenon, Fanon (1986:27) among other things that "the last shall be first and the first shall be last". It follows then that the participants frequent use of the word removal conforms to Fanon's argument.

From the response of the participants, it became clear that their understanding of decolonisation of higher education has to do with the disruption of the ways of teaching and rooting out the colonial curriculum that creates an education of colonial setting and continues intellectually dependency of the indigenous peoples in knowledge production spaces. According to Heleta (2016:12), this is what is termed epistemic violence which characterises higher education today. Furthermore "since the end of oppressive and racist apartheid in 1994, epistemologies and knowledge systems at most South African universities have not considerably changed; they remain rooted in colonial, apartheid and western worldviews and epistemological traditions" (Heleta, 2016:1). Equally, Mbembe (2015:9) holds the view that colonialism has created a hegemonic tradition of knowledge production and argues further that this hegemonic notion of the production of knowledge had generated a discursive scientific practice and has set up interpretive frames that make it difficult to think outside of these frames. Therefore, for participants to understand decolonisation as the process of removal of the colonial legacy it is to understand the need to disrupt the hegemonies created by colonialism as argued by both Heleta (2016) and Mbembe (2015).

Having most participants aligning or understanding decolonisation as 'removing colonialism' or 'undoing colonialism' echoes the idea of Fanon of decolonisation as a violent phenomenon, as a process of complete disorder. This brings about the issue of violence which is interpretively found in these expressions such as 'undoing' and 'removing' and this is premise to the fact that Fanon acknowledges that the colonial world is characterised by

violence and police brutality and therefore to undo violence will mean the presence of violence this is what he calls direct violence. And essentially, because this process of decolonisation is the meeting of two antagonistic forces, the native and the settlers.

“I feel, decolonisation is an act of getting rid of colonialism in ways and tactics of teaching in higher education, I feel it is concerned with freeing a country from being dependent on another country’s ideas of what is the correct way or theory of learning” (Academic Staff participant 3)

The violence is Fanon’s argument in this case will mean violence as violation of the native people’s right, in our case the rights of students whose mother-tongue is isiZulu and not English. Therefore, this inevitable violence is violation suffices again when the UKZN language policy introduces the compulsory isiZulu credit bearing course where there was a public outcry of isiZulu non-mother-tongue students complaining as being violated their right to language. Not surprisingly, in line with languages most participants linked their understanding of decolonisation with indigenous languages, Student Participant 2, stated that;

“I really do not understand much about decolonisation except that it aims at undoing what colonizers have done to the curriculum of institutions of higher learning. This further speaks to the curriculum itself, content and context of teaching and learning. Language might be a better start in reversing these, but it is not the only tool of decolonising universities”.

A conclusion can therefore be drawn that since the beginning of students struggles to call for a decolonised higher education there has been a recurring culture of epistemic violence in higher education. The introduction of indigenous languages policies seeks to disrupt this epistemic violence and disrupt the culture of whiteness symbolically which has long been maintained by the English languages in higher education. According to Wa thiong’o, this is securing the base in other words to return to the civilizations of indigenous languages.

There is however, a sense that decolonisation is just an excuse to recompense for the failures of Africans to govern themselves. This is expressed also by Gatsheni-Ndlovu (2018:21) “that there is a strong belief in some circles that decolonisation struggles were a twentieth century phenomenon and they delivered liberation of the colonised people, so the harking back to the sins and evils of colonialism is nothing but an attempt to compensate for African failures to govern themselves”. This is similar to what some participants expressed, one student participant 9, argued that;

“I think it refers to those pseudo-revolutionary excuses of many black people who do not want to respect rules and laws of doing things especially in higher education, ever since the beginning of Fees Must Fall strikes we have seen much uncontrollable, some students refuse to write test claiming the test is difficult, in exams DPs are waved for no reason and all this promotes laziness... mina I have had it enough with this rhetoric”.

This assertion above, proves again the different understandings towards decolonisation and what Tuck and Yang (2012:25) would refer to treating education as a metaphor and make an argument that the existence of settler-colonialism has given birth to resistances even from the colonised against decolonisation. This again is what necessitate the need for the decolonisation of the mind as the starting point of departure into securing the base and treating languages battle zones for complete decolonisation as argued by wa Thiong’o (1986:14).

6.4. The role of students and staff in the UKZN language policy implementation

Many academic institutions and in other sectors have been questioned for being autocratic in policy development, which create a problem for implementation since those who street bureaucrats are feel excluded and therefore sometimes uneasy to implement. Van der Merve et al (2019:1) argue that “the development of an institutional language policy, if driven by a few academic experts, can result in a policy that is owned by some, known by few, and used by non’. Similarly, literature in the previous chapters and sections have revealed this, from Rudwick (2015:1) who argued that the policy was politically and ideologically motivated, to Rall (2019:1) reporting on the parent of a student who argued they were not consulted or were not told of the policy when they enrolled their child. The UKZN policy’s custodians’ structures also reveals that it was formulated and implemented as a top down policy; it custodians are the University’s Senate; University’s Language Board; ULPDO and the University’s Language Planning Facilitator at the faculty level (UKZN 2006). Although part of the argument is not relevant to explain the situation with UKZN language policy, however, data presented here revealed that many participants were not aware of the UKZN language policy and this is because its development has been an exclusionary process of the few.

The case of a top-down approach on the UKZN language policy also causes confusion to both staff and students who are unclear about their role in the policy implementation, Academic staff participant Three, when asked about their role had this to say;

“Honestly, I guess we just have to follow the rules, if the university say just we must ask how high, but we do need to see how we try and use the isiZulu in class just to see where it takes us”

A student participant Eleven, who is registered for isiZulu credit bearing module said,

“I just don’t know man we were told we have to do it and I guess our role as students is to learn and teachers must teach us. About other staff they must do the same we all in one university we can’t be forced, and others go free its unfair”.

The UKZN language policy makes no clear provisions for shared responsibility in the implementation or practice in the language policy. This policy states “Heads of academic and administrative disciplines will assume responsibility for their staff in their delivering of services in line with this plan. Each discipline will identify an isiZulu language coordinator, not necessarily an isiZulu speaker, to assist in the implementation and monitoring of the plan” (UKZN Language Plan 2006, 2006:3). Furthermore, the plan state that “the University will encourage disciplines to support the training of staff who have particular contact with isiZulu-speaking students, both by paying tuition fees for the courses provided by the University and releasing staff to attend such courses. Priority may be given to members of staff who already speak some isiZulu but who need to improve their skills. The university will also encourage staff to take advantage of these courses on a voluntary basis” (UKZN language Plan 2006:3).

The provisions contained in the UKZN language plan, if anything, reveal the role of staff in the implementation of the policy and particular attention is emphasised on administration without any enforcement. Therefore, any person out of interest may choose to enrol for the isiZulu course. These provisions as quoted above means also that the role of staff is clearly stipulated in the policy of which is that of capacitating themselves for communication purposes and little does the plan say about the role of students whom the policy is intended to accommodate for access and success in their studies.

In, *Freedom and development* Julius Nyerere makes an undertaking that,

if development is to increase the people’s freedom, it must be development for the people. It must serve them, and their interests. Every proposal must be judged by the criterion of whether it serves the purpose of development-and the purpose of development is the people. Yet if a proposal contributes to the development of people, and if it is being carried out by the people of their own free will, it will automatically be for the people’s interests, provided three conditions are fulfilled. First, if the people

understand their own needs; second, if they understand how these needs can be met; and third, if they have freedom to make their own decisions, and carry them into effect (Nyerere, 1969:2).

Furthermore, Nyerere points out that there are two essential factors in the development of the people, firstly, it is leadership through education and secondly democracy in decision making. However, what is relevant for this research is democracy in decision making (1969:3). For the UKZN language policy the conclusion can be made that there was no democracy in decision making if democracy means consensus of all people (university community). This is revealed by the lack of knowledge of the policy components and what it entails.

Consequently, this reveals that a relationship or role of students and staff in the implementation of the UKZN language policy and its conceptualisation must conform to three requirements as put forward by the Nyerere. That people (students and staff in this case) must have an understanding of their own needs, their needs will mean the understanding and benefits of the use of indigenous languages in the higher education teaching and learning and through what the constitution of the country prescribes in terms of unity in diversity and the perseverance of indigenous knowledges. This is the emphasis that Ndimande-Hlongwa, Balfour and Mkhize (2010:353) alludes to, that there needs to be a thorough understanding from both staff and students in terms of what the language policy seeks to do and achieve. This will cure all the misconceptions that are associated with the language policy. Speaking and communicating in isiZulu needs to be normalized, this can be done through communicating in isiZulu when sending emails and how for example tutors conduct their tutorials.

What has been clear in the language policy is that there is nothing compelling staff to participate effectively in the language policy implementation. This being the case makes policy implementation to be uncertain and those compelled feel discriminated in many ways. This was the case in the newspaper report where a parent complained of their child compelled to register and learn isiZulu module (Rall 2019:1)

Nyerere's approach to development suggests, argue for the involvement of the people (students and staff) in the conceptualisation of the language policy. This means it must be about everybody and all must own it, this will help reduce the critics and the assumed misconception on the implementation of the policy. It will further make certain that a wider consultation process is adopted in the policy conceptualisation as advocated for by in the

Nelson Mandela University by Van der Merwe, et al (2019:1). This will make easier the top-down approach to its implementation which must be guided by what Nyerere (1969:4) is emphatic on; discipline, this will mean a top-down approach to the implementation of the language policy must be adopted and there must be compelling measure or provisions for both staff and students who would have participated in the conceptualisation of the policy.

6.5. The role of indigenous languages in higher education

The UKZN language plan makes it clear that it will continue the use of English as a dominant language of teaching and learning while developing isiZulu. However, priority is given to isiZulu at an administrative level and further that “to enhance the knowledge of existing academic and administrative staff the University will provide language courses for staff who do not have English or isiZulu communication skills” (UKZN language plan 2016:3).

Moreover, the language plan goes further to say “candidates for posts in the administrative or academic sectors shall be expected to have knowledge of English and isiZulu. Where knowledge of either language is inadequate for the post, there will be provision for access to communication courses as appropriate” (2016:4). What is key to these provisions is ‘communication’ and to this effect the policy is clear that communication will be facilitated in in isiZulu within the UKZN community.

From the participants it also appeared that most participants have identified the UKZN language policy as very important in facilitating communications among students and staff. That is, to speak the indigenous languages will be the beginning of the process of the undoing of colonial mentalities and realities in higher education teaching and learning circles. Among various initiatives that facilitate the development of isiZulu as a means of communication is the translation of boards, signs and other administrative sites and this might be evidence enough that the UKZN language policy has been for now dealing with enhancing the use of isiZulu as a communication tool. This is similarly demonstrated by the University creating opportunities for staff to acquire isiZulu communication skills.

Writing in the context of the need for the use African languages in Kenya, particularly Kikuyu, Wa thiong’o argues that “every language has its own social and cultural basis, and these are instrumental in the formation of mental processes and value judgements” (1986:99). Therefore, the UKZN language policy must be judged against the provisions of whether it has a potential to facilitate the mental processes that will allow for students to be creative and use their creativity to create futures for themselves through the lenses of their own languages. It

must also facilitate as an essential part of the continuing of the national liberation process-decolonisation. Narvaes (2009:1) argues that in order to prevent the language from extinction, in order to revitalise a language multiple forms must be used, and multiple approaches need to be taken into account and cultural aspect should not be left aside. This will make sure that language becomes a tool of expression of human thoughts, human intellect, human beliefs (p2).

To continue, the UKZN language plan in 2014 prescribed that all first year isiZulu non-mother tongue speakers will be required to take an isiZulu basic module as part of their degrees. However, Naidoo, Gokool and Ndebele (2017:358) argue that one single semester module will not be able to impart fluency in isiZulu. They further suggest that,

the UKZN was somewhat shortsighted in that the attempt to promote social cohesion was in a compartment; there was no obvious connection between the compulsory language module and attempts to integrate the interaction between mother tongue and non mother tongue speakers of isiZulu at the institution” (Naidoo, Gokool and Ndebele 2017:359).

Mampane, Omidire and Aluko (2018) argue in similar line with wa Thiong’o (1986) that language is key to decolonisation. Historically there is proof that colonial processes were embedded in language. This is why language is imperative to the production of knowledge in order to ensure epistemic and cultural identity, and to present traditional worldview. Similarly, language policies must be geared towards promoting the sociolinguistic culture and environment of a specific country. This assertion then clarifies the reason in a research by Naidoo, Gokool and Ndebele (2017) that seek to establish the reactions of the non-isiZulu mother tongue speakers registered for the Basic isiZulu course at UKZN. The result showed that 93% respondents registered for the module only because it was compulsory and only 7 % of the respondents stated that they would register the module out of their own free will. Similarly, in this study many participants who are isiZulu speakers argued that they do not think it is necessary for them to have isiZulu as a medium of instruction because they are able to communicate in it and one academic staff raised the fact that this will halter student’s mobility around the world since the English hegemony is still intact. This clearly justifies the decolonisation of the mind and also proves beyond doubt that the UKZN language policy is only concerned with communication skills in isiZulu than treating language as a means of communication and a carrier of culture.

6.6. Experience with language (s) used at the University of KwaZulu-Natal

It is common knowledge that in South African higher education English and Afrikaans has been for years enjoying the hegemony, Mazrui and Mazrui (1998:78) puts it that “history shows that colonial processes are imbedded in language” and therefore to colonise a people political and socially was not enough that there had to be the imposition of the English language to the African majority. The UKZN is no exception to this historical fact. Racially, according to the 2017 records, UKZN has 33 292 African students (including non-South Africans), 968 Coloured students, 10 176 Indian students and 1 888 White students (www.ukzn.ac.za). Many of these students are either Zulu mother-tongue or are able to communicate fluently in isiZulu except for Whites and Indian students and those African students who come from other African countries who speak different African languages or colonial languages such as French and Portuguese languages (Naidoo, Gokool and Ndebele 2017:357).

In many ways, the experience of students with language(s) that are used at the UKZN will be based on their backgrounds with those languages and to some those experiences combine with their racial identification. This is because language gives identity which therefore result into associations by students on campus. Many participants voiced out that their experience is that most students use English instead of isiZulu or their mother-tongue in their first year to try and fit in into the environment while in class most lecturers are conducted in English. However, in administration one is most likely to find staff who are fluent in isiZulu. However, most students prefer to code switch from isiZulu to English even when with their classmates who are fluent in isiZulu. This is precisely because they understand English to be a language to use in order to get by and it is the medium of instruction therefore they feel compelled to assimilate into it.

Mkhize and Balfour (2017:137) argue that “the tension between segregationist (for example, the justification of developing African languages only for those students interested in them) and the assimilationist ideologies (for example, the justification of English as the only MoI) continue to exist in the post-apartheid South Africa despite constitutional provisions in which all the official languages are supposed to enjoy parity of esteem and be treated equitably”. This emphasises why many students feel not obliged or have no historical thinking or reason to take up African languages module in higher education. Thus, their experience with

languages is based on the hegemonic privilege enjoyed by the English language. This attitude towards African languages is also demonstrated by the attitude of students registered for the isiZulu module at UKZN who most argue that they are only doing it for compliance purposes.

6.7. Conclusion

This chapter dealt with the meaning of the result which were presented in the previous chapter, using the conceptual frameworks of wa Thiong'o (1986), Franz Fanon and others. This chapter also tried to make sense of what this data presented previously. A discussion and analysis of the participants views on their awareness of the UKZN language policy was offered in this chapter, also covering the participant's understanding of decolonisation of higher education. A discussion and analysis of the role of students and staff in the UKZN language policy implementation was offered in this chapter. Furthermore, the chapter dealt with the analysis of views on the role of indigenous languages in higher education. Lastly, the chapter analysed the views of participants in relation to the experiences with language (s) used at the University of KwaZulu-Natal. Similarly, as with other chapters, this chapter revealed that much of the UKZN language plan is emphatic on the policy being implemented to foster communication among students with a dangerous ideological assumption that to direct students to study a module for a semester (five months) will equip them and allow them to better interact with other students and in that way, there will be social cohesion. The following chapter deals with recommendations and conclusion.

Chapter Seven: Conclusion and Recommendation

7.1. Conclusion

This study investigated the importance of indigenous languages in the decolonisation of higher education using the UKZN language policy as a case study. Chapter one was an introductory chapter which gave a background to the study, research questions and research questions. Chapter two discussed the literature review covering the history of higher education under apartheid and in the democratic dispensation and the use of indigenous languages under apartheid and post-apartheid. A discussion on higher education in the post 1994 era was also offered in chapter two, covered also was the discussion on decolonisation and higher education. Furthermore, a discussion of language as a form of power was offered in chapter two, stretching to a discussion of the UKZN language policy. The experience from other universities and other countries on the use of indigenous languages was also given attention in this chapter. Chapter three provided a theoretical and conceptual framework, covering different concepts such as, language, culture, violence, and identity. Also, decolonisation as a violent phenomenon was discussed including the relation between decolonisation, violence and language. Chapter four discussed the methodology of the study, dealing with data collection and its tools and other ethics related topics. Chapter five covered data presentation as per the research questions, while chapter six dealt with data analysis using the theories from Fanon and wa Thiong'o to analyse the views of the participants.

7.2. Recommendations

Emanating from the findings and other related literature the following recommendations are made;

1. Language policies should take a bottom-up approach when developed to avoid misconceptions and resistance from its intended population.
Justification: This will help to do away with policy rejections and non-compliance from people. If this is done few will look at the policy as a political tool.
2. The UKZN language policy must explicitly state the role of staff and students in the implementation of the policy.

Justification: If the policy receives support from all stakeholders of the university, its implementation will have no hindrances and commitment will be seen from both students and staff. Hence their role must be clearly outlined.

3. The UKZN credit bearing course in isiZulu must be extended beyond one semester to two semesters.

Justification: It was clear from the findings that a semester is not enough for a student to gain a minimum clarity to communicate in isiZulu, therefore the need to extend the course into a year. This will also help students to be introduced to many aspects of the language which might help develop love for the language and see its importance.

4. There must be clear plans for the intellectualisation of isiZulu beyond developing it as a communication language.

Justification: a clear intellectualisation plan will allow for the isiZulu language plan to go beyond a means of communication but allow for the expression of culture and identities. This will play a huge role in the decolonisation project.

5. Lecturers must be developed to teach in isiZulu.

Justification: This recommendation is essentially the backbone in the implementation of the isiZulu policy. The training of lecturers will help ensure that the policy achieve its goal.

6. The isiZulu course credit bearing course must be compulsory to all first-year students.

Justification: This will assist to stigmatise the isiZulu language and no student will feel forced, but it will be seen as a normal university practice targeted to few groups. It will also help to make the language to become a language of daily life within academic circles even between students of different races.

7. Each school must target a certain number of students who will at postgraduate level will write their dissertations or thesis in isiZulu.

Justification: This will contribute to the intellectualisation of the isiZulu language and normalise and rationalise its use in academia.

8. isiZulu must be made a language of instruction as a start in most first years classes where not possible, tutorials must be compulsory be in isiZulu.

Justification: This will not only show the seriousness of the university, it will also develop the language and contribute immensely to its intellectualisation.

The researcher suggests unless the above recommendation are considered the future of indigenous languages and the UKZN language policy will bring no tangible result in the struggle to decolonise the university. There will be however, many students who will have

gained language the isiZulu communication skills or there might be more rebellion from those which the policy directs to register for the compulsory credit course. To have these recommendations, the researcher believes, the UKZN language policy will begin to find expression in the minds of students and the entire students and staff population. They will gain much clear understanding of the intentions of the policy. This will further enhance the intellectualisation of the language and thus embrace decolonisation of the university.

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