



**Implementing language policies in Eswatini: student teachers' views and practices using
English and SiSwati**

by

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Submitted in partial fulfilment of the requirements for the degree

Philosophiae Doctor

in the

Faculty of Education

Education Management and Policy Studies

at the

UNIVERSITY OF PRETORIA

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October 2022

DECLARATION

I declare that the dissertation/thesis, *Implementing language policies in Eswatini: student teachers views and practices using English and SiSwati* which I hereby submit for the degree *Philosophiae Doctor (PhD)* at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution. All sources cited or quoted in this research paper are indicated and acknowledged with a comprehensive list of references.

A handwritten signature in black ink, appearing to be 'SN', enclosed in a rectangular box.

.....

Sellinah Nelisiwe Phiri

October 2022



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| DEGREE AND PROJECT | PhD Implementing language policies in Eswatini: student teachers' views and practices using English and SiSwati |
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| APPROVAL TO COMMENCE STUDY | 28 June 2019 |
| DATE OF CLEARANCE CERTIFICATE | 26 September 2022 |
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DEDICATION

To *ada - Six Town Phiri, ama - Nester Sitani Thokozile Dlamini (LaNkhosi)* for raising us and affording a family of six children, an education with their meagre salaries. I therefore dedicate this achievement to my family, the Phiris, *for the language we speak to our realities by God's enabling grace. Special thanks to elder sister Busisiwe Tsabedze and our son Nkululeko Dlamini for signatory support.*

Ngiyabonga kakhulu boPhiri.

ACKNOWLEDGEMENTS

I thank the Lord God Almighty who gives me life, divine protection and opens opportunities for me. I, therefore, unreservedly appreciate the assistance and professional shaping He afforded me from several persons to realise my goal. As such, my work was not a single-handed effort, but I was sharpened and guided by those who know. The SiSwati adage, *injobo lenhle itfungelwa ebandla* (A good loin skin is sewn among men), better articulates how various academic experts assisted me to complete my thesis.

- I am exceptionally grateful to Professor Everard Weber, who was not just my supervisor, but also my counsellor, promoter, guider, and painstaking critic assuming multiple roles in support of my work.
- My gratitude to Yasmin Omar for conscientiously editing my work.

I am also indebted to the following:

- The University of Pretoria's Education Management, Law and Policy Studies department for organising support sessions and a defence panel affording my study their critical attention.
- University of Pretoria librarians and IT personnel for facilitating access to academic resources.
- The Ministry of Education in Eswatini for permission to pursue my study in the country's institutions.
- The Eswatini teachers' college, participants and the two primary schools for allowing me to involve them as I investigate.
- University of Pretoria, especially Groenkloof Campus Student Centre and the post graduate international office for attending to questions relating to my studies.
- The University of Pretoria for providing me a bursary.



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LIST OF ABBREVIATIONS

| | |
|--------|---|
| AL(s) | African Language(s) |
| ANC | African National Congress |
| AU | African Union |
| BAI | Board of affiliated institutions (in Eswatini) |
| B.Ed. | Bachelor of Education Degree |
| CBE | Competency Based Education |
| CK | Content Knowledge |
| DoE | Department of Education (South Africa) |
| ECCE | Early childhood care education |
| ECD | Early Childhood Development |
| ECESWA | Examinations Council of Eswatini (latest name for ECOS) |
| ECOS | Examinations Council of Swaziland |
| EDSEC | Education Sector Policy |
| EMI | English Medium Instruction |
| EPC | Eswatini Primary Certificate Examination |
| EPDC | Education Policy and Data Centre |
| ESHEC | Eswatini Higher Education Council (current name for SHEC) |



| | |
|----------|---|
| GET | General education and training |
| HEIs | Higher education institutions |
| ICT | Information Communication Technology |
| ITE | Initial teacher education |
| JC | Junior Certificate Examination |
| L1 | First language |
| L2 | Second language |
| LOI | Language of instruction |
| LOLT | Languages of learning and teaching |
| MOE | Ministry of Education |
| MOET | Ministry of Education and Training |
| MOI | Medium of instruction |
| NCC | National Curriculum Centre |
| NERCOM | National Education Review Commission |
| NETIP I | National Education and Training Improvement Plan (first) |
| NETIP II | National Education and Training Improvement Plan (second) |
| NQT | Newly qualified teacher |
| OAU | Organisation of African Unity |
| OBE | Outcomes Based Education |



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| PAC | Pan African Congress |
| PCK | Pedagogical content knowledge |
| PRAESA | Project for the Study of Alternative Education in South Africa |
| PTC | Primary Teachers Certificate |
| PTD | Primary Teachers Diploma |
| RAS | Reading Association of Swaziland |
| RNC | Revised National Curriculum (in South Africa) |
| SACMEQ | Southern Africa Consortium for Monitoring Education Quality |
| SACU | Southern African Customs Union |
| SADC | Southern African Development Community |
| SAHO | South African History Online |
| SGBs | School Governing Bodies |
| SGCSE | Swaziland General Certificate in Secondary Education |
| SHEC | Swaziland Higher Education Council. (Now ESHEC for Eswatini Higher Education Council.) |
| SMART | Specific, measurable, achievable/ attainable, realistic and timebound (of instructional objectives). |
| SMK | Subject matter knowledge |
| SOWETO | Southwestern Township (in Johannesburg, South Africa) |
| SPC | Swaziland Primary Certificate Examination |



| | |
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| SPP | Swaziland Poverty Profile |
| TOS | Times of Swaziland |
| UKZN | University of KwaZulu Natal |
| UNESCO | United Nations Educational Scientific and Cultural Organisation |
| UNESWA | University of Eswatini (current name) |
| UNISA | University of South Africa |
| UNISWA | University of Swaziland (former name) |

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ABSTRACT

SiSwati and English are the two official languages of Eswatini (Constitution of the Kingdom of Swaziland, 2005). The rationale of this qualitative study was to explore what the student teachers' views and practices were regarding this language policy prescription. Although much research has been conducted on language policy in decolonised countries in Africa, there is a dearth of such research in Eswatini. Much of my research was grounded on research of a similar nature in other African countries. The literature review discusses this in detail, as it is relevant to the Eswatini experience. The intention is to contribute to existing research studies on language policy, and its implications for trainee language teachers who teach the indigenous language, SiSwati. From the existing literature, it is evident that the predominance of the coloniser's language is a highly contentious debate. This was confirmed by the participants' differing views in this study. It is hoped that the results of this study will contribute to existing research studies and literature, by informing language policy in education of the student teachers' challenges, academically and in practice. It also calls for more research to be conducted in this area, to contribute to an effective and optimal change in language policy in education. This study based its research on authentic views of trainee teachers on using English and SiSwati in teaching SiSwati literacy from school entry level to more advanced levels. I observed the lessons of the student teachers as they taught SiSwati. It was clear that English was the predominant language, thereby marginalising the indigenous language. This study hopes to inform policy on the importance of using the mother tongue, especially for entry level learners in literacy. Data was collected from 33 language student teachers at a public teachers' college in Eswatini, using the following methods: semi structured interviews, classroom observations, and analyses of documents, such as lesson plans, curricula, and policy documents. ATLAS.ti was used, as a qualitative research tool, in data analysis. It was found that most student teachers used both English and SiSwati to teach SiSwati at all levels at primary school. This study calls for Africanisation or decolonisation of language teacher education, emphasising the need for a language policy that would afford learners optimal success in their future studies and endeavours. It also recommends a national



language policy for tertiary education institutions in Eswatini on the basis of Africanisation or decolonisation of language in teacher education.

Keywords: English, SiSwati, language, policies, implementation, student teachers



LANGUAGE EDITOR'S CERTIFICATE

LETTER OF CONFIRMATION FROM EDITOR

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To whom it may concern

I herewith confirm that I have edited the PhD thesis submitted by Sellinah Phiri.

My qualifications: BA, B. Social Science, B.A. Honours in Psychology. UCT.

I am also a qualified and experienced TEFL teacher.

I have experience in editing academic research papers, Master's theses, Doctoral theses, and research proposals since 2017. These were all English second language students whose native languages were Arabic, Russian, Turkish, Kazakh, and Kurdish.

I have been editing Ms. Phiri's thesis since mid-December. This involved rectifying grammatical and typographical errors, implementing appropriate punctuation, correcting spelling, ensuring consistency in verb tenses, language style, rectifying the inconsistent formatting, pagination, paragraphing, maintaining consistent font and size where there were inconsistencies, ensuring a logical and comprehensible flow of argument, maintaining ease of reading and understanding the research study, and spotting flaws and inconsistencies in the argument.

Date: 27/08/2022

Signature: Yasmin Omar



CHAPTER 1: INTRODUCTION

The main aim of any teacher training programme is service to the children. (Hill, 1974: 47)

1.1 INTRODUCTION

Before African independence, language in African states was a tool strategically used to advance the imperialist agenda. Imperialism, by its very nature, is about extending Western European influence by gaining economic and political control of states through colonisation. Thus, language was used to make Africans fit in their role as colonial subjects (wa Thiong'o 2006). Consequently, during the colonial era African languages were neglected and relegated to an inferior position; while colonial languages, such as English, predominated. English speakers were considered privileged, associated with supposedly superior intelligence and social success (Alexander, 2012; Bamgbose, 2011). Proficiency in a colonial language elevated the speaker into the elite class. As such, most graduates of colonial education despised and rejected their African languages and culture.

In post-colonial education systems in most African countries, including Eswatini, English has been retained as the medium of instruction (MOI). This practice extends to universities and colleges as well. The training of teachers whose native language is not English is also in the English MOI. When literacy is taught in former colonial languages, most learners fail to master literacy skills, and thus fail to cope with the literacy demands of the curriculum, even at tertiary level (Heugh & Mulumba, 2013; Miti, 2017). English training for teachers of vernaculars, could be one reason why teachers struggle to translate the curriculum into effective literacy practices (Taylor, 2013). Yet studies have shown that children need a strong mother tongue literacy foundation for guaranteed academic success (Mbatha, 2014). Otherwise, students end up inadequate in their native language, and perform poorly at school when instruction is in an unfamiliar language.

Within this context, my study sets out to explore the implementation of language policies in Eswatini: student teachers' views and practices on using English and SiSwati. The



contention is that for improved academic results, serious regard for the mother tongue, both as a language subject and medium of instruction should be implemented, in policy and practice especially by refocusing on teacher education. African language literacy teaching should be transformed/ decolonised such that policies are not restrictive towards African language use. There should be a shift towards teaching mother tongue literacy with a decolonised approach that does not discriminate, prejudice, and marginalise the indigenous languages of an African country (wa Thiong'o, 2006). Decolonisation is important for effective African cultural recovery and renewal. African cultural resurgence entails a conscious revival and active engagement of all that is African, including African languages.

The purpose of this study is to investigate student teachers' views and observe their practices on using English and SiSwati in literacy teaching in Eswatini primary schools. My study adopted the qualitative paradigm for reasons including that my research problem was exploratory without clear variables and that my personal experience is in literary writing form (Creswell, 2008). A qualitative research approach has to be used when the issue under investigation requires to be understood because not much research has been done on it (Creswell, 2008). Also, the purpose statement and research questions in qualitative research allow the researcher to learn from participants (Creswell, 2015). Therefore, my study is an attempt "...to answer questions about contexts, relationships, processes, and practices" (Hamilton & Corbett Whittier, 2013: 23) relating to African language teacher preparation. This study will elicit perspectives and authentic experiences of the student teachers. The reason for a qualitative study was because of the dearth of these kinds of studies in Eswatini. It is important to explore student teachers' authentic views and experiences in the context of this language policy in education. This could contribute to the way forward for a better quality of education and improved academic success. This is important because, amongst other things, language and teacher education policies should be constantly examined and guided by research, to be relevant. (Osman & Venkat, 2012).

1.2 BACKGROUND AND CONTEXT

The study is undertaken in Swaziland, now known as Eswatini. Eswatini is a land-locked, mountainous, monarchy often described as the smallest country in Southern Africa. The Kingdom of Eswatini is ruled by King Mswati III and Queen Ntfombi Tfwala. Traditionally among the Swati, the king and queen mother are symbols of national unity and identity, the latter as the mother of the nation and the former as the father. However, lately the institution of the monarch experienced much political opposition and conflict. Among the contentions is that the king and royal family members live lavishly on public coffers. Yet, the World Bank report on Eswatini (2021) records that over 28% of people in Eswatini lived below the international poverty line in 2021. Also, the Swaziland Poverty Profile (SPP) (2000/2001/2009/2010) reported that one in two persons who are poor in (Swaziland) Eswatini is also food poor. Poverty in Eswatini is mainly a rural phenomenon. The reason is that most Swati people are found in the countryside, and they live on subsistence farming which is often affected by climate change. Food insecurity is therefore one of the challenges in the country. In addition, the unemployment rate in Eswatini was estimated to be slightly above 23% (www.macrotrends.net unemployment rate in Eswatini). Although education has been identified as a critical tool for poverty eradication, many of the unemployed people in Eswatini are young people including graduates. Thus, the king's "ostentatious luxury" (Burke, 2021) is among issues in the "anti-monarch sentiment" (Masuku, 2021) among his subjects. The government of Eswatini promised the nation a dialogue to be held in 2022 to address the country's problems.

SiSwati is the indigenous language of the majority of people in Eswatini (Dlamini, 2012; Prah, 2015; Kamwendo & Dlamini, 2016). Notably, there is a linguistic border influence on the indigenous language of the people of Eswatini because of the geographical location of the country. For instance, Eswatini is bordered by Mozambique to the East, so that the Eastern part of Eswatini has influence from Tsonga and other Mozambican languages. To the west, north and south Eswatini shares the border with the Republic of South Africa. The SiSwati spoken by some of the people in the South and western part of Eswatini is often mixed with, or what is called Zunda, because of the influence of the Zulu language. The reason for Zulu influence is that KwaZulu-Natal occupies most of South African land

sharing the southern border with Eswatini. The northern part of Eswatini speaks a dialect influenced by the Mpumalanga dialect of SiSwati. Part of the Mpumalanga SiSwati is standard SiSwati. Standard SiSwati is mostly spoken in the central part of Eswatini where the royal family is often found.

The government of the kingdom of Eswatini has implemented several initiatives that have a bearing on teacher education to improve and localise language instruction. The advent of Swaziland's national independence in September 1968, introduced the first teaching of the mother tongue, SiSwati, which began in 1969 at primary school, thereby replacing Zulu. This was after SiSwati orthography had been tentatively approved in 1969 (Ziervogel & Mabuza, 1976). Then, in 1973, circular No E 21/73 (Government of the Kingdom of Swaziland, Ministry of Education (MOE), 1973) on 'Teaching of language in Swaziland schools' required that all primary schools in Swaziland ensure that local pupils in Grade 1 take SiSwati and English instead of Zulu and Afrikaans –with effect from 1974.

The circular demonstrates respect for children's linguistic rights, while acknowledging multilingualism in Swaziland's school system. This is because Circular E 21/73 directs phasing out 'all other languages' offered in the place of SiSwati, while providing for the teaching of 'additional languages' and 'languages of non-citizens'. However, SiSwati could not be taught beyond primary school before a standard reference work was approved.

SiSwati orthography was officially approved in 1980. After years of the Joint Language Committee support, in 1981, David Rychroft published the SiSwati - English Dictionary, which became a standard reference work facilitating recognition and subsequent adoption of SiSwati as a subject in academia (Tarljaard, Khumalo & Bosch, 1991). Thereafter, the National Education Review Commission (NERCOM) Report of 1985 introduced a SiSwati medium of instruction in Grade 1 and 2, also compelling schools to follow 'transitional bilingualism' (Dlamini, 2012: 13). Transitional bilingualism is an educational theory based on the belief that literacy skills such as reading should be first acquired in one's mother tongue or home language and then transferred to a second language.

Consequent to the fact that learners who had started doing SiSwati in 1969 had completed school by 1980 and needed to proceed to tertiary level, the Swaziland government made



timely requests to the University of South Africa to introduce SiSwati as an undergraduate course (Taljaard, Khumalo & Bosch, 1991). Lack of infrastructure and literary SiSwati works, as well as the lack of trained lecturers, resulted in a delay in granting this request. To facilitate the teaching of SiSwati by an institution of higher learning, a handbook of SiSwati authored by Taljaard, Khumalo & Bosch was published in 1991. The teaching of SiSwati as a university subject was then introduced in 1992 by the University of South Africa in response to the requests by the Swazi government (Taljaard, Khumalo & Bosch, 1991).

In 2006, Circular No E/2006, 'Update of Circular No E21/73 on the Teaching of Language in Schools, this was reiterated (Government of the Kingdom of Swaziland, Ministry of Education and Training, 2006). Circular No E21/73 added that local students in Form 1 to Form 5 should learn SiSwati as their first language. This circular clarified that the option of SiSwati as a second language is not for indigenous Swazi children.

In 2011, the Swaziland Education and Training Sector (EDSEC) Policy (Government of the Kingdom of Swaziland, Ministry of Education and Training, 2011) became the first officially bilingual language policy on Swaziland's two constitutionally official languages - SiSwati and English. The EDSEC policy stipulates that all learners following the school system regulations are required to learn SiSwati. Moreover, SiSwati would be taught as the core subject at all levels of the education system. This policy prescribes that the SiSwati Medium of instruction (MOI) be implemented up to Grade 4, after which the MOI is English. This legislation further warns teachers against reprimanding or punishing learners for speaking their mother tongue in school.

Through the Higher Education Act of 2014, the Swaziland Higher Education Council (SHEC) was established to regulate and monitor the standard of higher education in Swaziland, and to provide accreditation for unregulated colleges (Ndlela, 2015). Consequent to the country's name change from Swaziland to Eswatini, SHEC is now Eswatini Higher Education Council (ESHEC). The ESHEC is therefore also in charge of the Public higher education institutions in Swaziland that train English and African language teachers which are the University of Swaziland (UNISWA) - this comprises two

teacher training colleges: Ngwane Teachers' College and William Pitcher College. In Swaziland tertiary education is mostly state funded to maximise access for social mobility.

Finally, on the 21st of February 2017, in a Mother Tongue Day celebration seminar hosted by the United Nations Educational and Cultural Organisation (UNESCO) and the Swaziland Ministry of Education and Training, the EDSEC (2011) policy was ratified by Swaziland's Prime minister, Dr Sibusiso Barnabas Dlamini (Observer on Saturday, March 25, 2017). He announced the implementation of the 2011 language policy (Observer on Saturday, March 25, 2017). On the 10th of April 2017, the same Prime Minister announced and commissioned a new SiSwati National Language Board to work at developing the mother tongue, and to establish a national SiSwati academy (Nhlabatsi, 2017).

1.3 PROBLEM STATEMENT

The research problem is rooted in the predominance of colonial languages over indigenous African languages. The policy scheme in which English is the main medium of instruction in Eswatini schools suggests a need for an examination of the relationship between SiSwati and English in Eswatini. According to the Eswatini language policies cited in the background, English is the primary medium of learning and teaching at almost all levels of the education system in Eswatini, except for the first four years at primary school. (Government of Swaziland, Ministry of Education and Training (MOET), EDSEC, 2011; Government of the Kingdom of Eswatini, National Education and Training Sector Policy, 2018). Thus, four research problems form the rationale for this study. The overarching research problem is the predominance of colonial languages, such as English, over indigenous African languages (wa Thiong'o, 2006; Alexander, 2012; Prah, 2016). The dominance of English is an issue of colonial history, policy, and culture. In post-independence Africa, English dominance continued in administration, commerce, and education (Bamgbose, 2011). Therefore, one of the major challenges in African education systems is the continued use of dominant colonial languages such as English, French, and Portuguese, as instruction media (Alexander, 2012; Prah, 2016, Miti, 2017).

The second problem is the relationship of inequality between SiSwati and English. In pre-independent Eswatini, English was the language of the British colonial masters; it signified

colonial power and rule and was the language of political power and control. In a study based in Eswatini, examining how the language policy that elevates English, stunts economic growth, Dlamini (2012) notes that: "English enjoys a dominant status in the education system at the expense of SiSwati, the mother tongue" (Dlamini 2012: 13). The challenge being faced is the relationship of inequality between English and SiSwati, the two official languages in Eswatini. (Kamwendo & Dlamini, 2016).

An important question is how the uneven relationship between SiSwati and English affects teachers and their teaching practice. Teachers in Eswatini are mostly Swati, yet they are being trained in English to teach their mother tongue, SiSwati (Syllabuses of the Teachers' Colleges, 1987). Because Eswatini is almost monolingual (Heugh 2011; Prah, 2016), Swati children often share the same mother tongue, SiSwati, as do their English-trained SiSwati teachers. The English trained teachers are expected to teach SiSwati in SiSwati when they were trained in English to teach SiSwati.

Therefore, the third research problem is that English training for teachers of African languages elevates English (wa Thiong'o, 2006) to the detriment of the African language. When learners come to school with their 'Swatiness', or Swati identity, eager to learn their language, their SiSwati teachers struggle to separate SiSwati from their English training. They have already through their training in English and all that the language depicts been conditioned into prejudicing and marginalising what is African. (wa Thiong'o, 2006; Alexander, 2012; Bamgbose, 2011; Turner, 2012). However, children need a sound mother tongue literacy foundation to transfer skills when learning additional languages, such as English and other subjects (Alexander, 2012; Mbatha, 2014).

The last research problem in this study is that a solid literacy foundation will be heavily compromised; this is precisely because the trainee teachers may have 'lost' their African identity by being trained in English to teach SiSwati. This could be one of the reasons why, "In Sub-Saharan Africa ... most primary school children do not learn to read and write well enough in the first three to four years of primary in order to cope with literacy demands of the curriculum from the fourth year onwards" (Heugh & Mulumba, 2013: 19). Therefore, most African children lack adequate literacy skills at the lower and middle primary grades. They may be illiterate because of this inadequate learning, meaning that they inevitably

have challenges adapting to the growing requirements of the curriculum. Linguistic incompetence may further delay, limit, or even restrain the African citizens from confident transfer and application of the requisite language skills in career prospects - including personal and national development.

My contention is that the language medium used to train teachers of SiSwati is of critical importance and needs to be examined thoroughly. Africanisation of mother tongue language instruction in training teachers may improve academic performance.

1.4 AIMS OF THE RESEARCH

The main aim of this study is to explore views and practices of student teachers concerning the use of English and SiSwati during literacy teaching and learning.

Objectives of this study are to:

- elicit student teachers' views on using English and SiSwati during literacy teaching.
- examine student teachers practices in using English and SiSwati in literacy teaching.
- investigate the relationship between English and SiSwati in teaching and learning in the classroom.

1.5 PURPOSE OF THE RESEARCH

This research was undertaken to gather and analyse data to advance our understanding of student teachers' views and observe their practices on using English and SiSwati in literacy teaching in Eswatini primary schools.

- Evaluation: this study was a systematic enquiry into language policies in Eswatini, teaching programmes mainly primary school language teacher education, and teaching practices to obtain strengths and weaknesses and explore suggestions for improvement.
- Exploratory research: this research investigated research questions that have not been asked before, and therefore addressed the issue using non-numeric data collection procedures.

- Improvements for practice: the study obtained original data, which provided a resolution to the research problem and findings from this investigation; made practising practitioners in language teacher education, education, and other relevant fields aware of suggestions for good practice; and
- Empowerment: new ideas produced in this research may be a source of empowerment for other individuals when the findings are disseminated. Among other individuals meant to be empowered by this study are traditional Swati leaders, cabinet ministers, policy makers, education planners, curriculum developers, examiners, teacher educators, in-service trainers, teachers, parents and learners.

1.6 RESEARCH QUESTIONS

Research questions are: "interrogative statements that narrow the purpose statement into specific questions that researchers seek to answer in their studies" (Creswell 2015: 622). This study is within the parameters of the main research question and three secondary research questions outlined below:

1.6.1 MAIN RESEARCH QUESTION

What are the views and practices of student teachers concerning the use of English and SiSwati during literacy teaching and learning?

1.6.2 SECONDARY RESEARCH QUESTIONS

- What do student teachers say about using English and SiSwati during literacy teaching?
- What are student teachers practices in using English and SiSwati during literacy teaching?
- What is the relationship between English and SiSwati in teaching and learning in the classroom?

1.7 KEY CONCEPTS

1.7.1 ENGLISH AND SISWATI

In this study English and SiSwati refers to the co-official languages of Eswatini (Kamwendo & Dlamini, 2016). SiSwati mainly refers to the indigenous language and mother tongue of the Swati people of Eswatini. SiSwati is therefore the language one acquires from birth as they grow among parents, guardians, care givers, family, and their immediate environment. The mother tongue is a child's heritage language - a language in which a child's culture is embedded and communicated.

Words used interchangeably with mother tongue include indigenous language, home language, native language, parent language, and vernacular, among others. First, as an indigenous language, the mother tongue, SiSwati is a language that is historically natural to Eswatini as opposed to an imported, exotic language. As an indigenous language, mainly mother tongue SiSwati serves the purpose of enculturation of Swati citizens to societal culture (Mbah, 2014).

The mother tongue, SiSwati in this case, as home language is the language of the child's family. It is the language used in daily interaction among family members. In the African set up where child training is a communal responsibility, as home language, the mother tongue is used to raise children through socialisation and good grooming.

The mother tongue has also been referred to as a native language. The word native may mean belonging to a group of people from birth. As a native language, the mother tongue is original to a specific context, African and mainly Swati in this study. For instance, under normal circumstances, as a native language, the mother tongue, SiSwati may be original to and belong to the Swati people from their birth.

The mother tongue, as parent language is the language a child picks and learns from parents. The mother tongue as parent language can also be learned from parent substitutes or guardians. The language spoken around them as the child grows from birth is acquired as their home language.

Vernacular is another name for the mother tongue. However, a practice associated with the past is that the speaking of the African mother tongue, such as SiSwati in schools was discouraged. As a result, learners were called culprits and listed for having committed this offence and they would be called “vernacular speakers”.

In conclusion, the mother tongue according to United Nations Educational Scientific and Cultural Organisation (UNESCO) is “the language(s) one has to learn first; the language(s) one identifies with or is identified as a native speaker of by others; the language one knows best and the language one uses the most” (Churr, 2013). The mother tongue can also be the language learned from birth from one’s mother; the home language or the native language (Mbah, 2012, Mbatha, 2014, Okebukola, 2012). It is also the language ‘of the home in which customs are transmitted and the language in which a child learns initial vocabulary’ (Okebukola, 2012).

The concept SiSwati may also be used generally as the Bantu language of the Swati people of Southern Africa (Evans & Clerghorn, 2012). This is because varieties of SiSwati are also spoken in several Southern African states such as South Africa, Malawi, Lesotho and Mozambique (Matsebula, 1987). Being spoken in several countries makes SiSwati fit the description of a cross border language. Colonialists erected borders that cut through and divided ethnic speakers of indigenous African languages such as SiSwati (Bamgbose, 2012). Colonial powers used borders to subdivide African language speakers because they wanted to disempower and subject African languages under different colonial languages and cultures. Hence, English and SiSwati are the main languages of Eswatini whose power and use is unequal. However, like other languages, SiSwati can be engaged in literacy practices and other distinguished linguistic functions such as regional, continental, and even international communication because language choice is a conscious decision.

Learners need to be well-socialized to their culture by language teachers that can communicate and relate to the sociological aspect of the SiSwati curriculum so that elements of learners’ cultural heritage can be fully expressed in their African language. SiSwati teachers should be culturally responsive to the traditional demands of the SiSwati classroom. Language student teachers are assumed to accumulate more of the relevant SiSwati teaching skills and techniques during their training.

In this study English refers to the second official language of Eswatini. English is a second language in a country that has its own local language. For instance, most English learners or speakers in Eswatini possess their own indigenous language, SiSwati, then English is their second language. Therefore, in Eswatini schools English is learned as a second language. In a country such as Eswatini where English is a second language, English is frequently used as a means of communication. If the speakers in a country where English is a second language, have various local languages, they then use English as a means of communication. The abbreviation used for English as a second language is L2. English is therefore the second and official language in former British colonies such as Eswatini.

It is often assumed that children in countries where English is second language are often exposed to the second language before they learn or use it in school. Although the mass media uses a lot of English in Eswatini, the rural population, especially children from that environment may not have a sufficient display or use of English to help them learn the language. In this study the predominance of English which manifests even in policies stipulating that student teachers should be trained in English to teach SiSwati, is likely to have negative consequences for most children.

Although Eswatini has her own reasons for teaching English to primary school children, it offers more advantage if instruction in the second language, English, in the lower grades is delayed as medium of instruction for not less than six years (Heugh and Mulumba, 2013). In literacy development, English second language learning requires to build on solid knowledge of SiSwati, the learner's mother tongue.

1.7.2 IMPLEMENTATION

Implementation is used to mean the process of administering, effecting, or putting legislative prescriptions in practice. Previous research has described implementation as a complicated, tricky multifaceted process. For instance, Young and Lewis (2015) note that during implementation, policies have been negated, expanded, and modified. Others contend that along with the discharge and execution of policies, policy making happens. Among broad implications for education policy implementation, Young and Lewis (2015) find renegotiation to be a response to changes in the legislation. Hence, their study draws



our attention to the part played by networks in policy implementation. Implementation of language policies in Eswatini is the focus of my study.

If the enactment, planning and teaching of mother tongue education is of low quality, learners in schools will have poor academic performance (Heugh and Mulumba, 2013). Low quality education is a documented weakness of the primary school subsector in Eswatini (World Bank, 2010; NETIP, 2013). Education policy appears to be distant from classroom teaching and learning but lately it tends to be the major and permanent determinant of lesson content and methods of teaching (Shanahan, 2011).

1.7.3 LANGUAGE POLICIES

In this study, language policies allude to official legislative prescriptions on language use in a specific context which could be an institution or a country. Mainly language policies of Eswatini were the focus of this research. Language policies may be documented as evidence for language planning. Language policy is part of the larger process of language planning (Johnson, 2010). Awuor (2019) states that language policies in Africa first appeared when Europeans subdivided Africa in the nineteenth century. This author explains that among negative political and economic consequences, the introduction of language policies in Africa has a large impact on education. Otherwise Awuor, (2019) concludes that prioritising African languages while allowing the European language to co-exist is encouraged in our education systems.

Lo Bianco (2010) uses some sociolinguists and language pioneers to relate a brief history of how the concept language policy was invoked. This author reveals that language planning may have been created by Uriel Weinreich, a linguist working in a setting characterised by immigration languages and dialects co-communicating together and with English (Lo Bianco, 2010). Weinreich's well-known study, "Languages in contact" deliberated on issues relating to bilingual communication which includes that the dying language is mixed with the second language that replaces it (Lo Bianco, 2010). Weinreich highlighted that in bilingual communities, speakers fail to separate their language or dialects but tend to produce mixed language hybridizing or combining the available languages – producing a hybrid or interlanguage (Lo Bianco, 2010).

The other sociolinguist is Einar Haugen. Haugen who studied language change in Norway and the use of Norwegian in America, extended the notion of language planning (Lo Bianco, 2010). Lo Bianco (2010) explains that this sociolinguist created an effective narrative of the Norwegian policy to minimise the impact Danish has on Norwegian language.

When German linguist Heinz Kloss (1969) added the notion “status planning” to his work, that intensified the types of language planning (Lo Bianco, 2010). The way societies use laws and regulations to distribute roles and functions (such as medium of instruction and official languages) to languages is status planning (Lo Bianco, 2010). Kloss clarified how status planning preparing from the social concentrates more on internal characteristics of languages, reflecting the internal perspective of linguists as opposed to actions and modes of communication (Lo Bianco, 2010).

There was an argument in which some felt that it was not possible to separate language from social context because language planning would then be clearly complex. Lo Bianco suggests the coupling of Haugen and Kloss’s works to help language planning experts and believes that it would inform choices of government on language and social life. Along with the choices a problem of the language of communication is identified. A language problem culminates in the language policy which again leads to language planning (Lo Bianco, 2010). Language policy was initially the result of language planning, but the two have conventionally been regarded as language policy (Lo Bianco, 2010).

Enactment of language policies may not be left to administrators, but language policies may come from people on the ground per need (Johnson, 2010). Johnson (2010) adds that some language policies may not be deliberate or well organised. Still, policies regarding the language of teaching and learning have a growing influence on educational access and equity because language policies have increasingly become important in schools because of international developments because of the growing need for language skills in education and employment (Tollefson & Tsui, 2014).

1.7.4 STUDENT TEACHERS

In this study the student teachers refers to people who are studying at a college or university that teaches them to be professionals that teach especially in schools. In other words, student teachers are teachers in the making. This study mainly used language student teachers who were trained in a teachers' college in Eswatini. Teacher education is where there is an initial organised experience introducing student teachers formally to expert knowledge and theories of teaching while shaping their professional identity (Yuan and Lee, 2015). The process of becoming a teacher may be complex for student teachers. Yuan and Lee (2015) highlight that in teacher training learning to teach may be an experience that makes student teachers go through many emotions that may affect their accumulation of professional and pedagogical skills. Teacher education should provide student teachers with competence in and to the teaching profession (du Toit; Louw and Jacobs, 2017). In that way, a student teacher should not just learn to do the teaching job but also to be ethical in their practice (du Toit, Louw and Jacobs, 2017). In this study, words I used synonymously to student teachers include, pre-service teachers, prospective teachers, and teacher trainees.

1.8 RESEARCH DESIGN AND APPROACH

Through qualitative research, I was able to explore and understand the real-life experiences and concerns of language student teachers within the context of their teacher training in colleges. Qualitative studies are valuable as they provide rich descriptions of complex phenomena. This case study attempted to capture the real-life experiences of student teachers in their own words. As it involves the identification, examination, and patterns and themes in textual data, it was useful in that I could gain insight into the participants personal and authentic views and experiences (Creswell, 2015). A case study approach was used to understand the context within which trainee teachers were being taught and how language policy impacted on students, and the larger community (Hamilton & Corbett Whittier, 2013). The intention was to establish how language teacher preparation for teaching language at primary school level is undertaken.



As an interpretive case study, the different personal views, perspectives, and experiences of trainee teachers offered me much insight into what is concrete and authentic. The genuine views of student teachers on language policy in education could thus be interpreted in the context of existing literature. Interpretive research is a qualitative paradigm grounded in people's experiences and constructions of meaning about their world (Morrison, 2012). The student teachers experience and understand reality in diverse ways. The instruments used to interpret the research had to be able to reflect the way student teachers understand the reality of using SiSwati and English in literacy teaching.

1.8.1 TARGET POPULATION AND SAMPLING

1.8.1.1 Population

The population targeted in this study was language student teachers in a public primary school teacher training college in Eswatini. There are two public and several private teacher training colleges in Eswatini.

1.8.1.2 Sampling

Sampling is a process of selecting a sample, a small portion of the population for the study (Choongwa, 2018). I preferred the public teacher training colleges because they are the main ones, state-owned and have indigenous Swati student teachers who could make it possible to answer the research question because they speak both English and SiSwati. I purposively targeted second and third-year student teachers in the public college as participants, based on them being primary school language practice teachers already having exposure to the field of teaching: their views and perspectives were thus firmly grounded in real-life experiences. Purposive sampling is when a researcher selects participants based on the research questions of the study, (Bryman, 2008) informed by certain characteristics.

1.8.2 DATA COLLECTION

1.8.2.1 Data

Sources of data for this research include analysis of documents, semi-structured interviews, and classroom observations.

1.8.2.2 Analysis of documents

I analysed teaching documents, which included lesson plans, Language policy and curriculum materials. Analysis of documents is important because it affords triangulation of the data sources (Fitzgerald, 2012).

1.8.2.3 Semi-structured interviews

Semi-structured interviews were used to obtain views of student teachers on the use of English and siSwati in literacy teaching. Semi-structured interviews are interviews often taken with case study research to encourage participants to freely share their views (Morrison, 2012; Creswell, 2015).

I interviewed 33 student teachers on the following themes designed from research questions:

- 1) Student teachers views on using English and SiSwati in literacy teaching in Eswatini schools.
- 2) Practices of student teachers on using English and SiSwati in literacy teaching in Eswatini schools.
- 3) Advantages of language policy in Eswatini.
- 4) Disadvantages of language policy in Eswatini.
- 5) Benefits experienced by student teachers trained in English to teach SiSwati at primary school levels.
- 6) Challenges experienced by student teachers when trained in English to teach SiSwati at primary schools.

1.8.2.4 Classroom observation

In the classroom observations, I engaged ten student teachers: five in third year and five in second year. I crafted and used themes guided by research questions to structure the data collection through classroom observations.

1.8.2.5 Personal experience

Being a primary school teacher with language majors in SiSwati and English, currently hands on in teacher education mother tongue studies in Eswatini (at the time of writing),

made me wish to explore how language student teachers use English and SiSwati to teach literacy to primary school learners.

1.8.3 DATA ANALYSIS

Data analysis is what you do to turn data into information by applying analysis techniques which may be textual, statistical or a combination of the two (Hofstee, 2013) with the intension of answering research questions. In this qualitative case study, I engaged data analysis as outlined below:

- Organisation: I organised the data by transferring semi-structured interview and classroom observations from audio-recordings into computer typed text files which I loaded into a qualitative analysis computer software (ATLAS.ti).
- Perusal: I repeatedly read and constantly revisited the data to understand what it means and to establish relationships and patterns and for verification of the information. When a need arose, the search tab in the Microsoft word folders made re-reading faster because it enhanced access to specific concepts in the files.
- Classification: For easy access to information, I organised the data by type. I categorised the semi-structured interview and classroom observation data sets into two different folders. The folder for the semi-structured interviews, had a file per participant as was the case with the folder for classroom observation.
- Synthesis: To draw conclusions from the data I combined and condensed the data based on whether they answered the research question. I coded the data, identified patterns grouped it into categories and themes. In my qualitative content analysis, I mainly used a computer programme, ATLAS.ti. which is of critical importance in coding and analysing transcripts, especially when there are large amounts of data gathered. (Creswell, 2015).
- Induction: I collected data on the topic, implementing language policies in Eswatini and interpreted patterns in the data. I had a conceptual framework on Africanisation which formed a structure within which I discussed and presented findings.

- Deduction: I thoroughly examined the interview and classroom observation transcripts and the documents to obtain or deduce answers to my research questions.

1.8.4 METHODS TAKEN TO ENSURE DATA CONFIRMABILITY (VALIDITY)

Detailed below are the methods I used to ensure data confirmability for the sampling, literature, interviews, classroom observations and analysis of data:

1.8.4.1 Sampling

Only language student teachers considered relevant for the purpose of this study were selected from the population to participate in co-construction of knowledge for this research.

1.8.4.2 Literature

Besides conducting an in-depth search of the literature from which I compiled a thematic review related to my topic, I analysed policy and teaching documents. The literature I reviewed demonstrated that issues of language use in education exist and are widely documented. From the sources of documents informing my study I compiled a list of references.

1.8.4.3 Interviews

To ascertain accurateness in the representation of the phenomenon under investigation the semi-structured interview findings were made confirmable using three reputable data validation strategies. I engaged methodological triangulation, theoretical triangulation, and member checking. Triangulation is the procedure I used to put together evidence in this study which includes the use of themes and descriptions in studies that are qualitative (Creswell, 2015). I availed three data types to confirm or disconfirm answers to the research questions. I used a conceptual framework to provide theoretical guidance for this study. I also contacted participants to confirm data obtained from interviews.

1.8.4.4 Analysing of data

I recorded and transcribed the views of participants and classroom observations for easy and prolonged access allowing for data verification.

1.8.5 METHODS TAKEN TO ENSURE DEPENDABILITY (RELIABILITY)

Detailed below are the measures I took to ensure dependability of findings in this study for the sampling, data collection instruments and analysis of data:

1.8.5.1 Data collection

For comparison of the data, I used multiple data collection instruments. I used three qualitative data collection strategies semi-structured interviews, classroom observations and document analysis so that one makes up for weaknesses of the other.

1.8.5.2 Analysing of data

For data analysis I used a qualitative data analysis computer application, ATLAS.ti.

1.8.6 ETHICAL CONSIDERATIONS

Conducting this research meant that I should commit to ethical practice which implies that I should first address ethical concerns relating to a study of this nature as outlined in Table 1.1.

Table 1.1: Ethical issues

| Category | Researcher's responsibility |
|------------------------|---|
| Institutional approval | I sought ethics approval from the University of Pretoria's ethics committee before conducting the research. After my ethics request was approved, before data collection, I sought permission from the Eswatini Government's Ministry of Education and Training to conduct research in the country's college and schools. When the Director of Education on behalf of the Ministry of Education in Eswatini had granted me permission, I then requested the college principal for permission to conduct the study at the college. Then I also sought institutional approval from the primary school |



| | |
|---|--|
| | principals. |
| Informed consent/ assent | I prepared letters and sought informed consent from the college principal, two primary school principals, class teachers, student teachers and parents/guardians of primary school children. I attached information on the research to letters of informed consent. I issued informed consent letters for parents to the learners and verbally informed learners about the presence of student teachers and researchers in the targeted SiSwati class. Letters of informed consent were signed by participants, class teachers and parents of the primary school children in the observation classrooms. |
| Safety in participation | I issued consent forms which include the freedom to withdraw at any stage. In the consent form or information sheet I provided information on privacy of participants and their data and how the data will be protected, stored, and ultimately destroyed. Primary school learners may be regarded as passive participants in this study, but their parents and guardians had to consent for them to be in class when classroom observations took place. |
| Privacy, confidentiality, and anonymity | I used pseudonyms for the college, schools and student teachers who participated in this research. I ascertained the privacy of student teachers by further separating the personal information from the data a participant contributed. Even in the dissemination phase of the study, pseudonyms will be used so that it is not easy to link a participant with their contribution. |

1.9 THESIS OUTLINE

1.9.1 CHAPTER 1: INTRODUCTION

Chapter 1 is an introduction of my dissertation. It begins with the topic and explains the rationale behind this study. There is reference made to the literature review and existing studies on this topic, in which my study is grounded. This literature is covered comprehensively in Chapter 2. I noted the dearth of such studies in Eswatini and explained why I chose to do a qualitative study. I wanted to hear what the students themselves felt about the highly contentious issue of language policy in education. It is evident from the literature review that there is an urgent need for the language policy in post-colonial countries in Africa to be amended. It is precisely because the language of the colonisers



still predominates, that the indigenous people are being marginalised in terms of their language, culture and in fact, entire heritage.

Chapter 1 outlines the field of study and outlines the research design and methodology. It includes a research problem statement, research questions, and provides an overview of the entire study and outline of the thesis.

1.9.2 CHAPTER 2: LITERATURE REVIEW

This chapter presents a comprehensive discussion of important findings of previous research literature relevant to the current study.

1.9.3 CHAPTER 3: RESEARCH METHODOLOGY

Important aspects addressed in this chapter include research design, sampling, research instruments, data analysis and ethical considerations.

1.9.4 CHAPTER 4: CONCEPTUAL FRAMEWORK

The conceptual framework for this study is outlined in this chapter.

1.9.5 CHAPTER 5: THE PREDOMINANCE OF ENGLISH OVER INDIGENOUS AFRICAN LANGUAGES

The theme used to report findings in this chapter was linked to the national policy context.

1.9.6 CHAPTER 6: THE USE OF SISWATI AND ENGLISH IN ESWATINI SCHOOLS

This chapter focusses on the use of Siswati and English in Eswatini schools and is discussed in the context of national policy.

1.9.7 CHAPTER 7: HOW TEACHERS USE LANGUAGE IN THE CLASSROOM

The chapter used a theme identified with the local policy context to present findings and data analysis.

1.9.8 CHAPTER 8: CONCLUSION AND RECOMMENDATIONS

This chapter contains a summary of findings, significance of the study, recommendations, and suggestions for future research.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviews the relevant “secondary literature ... the body of works previously published by scholars” (Hofstee, 2013:91). Conducting a literature review enabled me “to justify ... (the issue of language policy and its implementation in Eswatini) and set it within the context of other studies, and ...advance the body of knowledge on ... (my) subject” (Briggs, Coleman & Morrison, 2012: 61). Using the notion, “Africanisation” as a conceptual framework, the primary concern of this study was the predominance of colonial languages such as English over indigenous African languages, such as siSwati. There was no identified literature directly addressing the views and practices of student teachers on the use of English and siSwati. Literature on this topic is mostly published in South Africa. Africanisation does not appear to be an area of research often undertaken in studies of language use in teacher education.

I reviewed the literature thematically combining two major concepts, “Africanisation” and “decolonisation”. A “funnel” (Hofstee, 2012:96) “broad to narrow” (Creswell, 2015: 105) approach was used by adopting four themes in the order in which they appear in the following: Africanisation and decolonisation; language policy and literacy development; Africanisation in the South African context; and the relationship between siSwati and English.

2.2 AFRICANISATION AND DECOLONISATION

Definitions of Africanisation in the reviewed literature often demonstrate an overlap of the concepts: “decolonisation and indigenisation”. These concepts refer to the relevance of the language of instruction (LOI) in education as being of vital importance to the socio-cultural needs of African people. Most definitions of the concept Africanisation draw from Makgoba (1997), former Vice Chancellor and Professor of the University of KwaZulu Natal, who defines Africanisation as ‘...affirming African culture and their identity in a

world community...’ (Makgoba, 1997:99; Maringe 2017:5; Horsthemke, 2004; Etieyibo, 2016) Language is one of the critical elements of culture. Language is also one of the key determinants of the curriculum. Curriculum may be defined as a totality of the intended and unintended experiences a learner undergoes in teaching and learning. Makgoba argues that the experience a learner is exposed to in learning African languages may be counter-productive to an optimal learning experience, when the LOI (usually English) is unfamiliar to them. In learning one’s indigenous language, it should be an experience that embraces all that is African. Africanisation, decolonisation, and indigenisation of language in curricula are regarded as synonymous in this study.

Most educated Africans orientated into colonial policies before independence often perceived their indigenous languages as awkward, embarrassing, indecent, not fit to communicate scientific content and primitive to be used beyond their country’s borders or in international domains (wa Thiong’o, 2006). Colonialists used their colonial languages to assimilate Africans into Western culture (Dlamini, 2012).

With independence, most African states retained the use of colonial language policies. Thus, in education, poor academic performance has always been among consequences for most of the indigenous population (Heugh, 2011). Scholars have therefore called upon Africa to decolonise and Africanise the medium of instruction for adaptability to learners’ multilingual African contexts (Bangbose, 2011; Alexander, 2012; Prah, 2015, 2016; Mkhize & Ndimande-Hlongwa, 2015). Gumbo (2016) asserts that Africanisation should be seen as the mechanism through which African thought, philosophy, identity, and culture are transmitted. He encourages the use of decolonised instruments in communicating African essence, ideologies, culture, and indigenous knowledge production. Language is a key instrument of communication and transmission of culture in a speech community. In Makgoba’s definition Africanisation is also “the process of defining or interpreting African identity and culture” (Makgoba, 1997:99).

However, during the colonial period culture as the arts, dance, religion, history, geography, education, orature and literature of Africans was destroyed, or deliberately undermined (wa Thiong’o, 2006). A curriculum that is not Africanised unjustly imposes on Africans an education that undermines their culture (Etieyibo, 2016). Undermining African people’s



culture was demonstrated by relegating their mother tongue to an insignificant level. This was killing the indigenous language (linguicidal) because the mother tongue foundation laid by a teacher, also weak in African language foundation, would cyclically develop another crop of African students who would grow up with weak linguistic skills. Some of the learners may again become teachers of the indigenous languages. Thus, in reclaiming one's indigenous language, African culture and traditions are also revived.

Therefore, participation in elements of their culture is important for Africans and can be tantamount to speaking one's language where language is the focal point. Another way of undermining culture is teaching a people's culture poorly (Etieyibo, 2016). For instance, teaching African people's indigenous languages in a colonial medium is "epistemic injustice" which Etieyibo (2016) asserts is to commit hermeneutic (scriptural interpretation of) injustice. Just as, on arrival in school the African child has often been forced to abandon their first language at the school gate (Cook, 2013) and struggle to master English, the language of formal education (wa Thiong'o, 2006). When learners resorted to their African language in attempts to communicate, they would be punished for so doing. To demonstrate the significance of cultural relevance in education, Africanisation also alludes to "educational reform and the sense of bringing African culture into formal schooling" (Van Heerden, 2016). African education should be relevant to African learners' socio-cultural context, thereby promoting learners' interest in what is African, especially their language.

Correspondingly, the issue of language in Africa also has a philosophical aspect to it which is saddled with features relating to concepts such as African identity, African personality, and African renaissance. The language question is further laden with a position that is plainly contrary to a (neo) colonial stance (Wolff, 2011). Neo-colonialism refers to a situation in which the former European power remains the source of economic dependence in countries which have gained formal political independence. More recent types of imperialism include the economic, political, and cultural global dominance associated with the United States of America (US) (Briggs, Coleman & Morrison, 2012). In a study examining the role of intellectuals in the development of Pan Africanist linguistic



nationalism, Simala (2003) uses the words ‘African identity’, ‘personality’ and ‘African renaissance’ interchangeably.

African identity refers to examining, specifying, and promoting the distinct characteristics of what is African, especially race (Simala, 2003), in which language is inherent. Defining language as a symbol embodying the value systems, institutions, ideologies, and attitudes of a speech community, Simala (2003) often uses African identity synonymously with Africinity, Africanness, and Africanism. Meanwhile, Niikando (2008) reveals two ways in which African identity has been defined in the literature: as Africans of the blood (Africans that reside in the African continent) and as Africans of the soil (dark-skinned Africans in Africa and in Diaspora). The many Africans within African countries and beyond the continent are still all African regardless of skin pigmentation (Jansen, 2017). Therefore, each African speech community is as important as its language and people because they have a history which adds to what defines Africa. In studying indigenous languages, the lasting treasures of the great African continent would enable Africans to preserve their Africinity (a noun denoting being African). Thus, revival of the local African languages was promoted (Simala, 2003). “Africanism” is the placing of African languages at the centre of African development efforts (Prah, 2016).

The predominance of English is regarded as one obstacle to what Africans deem important to their culture. With some differences, African culture may include art, farming by cultivating land, fishing and rearing animals, a group of families held together by language and custom, family groups governed by chiefs, a council of elders or each family independent – these all describe Africanness (Prah, 2016). Simala (2003) also uses Africanness as African nationalism. Identity and solidarity are aspects that formed the basis of African cultural nationalism (Simala, 2003). Cultural nationalism is pride in the nation’s past and lifestyle, or it could emerge as a dynamic force requiring concerted effort and a lot of sacrifice from members of a society (Simala, 2003). Meanwhile, solidarity is the formulation, maintenance, and enhancement of singleness of purpose among members (Simala 2003).

Among the causes of Africa’s linguistic challenges is European infiltration of Africa by colonisation. With a concern for continental linguistic identity, Simala (2003) highlights



that African identity was mainly regarded in terms of European encounters with Africa. In his study, Simala (2003) argues for patriotism among Africans, to cultivate a sense of continental membership, through which he believes Africans can simultaneously achieve linguistic identity. Africa has over 54 countries (www.worlddata.info) and there were over 2000 active languages in 2021 (www.statistica.com). Despite being different, African countries and languages are equally constituents of the African continent. The African languages and countries make up the African nation as a unit. Unity of people of African descent was regarded as a necessary approach to confront problems of African people in the world, including language issues. Hence, Simala (2003) further clarifies that in the Pan-African drive which was both political and cultural, Africa and the people of Africa were considered decent when united. Pan African means pertaining to or belonging to all the parts of the continent of Africa; owned by the whole group of people of Africa. Simala (2003) concludes however, that the need for a pan-African language is often rejected or brushed aside by African politicians and theorists.

Similarly, Wolff (2011) noted that in the available documents on the African renaissance, the role of indigenous languages was not clearly defined. The African renaissance is a unique attempt towards self-definition for Africans, and their strategy, considering their actual experiences (Msila, 2016). The concept of African renaissance concerns itself with the future of Africa (Wolff, 2011) which may include promotion of traditional African culture and a new way of looking at Africa (Simala, 2003). Like any culture, African culture is dynamic. This gets complex because in its singularity traditional African culture also comes in various tribal forms, yet it remains African. Traditional African culture refers to the many traditional and customary practices of Africans including necessary modifications effected by custodians of the culture where and when necessary.

The African renaissance can be perceived as inclusive of the psychological unity of the people of the continent of Africa (Simala, 2003). The psychological unity refers to the cultural, social, or even political unity of the African mind. The mind referred to is where the joint feeling of being regretlessly African should sit because colonial assimilation also targets and captures the mind. While Wolff (2011) presents the concepts as all depicting the philosophical aspect of the language issue in Africa, he further uses African identity as



connected to the African renaissance. Identity and language have significant influence because they inform language choices (Mbatha, 2016). For instance, student participants from a university in South Africa in Mbatha's (2016) study were not sympathetic towards their African or Zulu identity and were sceptical about being trained only in isiZulu. A student whose comment motivated Mbatha's (2016) study wondered what a teacher trained only in an African language could teach. While also learning from participants, my study emphasises prioritising indigenous African languages in teacher education, by using the indigenous language to teach an African language subject such as SiSwati.

In the ideological dimension of the language question in Africa, interrelatedness is identifiable in the use of African identity, African personality, and African renaissance. African personality, a concept associated with Kwame Nkrumah, the first president of Ghana after independence, argues for cultural uniqueness of an African presence in the universe, unwavering to achieve African interests in international issues (Simala, 2003). Because Africa is part of the international community, international platforms from regional to continental, and global level need not ignore what is African especially languages. International meetings and other undertakings should consider and use African languages. However, Horsthemke (2004) understandably argues that the idea of African identity and culture is tricky because it seems to denote one, solid, inflexible, uniform identity and culture. Yet, Africa is multilingual and multicultural. Emphasis on a single African language may be a good idea for wider Africanised communication, but it may not be fair to develop only one African language because that could also promote dominance of one language so that other African languages are marginalised.

Simala (2003) asserts that politics in Africa was the engine that propelled Africa forward, helping Africa achieve her other goals without deferring culture. This requires an active role by universities in advancing relevant ideologies in support of education and lifelong learning. Therefore, training individuals who would establish the new African society was made the responsibility of African universities (Simala, 2003). Unfortunately, the colonial heritage of universities in Africa was fashioned after the West. Universities in Africa had rigid degree structures in which Africa, her history and values were marginalised, and emphasis was on Western institutions and values (Simala 2003, Nkoane, 2006; Msila,



2014; Maringe 2017). Reclaiming an African identity is therefore important for Africans to understand their culture, especially languages and socio-cultural roots, to embrace their society (Etieyibo 2016). However, Jansen (2017) rightly argues that it would be misleading to claim that in the pre-colonial era, everything African was good or that everything over the centuries remained the same. Therefore, while Africanising, African people should abolish dehumanising acts associated with indigenous Africans (Nkoane, 2014; Jansen, 2017). Precolonial Africa had male dominance especially in the dictatorial nature of cultural African education (Jansen, 2017). Post-colonial literary publications often written in SiSwati mostly by female authors in Eswatini depict oppressive paternalism, as well as tolerating and excusing male promiscuity (Vincent, 2012).

Because multi-lingualism and multi-culturalism are common features in Africa, languages of Africa should be developed and used in tertiary institutions so that African languages can be acknowledged and respected as something that reflects African identity. Basically, Africanisation is also a way of revisiting what was good and cherished in Africa prior to being subjugated (Msila, 2016). Having considered all these views and perspectives, I support the argument for linguistic Africanisation in training teachers of indigenous African languages. In fact, language is an essential right provided for in the constitution of countries even in Africa (Churr, 2013). However, Africans were deprived of their linguistic right when the coloniser's language was consciously promoted (wa Thiong'o 2006) and used as the main medium of instruction in an African child's education. Humans are bestowed with language as a context-specific communication tool owned by a speech community. A colonial medium of instruction is problematic because it is important for learners to follow and understand what a teacher teaches. Patriotism can be cultivated in learners especially teacher trainees exposed to and allowed to use their indigenous African language. Although certain merits can be attributed to the Western model of education, students, especially in South Africa, had objections to the historic higher education curricula. The objection was that western education promoted individualism against the African philosophy (Pan Africanism) and was based on the absence of equity (Msila, 2016). A language curriculum reflecting African identity should be informed by the voices of the people concerned, for it to be democratic (Alexander, 2012; Heugh, 2011; Etieyibo,

2016). Africanisation of language entails a deliberate reaffirming, development, use, high regard of and pre-eminence of African languages and their curricula in formal education.

2.2.1 LANGUAGE, THE AFRICAN EXPERIENCE AND DECOLONISATION

The African experience, “Africanism” (Prah, 2016:1) as cultures, identities, language, and histories should be reflected in the curricula of African universities (Msila, 2014). Experiences of the people in various countries, and even within different speech communities in the African continent, have been regarded as one. The philosophy promoting ideas of African unity and solidarity is called Pan Africanism (Malisa and Nhengeze, 2018; SAHO, 2021). Alistair (2019) defines Pan Africanism as a campaign against slavery and colonialism by indigenous African people towards the 20th century. Sibanda, (2008) asserts that to appropriately situate the African nation, Pan Africanism can be understood from the perspective of two key concepts: Pan Africanism and African nationalism.

To define African nationalism, Sibanda (2008) states that although some countries limited the concept to the pursuit of independence which was a structured campaign that confronted the enslavement of Africans by Europeans, African nationalism stretches beyond the era of liberation struggles. Otherwise, the word ‘nation’ evolved from the Latin word *nasci* (to be born) to refer to people born from the same geographical location (Sibanda 2008). Thus, the author also notes that universities in medieval Europe used ‘nation’ to refer to students sharing regional descent. For instance, the Negritude became a movement of dark-skinned (Negro) intellectuals studying in European countries, formed during World War II in Paris by French-speaking Africans and the West-Indies (Simala, 2003). The Negritude emphasised being true to one’s African cultural identity and not being assimilated into other cultures and languages (Simala, 2003). There was therefore cultural oneness, even of the African mind. Importantly, the Negritude was a common cultural identity among all people of African descent. African nationalism is used synonymously with Pan Africanism (Bankie & Mchombu, 2008).

Pan Africanism was officially initiated by Trinidadian attorney, Henry Sylvester Williams through a Pan African Congress he planned in the United Kingdom in 1900 (Sibanda,

2008). Williams made Africans engage worldwide redress for their exploitation (Sibanda, 2008). The Pan Africanist drive involved African students studying in universities abroad and other people of African descent among whom are descendants of Africans who arrived as slaves in the European countries.

Language is a capable instrument for revitalising and effecting Pan Africanism to accomplish African renaissance and add to various African integration efforts if research on language is used as an effective tool for international unity (Ndjoze-Ojo, 2008). However, among other things, what necessitated Pan Africanism was the anti-European sentiment because of the 1884 Berlin Conference. Burrell (2008) argues that in the Berlin conference in which Africa had no representation, major European states: Britain, France, Germany, Portugal, and other European governments agreed on dividing and possessing African land. This culminated in the scramble for Africa (Burrell, 2008) in which African countries became colonies of the European powers. Consequently, relatives and members of speech communities were separated by borders like it happened to the SiSwati speaking people in Eswatini and South Africa. Hence, the concept of a cross border language referring to a language that is used by members of a speech community who live in different countries (Riruako, 2008). Riruako (2008) adds that colonial powers further imposed their languages and cultures after dividing Africans. This author further notes that despite the many decades of political freedom, colonial languages are still the main communication tools in African countries. Riruako (2008) states that Africans in the former colonies institute the colonial languages as official languages and further love them at the cost of their own indigenous African languages. The cutting of African countries by colonial powers did not only strip African languages of their power but it also sowed disunity and confrontations among Africans (Ndjoze-Ojo, 2008).

Pan Africanism had far-reaching effects in the emancipation of people of African origin in Africa and in Diaspora, from slavery and political injustice (Malisa & Nhengeze, 2018). Thus, the first sign of decolonisation was the attainment of political independence by African countries (Maringe, 2017). Among colonised African countries, achievements of Pan Africanism include political decolonisation beginning with the attainment of political independence in Ghana in 1957 and ending with South Africa in 1994 (Ndjoze-Ojo, 2008).

If there was one country that had not attained its independence, in the Pan African spirit Africans in solidarity pursued the liberation struggle of that country because they regarded the emancipation of Africa as incomplete (Sibanda, 2008). African intellectuals aimed at attaining identity of the African community for national distinctiveness. African leaders also envisioned intellectual decolonisation, which would accompany the political independence (Simala, 2003). Thereafter, African leaders concentrated efforts and thoughts towards constructing a new and better African society, in which traditional African civilisation would be integrated with modern ways (Simala 2003).

Some scholars identified problems with Pan Africanism. Potekhin, (1964) contends that Africa has been a struggle field for two raging Western ideologies aggressively pushing for recognition and adoption in the world especially in African countries: the bourgeois and socialist world views. This situation in Africa further explains that when their political rule in colonies was stopped, the imperialists devised other means of controlling African countries such that former colonies were made economically dependent on the former colonial power (Potekhin, 1964; Prah, 2016). Independent African countries were seeking for fast feasible means to fight and conquer their cultural and economic underdevelopment. Therefore, some Pan Africanists suggested that a unique African philosophy relevantly drawn from various ideological contexts by Africans is required for Africa and should not be imposed among other things, (Potekhin, 1964). Potekhin adds that the imperialists resorted to replacing economic with philosophical coercion because in Africa the metropolitan centres of power were very much concerned that Africans are intent on choosing and pursuing their own way forward without even notifying or seeking advice from them. Potekhin (1964) revealed that then, like never before, there has been an alarming number of people serving the imperialists' ideological purposes in African countries who strategically display a lot of propaganda materials. Bourgeois countries, of America and Europe exerted their strong ideological influence in Africa (Potekhin, 1964). The imperialists were against attempts towards ideological independence in Africa. Journals in European and American (Bourgeois) countries support Pan-African Socialism which was also called scientific Socialism with the conviction that this ideology which had

no clear definition will not develop into socialism. The concept African socialism had many variations (Potekhin, 1964).

Other issues Potekhin (1964) raised which posed a problem to Pan Africanism include that 1) achieving the call to African unity made by Pan-African congresses was not easy because colonialists had divided the African continent into 50 pieces. 2) African people belong to many tribes, languages, and cultures. 3) There are no practical economic ties between African countries. Instead, most African countries tend to maintain economic relations with their former colonisers. 4) In all their might imperialists were pushing against African unity. 5) The type of unity Africa should take is not perceived the same way among African leaders.

Additionally, commitment in support of Pan African ideology among African states is not equal (Niikando, 2008). Niikando indicates that although African countries attend Pan African conferences the interest of other African states in advocacy for Pan Africanism may be wanting.

Another challenge is that the colonials as reactionary forces to Pan Africanism always introduced racial considerations into the politics to justify their infamous policies (Potekhin, 1964). This author opines that the concern of the imperialists has been to restore and maintain the bourgeoisie ideology and its capitalism in African states. As a result, Potekhin (1964) further illustrates that the Pan African drive is sometimes marred with antagonism from the colonial influence. For instance, in the Negritude formed by African intellectuals from former French colonies, studying in France, the proponents often preferred meetings with France but refused to attend Pan African conferences (Potekhin, 1964). This author adds that the African intellectual leaders who formed the Negritude were forced to attend the Addis Ababa conference and sign the Charter of the Organisation of African Unity (OAU) which was signed by African leaders. The OAU was formed on the 25 May 1963. Not long after the signing of the Charter of the OAU, the proponents of the Negritude reported that they were proceeding with the Afro-Malagasy Union which aimed at weakening the powerful content of the African Charter. Although at its inception, the Negritude was antiracial and condemned French colonial policy, it ended up in alliance with the imperial power (Potekhin, 1964). Potekhin (1964) explains that a similar thing

happened to the Pan Africanist Congress (PAC) of South Africa which had preferred to separate from the African National Congress because the ANC accommodated other progressives even if they were not indigenous Africans. Then the PAC was formed but ended up supported by the Liberal Party (Potekhin, 2008).

There are also unwarranted problems contrary to a Pan African spirit among Africans: tribal and linguistic superiority, (Ndjoze-Ojo, 2008) hatred, xenophobia, and distrust among Africans especially in African countries with well-developed economies (Niikando, 2008).

While noting that some have argued that African contact with Europe was for modernisation of Africa, Ukpokolo (2011) argues that the supposedly transformative colonial experience did not yield in Africa the type of society that industrial transformation had created in Europe. African languages were not often used by colonialists, not even as African tertiary education tools. With the predominance of colonial languages such as English, African tertiary institutions are compromised. Kaya, Kamwendo & Rushubirwa (2016) highlight the notion of “The Captive Mind” within the context of African indigenous languages associating decolonisation with Fanon (1967) and Ngugi wa Thiong’o (1986) who,

... conceptualize the colonisation of the mind as a process that ...occurred through the western education system, particularly higher education where foreign languages are taught and are dominant in intellectual discourses...
(Kaya, Kamwendo & Rushubirwa 2016: 22)

Kaya, Kamwendo & Rushubirwa (2016) contend that because of colonisation, modern education, specifically African tertiary education, became colonial language dominated. The colonial languages have been used to indoctrinate the African mind against what is African. Therefore, to decolonise the mind is directed at the latter-day African community, including intellectuals, to actively disengage from colonial policies. Decolonisation speaks to post-colonial Africa, and African higher education, on the need to embrace what is African, especially indigenous languages.

One of the many intellectuals devoted to the African renaissance and promotion of traditional African culture is Ngugi wa Thiong'o (Simala, 2003), Professor of English at the University of California Irvine, who advocates linguistic decolonisation for Africans. Wa Thiong'o (2006) postulates that with post-independence, Africans locked themselves in self-imposed slavery, a modern type of colonisation, which he finds more dangerous because it is 'psychic' – that is, where the mind is conscientised into one of subjugation. Similarly, Otegbulu and Ezeanya (2020) add that besides colonising people's minds or ways of thinking, colonisation also impacts negatively on African people's entire way of life. As a result of colonisation in Africa, superiority is attached to anything European (wa Thiong'o 2006). This psychic indoctrination, argues Ngugi, makes some Africans cling to Western languages and culture as if by so doing, they will own the European languages. He adds that, in this way, Africans lose their identity. Obsessive adherence to Western languages may undermine the African renaissance in the psychological unity of Africans. Therefore, Ngugi concludes that Africans need to decolonise the mind.

Progressively, decolonisation may integrate concepts such as the notion buntfu (in SiSwati) / ubuntu from the past of African philosophy. Buntfu/ ubuntu is a set of principles and behaviours that indigenous African people consider as valid in defining humaneness (Mugumbate & Chereni, 2020). Although other cultures may have similar ideas promoting humaneness, traditional African culture is typically regarded as the source and the heart of buntfu (Gade, 2012). Humaneness and the ability to care enough to embrace their indigenous languages is important for Africans and their identity. Buntfu has been flexibly adapted to various fields including education, social, moral, political and the justice system such that buntfu is not only a philosophy but also a way of life for Africans (Burke, 2017). In education the concept buntfu/ubuntu can be integrated into subject content, learning objectives and teaching methods. Language communication skills, mostly speaking, and listening may be promoted in the joint classroom tasks. However, by using colonial languages in African education, Western culture was entrenched in African graduates who often embrace what is Western. Yet colonisation was intended to "strip Africa of its resources" (Higgs, 2016) such that there were damaging effects of colonialism on African languages, African people, literature, education, and culture (Howe, 2011).

Linguistic effects of colonisation include that firstly, the status of African indigenous languages was lowered historically “to make economic and political control complete.” (wa Thiong’o, 2006:390). Secondly, attitudes of Africans towards their indigenous languages and culture became negative. Kamwendo (2016) argues that African indigenous knowledge systems were deliberately ignored during subjugation of Africans to colonial rule. He therefore proposes a participatory approach to African knowledge construction by localisation and indigenisation of curricula. The third linguistic effect of colonialism is that training of African mother tongue teachers in tertiary institutions has been English medium (Heugh, 2011; Msila, 2014; Furniss, 2014) which negatively affects literacy teaching and learning. The question of language is thus central to decolonising the mind or indigenisation.

2.2.2 LINGUISTIC INDIGENISATION AND AFRICANNESS

The concept indigenisation has a wide institutional significance inclusive of curriculum and knowledge (Maringe, 2017). Maringe (2017) alludes to the significance of relevant university personnel for well adapted knowledge production among the functions of universities. Therefore, indigenisation alludes more holistically to naturalisation or localisation, particularly of African education systems. Jansen (2017) argues that if institutions of higher learning would not have international personnel, it would not be an ideal tertiary education experience. Indigenisation includes linguistic Africanisation, which implies preference for African languages in high status functions including in teaching African languages in higher education institutions. Indigenisation has also been defined as the localisation of a non-African language by Africans, a practice which was evident when Africans attempted to communicate with Europeans (Kamwangamalu and Moyo, 2003). Localisation of a second or additional language happens in the sense that second language pronunciation in an African speech community tends to lean towards how the people pronounce their mother tongue. Consequently, there is indigenisation of English in each Anglophone state in Africa. Indigenisation of English in African countries could be regarded as a way of speaking the language the African way. An example could be that Africans may pronounce *thing* as *ting* *thank-you* as *tank-you*; using a plosive /t/ instead of a fricative /ð/ because in many African languages there are no dental fricatives (Awoniyi,



1982). With the assistance of language teachers building on this pronunciation, African learners may improve their English proficiency. For instance, the SiSwati speech community has a unique dialect of English. It is not rare among primary school learners especially rural Swati learners of English, to hear utterances with pronoun reiteration used with the noun, such as, “Hey you boy you.” With understanding, language teachers indigenised in Maringe’s sense can build on the first language to improve and further develop the learner’s proficiency in English. That is, teachers who are locals may be familiar with language development problems of learners in their speech community. Teachers from a learner’s speech community may be cognisant of second language acquisition challenges for speakers of their indigenous language. Thus, I support indigenisation of a certain percentage of the teaching staff, but speakers of African languages should teach the ALs. The definition of indigenisation as Africanisation in this study lays more emphasis on localised pronunciation of a language by African speakers.

Africanness has been generally perceived by some scholars in recent publications as more inclusive and experiential, than being limited to cultural, geographical, and racial identity (Ngwena, 2018; Jansen 2017; Letsekha 2013; Horsthemke, 2004); issues that cannot be ignored in higher education language hermeneutics. For instance, Horsthemke (2004) argues that endogenisation is preferable to indigenisation because of the many dehumanising acts associated with indigenous Africans. Endogenisation is a transformation process in which change comes from within. In the higher education context, endogenisation alludes to consideration for the ever-changing cultural and material situations of communities in the development of African institutions of higher learning (Letsekha, 2013). Although it may also be criticised, endogenisation is a more defensible approach, not associated with geographical location, race and ethnicity (Letsekha, 2013). Strategic focus areas identified for possible Africanisation within higher education and by extension, language teacher training include: use of appropriate MOI, sufficient number of adequately trained AL teachers, adequate AL teacher education, culturally responsive curricula, changing the syllabus or content, an adequate supply of teaching resources, relevant teaching techniques, changing the composition of student, academic and

administrative bodies, and changing the criteria that determine what excellent research is (wa Thiong'o, 2006; Heugh, 2011; Horsthemke, 2004; Foley, 2015, Mgqwashu, 2014).

In relation to the cultural and linguistic diversity of its countries, the African Union (AU) is committed to recognise minority languages and may thus address issues relevant to them (Simala, 2003). This is important because equality and non-discrimination, effective participation, and cultural democracy necessitate consideration of minority language rights (Simala, 2003). However, the general function and capacity of the AU limits the organisation's support for minority language rights (Wolff, 2011; Simala, 2003).

While acknowledging the importance of the mother tongue in education Foley (2015) argues that African languages are not adequately developed to communicate effectively in academic discourse but offers feasible suggestions for African language development. He presents the workable suggestions with finer details of how indigenous African languages can be developed by addressing four key areas: language development, curriculum development, teacher education and school implementation. Additionally, Distinguished Professor in the Faculty of Education in Stellenbosch University, also President of the South African Race Relations, Jansen (2017) asserts that colonialism also brought with it some benefits, one being learning and knowing how to speak English which everybody understands. Knowledge of English is also associated with opportunities for good salaries (Taylor, 2014). While Africans should appreciate learning and knowing English, there should be consideration of cultural relevance in African language teaching.

2.3 LANGUAGE POLICY AND LITERACY DEVELOPMENT

Literacy development refers to being equipped with competence in a variety of skills acquired in formal education; this includes preparing student teachers for language teaching at primary schools. In effecting optimal education, planned legislative instruments and language policies are pivotal. Clearly, language policies are not a coincidence (wa Thiong'o 2006; Alexander, 2012). For instance, as signatories to international policies, member countries have clarity on international policies on language. Language policies dictate that a language should be taught or learned in two ways: as a medium of instruction and as a subject or an area of the school curricula (Laguarda and

Woodward, 2014). Medium of instruction (MOI) or language of instruction (LOI) refers to the language used in teaching the subject content of a curriculum (Uane & Glanz, 2011). Therefore, the discussion in this section is divided into two: language policy and literacy teaching, as well as internationalisation of higher education.

2.3.1 LANGUAGE POLICY AND LITERACY TEACHING

Teachers of African languages such as SiSwati should be trained in their local languages for maximised literacy output. It would be unwise to separate the social and cultural worlds of children from their language and literacy development (Heugh, 2011). The reviewed literature had both pros and cons of the dominance of English.

Political power controls and predetermines language communication and use (Alexander, 2012). Therefore, national language policies in African countries often have preference for colonial languages such as English, French, German, Portuguese, and Spanish as a result of the continent's colonial legacy (Bamgbose, 2011; Alexander, 2012). These languages are predominant as languages of former colonial masters and are often elevated to a high level at prestigious state functions (Alexander, 2012; Bamgbose, 2011). Consequently, English is often preferred in administration, commerce, and education (Bamgbose, 2011; Alexander, 2012).

Education achievement and success are hooked on English. Therefore, English is a statutory language that people are compelled to or may want to learn as they go through compulsory education because English is central to industrial purposes, and it is associated with prestigious social standing (Alexander, 2012). Yet studies found the mother tongue significant for laying a firm foundation for learning English and other additional languages and subjects (Heugh, 2011; Foley, 2015; Mbatha, 2014). Then teachers of African languages at primary school should be trained in their local language to lay the required mother tongue foundation. When trained in their local languages, the teacher trainees may be culturally and linguistically focused or even relevant to the task of teaching indigenous African languages in primary school.

Preschools in Africa teach children in English (Heugh, 2011). In fact, African education has completely ignored pre-school education (Vilakazi, 2000; Horsthemke, 2004). Then,

most learners in African countries start obtaining formal education at the first school grade (Heugh, 2011). Because preschool education has not been given much attention in African education systems, primary school teachers serve the purpose of introducing learners to formal literacy instruction. Even if learners got preschool education, spending many early years of school (7 years in Eswatini) in primary school hands over the role of introducing most foundational literacy development skills, to the primary school teacher.

English is regarded as a language of national unity in multilingual societies especially in African countries (Heugh, 2011; Wolff, 2011; Bamgbose, 2011). However, African learners have often been discouraged from speaking their mother tongue in school (wa Thiong'o 2006). In this way African children are made to abandon their indigenous African language at the school entrance (Cook, 2013). Then leaving their African languages outside would be tantamount to leaving their Africanness outside the school premises. Yet at early literacy teachers need learners' home language background to build on.

Jansen (2013) argues that English should be introduced early in formal education to reduce the load of unimpressive mother tongue instruction in learners. Yet in 1953 UNESCO declared that it is the child's right to learn in their mother tongue (Mbah, 2014; Churr, 2013). A right is a thing one may legally or morally claim as an entitlement to a privilege. Preparing African language teachers using the African language as MOI may grant the right and enhance these studies and the results. The United Nations Universal Declaration on Rights of Indigenous People, Article 14 (1) stipulates that 'indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning (Churr 2013:290)'. In African education systems, the low status of African languages shows in that language policies often have only three or four primary school years for the vernacular medium, but about eight years - from Grade five to matric level - for the colonial language (Heugh, 2011; Churr, 2013; Dlamini, 2012).

While the maintained use of colonial languages such as English in teaching is attributed to power and colonial history, the prescription of colonial languages such as English ignores the indigenous people and their social needs (wa Thiong'o 2006; Furniss, 2014). The

politics of language, whereby languages of the West predominate at important functions in African education systems, came with a false belief among the people that using a colonial language as the medium of instruction enhances proficiency in the language (Alidou, 2011). Many African people tend to embrace the fallacy that learning in English in African schools and universities is the best model for their children's education (Alidou, 2011; Alexander, 2012).

The school curriculum in most African education systems is mainly English (wa Thiong'o; 2006; Alexander; 2012). Jansen (2017) believes a curriculum should draw from various knowledge contexts including what is African. Initial teacher education (ITE), also called teacher training, is the first experience in which prospective language teachers are formally trained for effective instructional practice (Taylor, 2016), including teaching an African language. However, the curricula in most higher education institutions in Africa inherited the colonial ideology, even though Western education is irrelevant to the realities of African society (Heugh, 2011). Thus, four deficiencies in the current higher education model are identified from the literature as they have implications for language teacher development: the current higher education model inherited from a colonial legacy is alienating by its very nature, it is also non-liberatory, it has a disempowering dimension, and it creates servant hood or dependence in African learners (Maringe, 2017). For example, the African language curriculum for trainee teachers often has content components in grammar, literature, cultural studies, and professional studies, with English as the MOI (Monaka, Moumakwa & Mothei, 2016).

Consciously excluding African language instruction in academia exacerbates marginalisation of these indigenous languages, adding to their common absence from the public domain (Alexander 2012). A comparative documentary analysis study based in Botswana, Monaka, Moumakwa and Mothei (2016), identifies several setbacks because of using English in training teachers of African languages in primary schools. In this study the Language in education policy recommends only Setswana. However, the authors note that English relatively basks in unregulated favour and pre-eminence even in African language instruction. Complexities are that although teachers are exposed to English, they must teach in Setswana at primary school. These authors noted that exposure to English



may make it difficult for the teachers to speak the African language they are teaching but may code mix and code switch with English. An entry requirement and weighting imbalance in the languages is identified as another factor that militates against Setswana, the national language of Botswana. Monaka, Moumakwa and Motheis' (2016) study further states that entry requirements promote English by being stringent with the Western language but suggest that Setswana is less important. Lastly, at the University of Botswana, Setswana is restricted for use only when giving examples, while English is the language used to teach. Training African teachers to teach in the languages they know and understand best has been found to be cost-effective (Heugh, 2011).

Teaching African languages in the medium of English promotes more of the Western language and its culture with a resultant negative attitude towards the indigenous languages. Ngugi wa Thiong'o (2006) argues that language is an instrument of communication and "a carrier of culture" (wa Thiong'o 2006:381). Communicating African language content and teaching theories in English is likely to promote more of the English culture in (student) teachers than the African language.

Kathleen Heugh (2011), socio-applied linguist specialising in language policy and planning, bilingual and multilingual education, and English Medium Instruction (EMI), explains how the choice of a language model has implications for literacy development and understanding instruction. According to Heugh (2011) the language-in education models used in most countries in Sub-Saharan Africa do not promote strong literacy instruction, because they are early exit transitional models and subtractive or submersion models. Early exit transitional models and subtractive models target proficiency in a foreign language, which is used as the medium of instruction for most of their learning (Heugh, 2011). In early exit models learners may begin with the mother tongue within one to four years gradually transitioning to English (Heugh, 2011). On the other hand, Heugh (2011) notes that in late exit transitional models, the transition from the mother tongue medium of instruction is delayed to about five or six years. She asserts that the late exit model would benefit learners and provide a solid foundation, when the mother tongue medium exceeds the five to six years - which is called the additive bilingual model. Otherwise, transition and not transfer occurs in these early exit models (Heugh, 2011).



Relegating indigenous African languages to a low status is not in the interests of successful literacy development and scholastic success. Notwithstanding, parents and teachers have a critical role in developing love and pride for their African identity and culture in children (wa Thiong'o, 2006) because they may be grooming future African language teachers or leaders. Indigenous African languages have continued to be marginalised while imported official languages have a high status.

Education and employment opportunities globally also require proficiency in English (Wolff, 2011; Letsekha, 2013; Dlamini, 2012). Therefore, English is a fundamental art. In fact, Alexander (2012) noted that there is a high production of certificates, diplomas and degrees in the economic market which may not be commensurate with the (linguistic) proficiency and competence of graduates. Similarly, Kaya, Kamwendo and Rushubirwa (2016) noted that Africans trained using the colonial language dominated curriculum may become ill-adapted to their workstations when deployed to serve in indigenous African communities; failing to communicate with the people in their African language. Rushdie (1991) argued that because English is a conceptually rich language that is not rigid, people from former colonies seem to adapt well to it that they end up innovatively fashioning and localizing the language to suit their needs. Heugh (2011) argues that despite fitting well in an African country, a colonial language will still depict the culture and ideology of the colonial.

Negative attitudes towards vernaculars undermine pedagogical practices and compromise quality African language education. Yet one of the key elements at the language teachers' disposal is the method of teaching, but often ineffective, archaic methods are necessitated by inappropriate programmes and languages of teaching and learning. Many studies in a document analysis of classroom studies conducted in Benin, Burkina Faso, Botswana, Ethiopia, Ghana, Guinea Bissau, Mali, Mozambique, South Africa, Togo, and Tanzania by Alidou and Brock-Utne (2011) showed that lessons were teacher centred. Furthermore, to improve comprehension and to encourage class participation, teachers switched between the official medium of instruction and the language familiar to most students. Also, when teachers were not sufficiently familiar with the teaching MOI, they reverted to using methods and practices with which the students could cope, such as repetition and



memorisation. Thus, they did not employ methods of teaching that encourage class participation or elicit questions and answers from students to achieve optimal teaching practice and learning. In fact, teachers are demotivated by the lack of student participation and poor student performance. However, Alidou and Brock-Utne (2011) noted that when the MOI was one that students were familiar with and teachers were proficient in, teaching was effective. Students participated actively and there was an improvement in academic performance. Effective teaching practices are a result of training teachers in all languages of instruction and learner- centred methods.

Information communication technology (ICT) integration in literacy development enhances learning even in language classes, (Maringe, 2017) but it is not often used in African language instruction. Alidou (2011) noted that there was some progress in technologising African languages. However, the sluggish involvement of ICT in African language literacy development is detrimental to both the position of African languages and attitudes towards these languages. As such, poor academic performance in African language literacy is common (Webb, 2013; Furniss, 2014).

Thus, most African education systems are reluctant to engage African languages (ALs) in higher education (Msila, 2014). Alidou (2011) outlines eight common issues presenting an argument against promotion of African languages as: the multiplicity of African languages; the multi-ethnic nature of urban areas; the low level of technical development of African languages; the official status of African languages; the hostility of Africans to the study of their own languages; the limited personnel and material resources for teaching indigenous languages; the assumed high cost of educating in African languages is seventh and the eighth issue is a consequence of the delayed development of African languages. African languages are perceived as non-standard dialects without a grammar, possessing limited vocabulary that “cannot be written” (Alidou, 2011). As a result, African languages are functionally associated with speakers including illiterate hunter-gatherers, farmers, or cattle herders, and are regarded as useful for culturally restricted matters (Alidou, 2011). This view relegates African languages to a level that does not qualify for high level communication, especially written communication pertaining to political, economic, cultural, and social matters. African languages are perceived as not fit even for modern

technology, science, and political philosophy (Alidou, 2011; Alexander, 2012). With non-African origin, this attitude has soiled the reputation of indigenous African languages to many, including speakers of these languages.

As a result, teacher education in most African countries uses English as the MOI to teach African language teachers (Heugh 2011; Webb, 2013). Besides promoting the colonial language and its culture, training of teachers teaching ALs for primary school level requires that they be proficient in the colonial language. To understand and learn the African language the student teacher must understand the colonial MOI. This problem is further exacerbated by the fact that in the South African context of higher education, Modipane (2011) observes that, African students do not often have a good proficiency of the English language when they start university whereas academic communication at the institution will use and require English. Therefore, lack of English proficiency in student teachers might pose academic challenges in mastering content in their training. Delivery in the form of good results in the subject is expected from the practice of the African language teacher. Yet during training the teacher trainee may have had linguistic barriers in accessing a mother tongue teacher's pedagogy. A study using different reports in six African countries: Ghana, Kenya, Mali, Senegal, Tanzania, and Uganda on the study, teaching reading and Mathematics in primary schools, conducted by Pryor, Akyeamong, Westbrook and Lussier (2012) found that most student teachers, although trained to teach reading in several local languages, were confident about teaching it in English, not in the local language. English training for African language teachers may render a teacher inefficient in communicating mother tongue instruction, resulting in poor outcomes.

Clearly, the hegemony of English suggests that African languages have a low status and are severely marginalised. Efforts in developing African languages have been unsuccessful. Attempts to empower African languages and efforts to enhance their status have been futile (Bamgbose, 2011). Public and government support in terms of resources and policies towards African language development have been either insufficient or lacking (Bamgbose, 2011; wa Thiong'o, 2006; Mbatha, 2014). In the post-colonial era common reluctance, empty talk and delaying implementation have been noted from the elite when it comes to the development and promotion of African languages (Horsthemke,

2004; Alexander, 2012; Yorke, 2012). Instead, the elite in African states are sometimes too focused on promoting English while ignoring a similar responsibility to their African languages (Miti, 2017). Hence, despite over two decades of African independence, colonial languages introduced to promote imperialism are still the main instruments of transmitting modern education. As a result, in institutions of higher learning it is uncommon to have African languages as instruction media (Msila, 2014; Furniss, 2014).

The argument is that working at attaining social unity and equity in Africa's linguistic and cultural diversity should be the priority, and not, as is the focus currently on obsession with the historical and ideological concepts of African identity, African personality, or even African renaissance (Wolff, 2011). The elite benefit from all that the language of the colonisers entails; a superior attitude denigrating indigenous languages and reaping the benefits that the colonial powers had afforded this selected elite middle class. While they are aware of the poverty and struggles of the poor majority, it is not in their interests to promote and support multilingualism. Education remains inaccessible to the poor.

Clearly, teachers trained in the colonial curriculum are often left with not many methodology options. Teachers often engage Freire's (1970) banking philosophy where terminology consists of methods such as repetition, recitation, and making use of stories with names totally unfamiliar to African learners (Freire, 1970; Maringe, 2017). This is a problem because when learners are "disadvantaged by language" (Taylor & Fintel, 2017: 78) they resort to learning by rote memorisation, without critical thinking or proper understanding (Taylor & Fintel, 2017; Laguarda and Woodward 2014; Maringe 2017). The most dominant teaching method used in African institutions of higher learning has been the lecture method (Heugh, 2011). Maringe's (2017) study is relevant to the current study because he addresses issues pertinent to teaching and learning in Africa's inherited colonial education systems.

The issue of language of teaching extends to many areas of classroom practice. Several problems have been identified resulting from assessment, especially testing in language programmes of indigenous communities (Furniss, 2014). The results of academic performance were found to be shockingly poor because of the use of an unfamiliar LOI. Educators and schools use literacy assessment tools in the colonial language and not in

indigenous African languages (Furniss, 2014). Furthermore, the nature of test items in national assessment tests do not test cultural aspects relevant to indigenous language speaking learners in remote parts of the country.

2.3.2 INTERNATIONALISATION OF AFRICAN HIGHER EDUCATION

Unfortunately, one of the hegemonic features in modern society which has defined higher education institutions in Africa linguistically from the beginning of the colonial era is internationalisation (Alexander, 2012; Letsekha, 2013; Alemu, 2014). Alemu (2014) identifies six fundamental approaches from which the internationalisation of higher education should be understood: the activity approach (involving discreet activities), the competency approach (the development of skills, knowledge, attitudes and values), the ethos approach (fostering a campus-based culture of internationalisation), the process approach (the integration of an international dimension into teaching, research and services), the business approach (an emphasis on student fees for income), and the market approach (stresses on competition, market domination and deregulation). In cognisance of these approaches, internationalisation of higher education can be defined as “the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education” (Knight, 2003). In fact, in model, dimension and scope higher education institutions in Africa are the most globally marginalised and most internationalised (Alemu, 2014). Consequently, there is a corresponding power-influenced world culture of standard languages in colonialism, imperialism, and globalisation (Alexander, 2012) which is at play in language teaching in higher education. Globalisation is the internationalisation of business, education, and other organisational operation. As a result, in African higher education institutions, colonialism, globalisation and internationalisation have instituted and raised languages of Europe including English, French, Italian, Portuguese and Spanish to dominate, while internationalisation of higher education gave English more prominence (Alemu, 2014). There is social, political, and economic power dictating the elevation of English as a global language which has obvious effects including the fast extinction of many languages and that every other language, except the most powerful, is marginalised and stigmatised (Alexander, 2007). The dominance of English in international trade, finance, world governance and tertiary

education is reflected in statistical evidence. Alexander (2007) used 2004 internet statistics to attest to English statistical predominance as a highly engaged language on the internet compared to other world languages which have low percentages of usage, but he noted silence on the part of African languages. To date, the education system in most African countries remains the one inherited from colonisers, or the language of instruction further instilled by internationalisation (Alemu, 2014). As Alexander (2007) justifiably argues, we should initiate a counter hegemonic trend in the distribution of symbolic power and cultural capital implicit in the prevailing language dispensation in Africa's education system. The African elite should challenge the exclusively English and predominant English policies.

Different languages compete for dominance in the higher education sector in some of the African countries (Alemu, 2014). An instance of this competition was noted in Rwanda, a country that officially uses English and French, but there has been a trend in which the medium of instruction is changing to Kinyarwanda, the local language (Alemu, 2014). Socioeconomic benefits associated with using indigenous languages for instruction seem to have necessitated political inclination towards traditional languages in Sudan, Equatorial Guinea and to a certain extent in Somalia (Alemu, 2014). To have something to offer their international counter parts, African higher education institutions should assert their rights and create their own identities and develop their own expertise (Letsekha, 2013), including the field of language.

Asserting their identity is critical for African higher education institutions because influence from any language outside the African experience can only be countered if there is awareness of and pride in Africanness and indigenous languages. Feeling obliged to craft their education institutions after Western models is unacceptable and ill-adapted to African education systems (Weber, 2005). African institutions of higher learning may adopt a unique linguistic identity by prioritising selected indigenous languages of the institution's community as the MOI, while also learning second and additional languages. Because there are many benefits of mother tongue education, it is critical to linguistically realign African higher education institutional culture to embrace Afrocentrism and counter the historic, economic, and socio-political devaluation of African languages. There are many

documented benefits of the mother tongue medium of instruction which teachers and other stakeholders in education should note. According to Wolff (2011), obvious benefits of the use of indigenous African languages in education which scholars note that the World Bank has started to acknowledge are: increased access and equity, improved learning outcomes, reduced repetition and dropout rates, sociocultural benefits, and lower overall costs (Wolff, 2011). As members of the international community, Africans can still maintain their indigenous languages. Acknowledging their indigenous languages can be achieved by using them in teaching African language subjects. In so doing, the status and attitudes towards African languages may be improved. Retaining African languages in a globalised world is possible because a degree of compatibility has been noted between Africanisation and internationalization. This is justifiable in that internationalisation takes strong cognisance of local culture (Letsekha, 2013). Globalisation uses a colonial language, English, for international communication (Bamgbose, 2011; Letsekha, 2013). Alemu (2014) asserts that universities in Africa have a vigorous urge to internationalise, the intention being to strengthen and consolidate their potential in teaching research, scholarship, and innovation. Characteristics of internationalisation include bilateral partnership, policy/model imports, invitations to Western technical advisers, student mobility, and others (Alemu, 2014). African languages need to be promoted in higher education to partake in a globalising world. This can be achieved by giving functional priority to African languages by teaching African language as a subject, while learners also learn second and additional languages in higher education.

African languages occupy a primary role in African society, while colonial languages should be a second or part of additional languages. A study on African Indigenous languages in higher education conducted by Kaya, Kamwendo and Rushubirwa (2016) uses secondary sources to discuss the role of African indigenous language in higher education transformation. These authors argue that African languages should be developed and implemented for communication and participation in global affairs. They argue that Kiswahili and IsiZulu are African languages with wider speech communities in and beyond the continent which can be used internationally. My contention is that a speech community's African language should be promoted in higher education, first by using this



indigenous language as the LOI when training teachers of the African language. In fact, it may be necessary in future to extend the development of African languages beyond the official languages to those with a small speech community because all languages have a unique significance to the community's cultural heritage.

2.4 AFRICANISATION OF HIGHER EDUCATION IN THE SOUTH AFRICAN CONTEXT

Although this study is based in Eswatini, South Africa was used for the regional context because South Africa and Eswatini are linguistically related neighbouring countries, and they are partners in trade. South Africa and Eswatini both have English and SiSwati as their official languages. Despite economic, historical, and socio-cultural differences, the two countries are SiSwati-English speaking members of the Southern African Customs Union (SACU) and the Southern African Development Community (SADC) region. At regional level, the learning and wider use of the official languages and promotion of indigenous languages as MOI, is validated by article 12 of the SADC Protocol on Culture (Kamwendo, 2016). South Africa and Eswatini have a shared African experience; these two Anglophone states could be among countries considered for mutual benchmarks, learning from, and sharing with each other experiences relevant to teacher education, specifically Africanisation of language in higher education and literacy instruction.

Defining Africanisation in education Letsekha (2013), talks of "Part of generating and redefining educational standards in South African Higher Education to ensure that teaching and learning occurs within appropriate contexts of relevance" (Letsekha, 2013). This definition highlights the importance and relevance in South African educational policy in promoting an African language as the MOI for training literacy teachers. That is why some South African scholars have challenged post-apartheid South Africans to address the language to equitably inform the country's multilingual policy landscape (Alexander, 2012; Horsthemke, 2004; Mgqwashu, 2014). This is important because when the nine African languages were added to the two existing official languages of South Africa in 1996 (Evans & Clerghorn, 2012), education and its content remained ill-adapted to the needs of African children (Prah, 2016; Jansen in Higgs, 2017) because it had not modified the

indigenous languages. The nine indigenous African languages of South Africa referred to above are: SiSwati, isiXhosa, isiNdebele, isiZulu, Xitsonga, Sesotho, Sesotho sa Leboa, Setswana, and Tshivenda.

Thus, the language question targets preservation of the indigenous African languages because one of the South African realities is that the country's classrooms are linguistically and culturally diverse (Mbatha, 2016, Foley, 2015). Teachers in South Africa struggle to deliver good quality learning experiences for students to benefit optimally from their schooling. Horsthemke (2004) cautions that those who find the language debate irrelevant should note that it is not just whether to use English in teaching and learning, but more a question of not losing African languages in the process.

Issues identified in the literature which necessitate the call for Africanisation suggest that the MOI for indigenous African languages in some tertiary institutions in South Africa be English (Alexander, 2012; Msila, 2014) and Afrikaans (Webb, 2013), although Afrikaans is not a colonial language (Jansen in Higgs, 2017). The problem is using a colonial language as the MOI when training African language teachers. Webb (2013) notes that teachers are sometimes not even trained to teach African languages as subjects in the general education and training band (GET). He argues that school managers sometimes seem to assume that teaching an African language can be performed by anyone who speaks the language. Webb (2013) cites a study revealing that reading and writing skills of Grade 10 learners in Soshanguve in Sepedi are very poor, partly because their teachers have not been trained to teach Sepedi. He cites one case of a Grade 10 learner whose home language was Sepedi, who had not studied Sepedi as a home language until the end of Grade 9. Research on language in higher education in Eswatini is scarce.

Successful development and promotion of mother tongue languages as languages of learning and teaching (LOLT) requires a radical, conscious shift, especially of attitudes, by stakeholders towards language policy implementation in support of mother tongue languages (Buthelezi, 2013). To develop and promote mother tongue languages in South African schools, Buthelezi (2013) points to a need to change attitudes in both parents and teachers. She notes that there are obstacles resulting in slow implementation of the Language of Learning and Teaching (LOLT) policy at the foundation phase. Buthelezi



(2013) lists challenging issues: parents' perceptions that their children are given higher status if admitted to study in schools where the language of learning and teaching is English, limited resources and skilled teachers to teach mother tongue languages, poor attitude among teachers who believe teaching in mother tongue languages would lead to institutional racism, school governing bodies (SGBs) taking unilateral decisions on English being the LOLT in schools, and school principals encouraging parents to promote English as the language of learning and teaching to increase learner enrolment. Buthelezi (2013) believes that it is vital for SGBs to support teaching in mother tongue languages. This author appeals for changes in attitude and demographics of both teachers and SGBs in support of teaching in the mother tongue. While noting that not many teachers are trained to teach in mother tongue languages because they are not motivated enough, Buthelezi (2013) adds that enforcing the language policy is an important role of the Department of Education (DoE). She advises that students at universities should be motivated to teach in indigenous languages.

Currently, the language debate in South Africa is based on the need to use indigenous African languages for instruction even in higher education. Mother tongue scholars advocate African language instruction in higher education because of Africanisation of higher education against the hegemonic neo-colonial influence of English (Alexander, 2012; Prah, 2016; Miti, 2017; Msila, 2014; Mgqwashu, 2015; Bagwasi, 2015). However, Kwaramba (2012) maintains that English affords international students access to South African universities.

Foley (2015) argues that for African languages to be used in the classroom as languages of learning and teaching (LOLT) there is a need to first translate South Africa's Revised National Curriculum (RNC) into the nine official indigenous African languages of South Africa. Clarifying the issue of language as a teaching medium, Foley emphasises that for viability of the use of the mother tongue as the MOI especially in higher education, the four key areas: language development, curriculum development, teacher education and school implementation, require restructuring in the form of a huge African language development project. He adds that the language development project needs sufficient resources, both material and financial, and sufficiently qualified African language teachers,



among other things. This study is relevant because it suggests that African languages should be sufficiently developed holistically to become efficient languages of learning and teaching (LOLT). Similarly, in this study based in Eswatini, the main concern is to Africanise the medium of instruction for African language literacy in teacher education. According to Heugh (2011) in the early apartheid years, the South African government established mother tongue education for African children for eight years of primary school from 1955 to 1976. By training teachers, developing terminology, and translating school textbooks, the government established the very late exit model which was relatively a cost-effective mother tongue medium of education (Heugh, 2011). The very late exit model means that children are taught in their mother tongue as MOI for eight years, only transitioning to English in the ninth year.

The implementation of mother tongue education happened with minimal cost because the apartheid government used available limited resources but successfully developed linguistic terminology, books, and teacher education programmes to establish mother tongue education in seven South African languages (Heugh, 2011). Heugh (2011) further argues that Afrikaans during the early apartheid era as an informal dialect was developed in the twentieth century during the apartheid period into a language that could be used throughout schooling up to matric level. She adds that the Southwestern Township (SOWETO) Uprising in June 1976 resulted from political resistance to apartheid and the compulsory use of Afrikaans with English at secondary schools for African children. Mother tongue education for African children was reduced to an initial four years, after which most South African students were forced to adapt to English (Heugh, 2011). During the apartheid era South Africa had only two official languages: Afrikaans and English.

Afrikaans continued to provide Afrikaans-speaking learners whose mother tongue was Afrikaans the benefits of education provided in their mother tongue throughout the education cycle up to tertiary level (Heugh, 2011). With Afrikaans as their mother tongue, they undergo an entire schooling and even tertiary education in the Afrikaans MOI. There was an additive bilingual model of Afrikaans and English as a dual model of Afrikaans for secondary school in the first half of the twentieth century (Heugh, 2011). She argues that after 1948 the political changes decreased proficiency in bilingual speakers of English. In

1994, a new government in South Africa pronounced 11 languages as official languages in a new democratic society (Heugh 2011; Evans & Clerghorn, 2012; Mbatha, 2016).

While noting that the case of Afrikaans is often cited as illustrating feasibility of Africanisation of language, Foley, (2015) advances four reasons while arguing why developing Afrikaans was easy. First, he asserts that Afrikaans is derived from Dutch, a fully operational language. Secondly, he states that the National Party government of the time provided huge resources for developing Afrikaans. Thirdly, he states that passionate nationalistic political will was the drive for developing Afrikaans. The fourth point in his argument is that people in a quest for obtaining exclusivity and autonomy from English supported the project whole heartedly. Foley (2015) observes that these conditions are lacking in the case of African languages. To Foley (2015), Africanisation of language in South Africa will be possible if it is not an isolated endeavour but becomes a collaborative project of a speech community. Heugh (2011) contends that cost is not a preventative factor to Africanisation because in Somali, South Africa, and Ethiopia very little was spent on the implementation of mother tongue education. Language policy documents were prepared outlining the role and status of African languages in South African higher education. Among them is the Green Paper on Post-secondary school education and training of 2012 (Bagwasi, 2015). This document proposes that African language proficiency should be included as a professional training requirement. Exposure to an African language in training may render professionals relevant when procuring posts to work in indigenous communities.

There is common misinformation that comes with emphasis on English, whereas a transitional or submersion model, especially if not well resourced is not effective for indigenous African children. Some Africans have been made to believe that using colonial languages such as English as a MOI enhances proficiency and general academic performance. However, this is not the reality; it is ineffective for communities of the indigenous African society where English is not often spoken or heard except at school (Alidou, 2011). Children need a strong foundation in their mother tongue as the medium of instruction for about six to eight years before English becomes their MOI as a subject by competent trained teachers (Heugh, 2011). It was noted in a study by Mbatha (2014) that

teachers generally seemed to be aware of the relationship between first and second languages in literacy development but observed that mother tongue instruction is not well supported. South Africa has achieved much in higher education language policies in favour of mother tongue education, but viability is often cited on implementation in academic debates (Horsthemke, 2004; Foley, 2015).

From some South African higher education institutions, we can conclude that Africanisation is a viable option. South Africa developed higher education language policy documents which are being uniquely adapted to specifications of the country's tertiary institutions in favour of African mother tongues. The Language Policy for Higher Education of 2002 (Bagwasi, 2015) recommends that universities make provision for assisting students who speak languages other than the LOI to develop academic literacy and plan for the academic role of indigenous African languages along with other languages within the institution. Developments in the form of seemingly well-thought, uniquely Africanised institutional language policy models are becoming a common feature in South African higher education. The University of South Africa (UNISA) (Bagwasi, 2015) promotes eight of South Africa's official African languages. This is done by availing language specific material to students as additional resources on the 'my UNISA' learning platform as CD Rom, affording students parallel English/ African language texts. This may demonstrate that Africanised language of instruction in higher education is possible. Rhodes University has a language policy which encourages multilingualism and multicultural diversity among both academic staff and students. The language policy instructed the Department of African languages to design strategies for development (Bagwasi, 2015; Webb, 2013).

Interventions directed towards Africanisation of the medium of instruction in higher education will do well if they consistently improve the low status of African languages including African language learning and teaching (Bagwasi, 2015). However, scholars have presented benefits and disadvantages of code switching and translanguaging - approaches often engaged to support teaching and learning (Bagwasi, 2015; Foley, 2015). Code switching is switching between two languages or codes (Uane and Glanz, 2011). Translanguaging is an approach in which a language is used to reinforce another or the use

of a different language to support comprehension and concept formation during learning of another language (Bagwasi, 2015). One of the languages is usually the official medium of instruction. The supporting language may thus be engaged as the teacher deems necessary but not as the legitimate teaching medium prescribed for that subject. Also, clarity is necessary on whether the suggested approach is applicable to all languages or a certain number and type of languages (Bagwasi, 2015). This is because the notion language, delineates what is formal and informal language in marking identity (Bagwasi, 2015). A formal language is a language learned in a formal context such as a school or adult education programme (Ouane and Glanz, 2011). On the other hand, when language is learned from one's family, neighbourhood, or environment outside a school or educational institution, that language is informal. The mother tongue is first learned informally as the child grows up, then its acquisition is continued in a formal context when the child attends school. This is important because some teachers sometimes use street language to teach in the classroom (Webb, 2013, Evans & Clerghorn, 2012).

Translanguaging is often a challenge associated with hegemonic tendencies affording some languages domination while other languages only assist instruction in the main languages. Bagwasi (2015) notes that some of the case studies from which translanguaging conclusions are drawn, are not representative of the South African multilingual context. She highlights that some of the official indigenous languages of South Africa have not been involved in the analysed case studies. Bagwasi's observations are thus relevant to this current study which addresses the use of English and SiSwati in training student language teachers for primary school teaching. The translanguaging approach realises the predominance of English as a challenge which this study hopes Africanisation can curb. Similarly, on using an African language to teach English, codeswitching can be viewed as a necessary support for multilingualism in the South African classroom especially in the learning of English (Foley, 2015). However, according to Foley (2015), learners who depend on mixed languages to understand instruction whether reading or writing, tend to have challenges. First, they find it extremely difficult to read texts written in the standard form of a particular language is not easy to them. Secondly, they have a problem when they must write assignments. Thirdly, they find it difficult to answer tests and

examinations. Foley (2015) was addressing Africanising teacher education in the South African context and addresses disadvantages of translanguaging and/or code switching, a method which has been associated with many language teachers even in Eswatini (NETIP, 2013). While teachers have good intentions of trying to optimise understanding of a language by using mixed languages, they annihilate languages that learners have grasped to some extent but become confused when switching from one language to another; there is then the risk of translanguaging being counterproductive.

Miti (2017) and Mbatha (2016) report about a study in which student performance correlated with the medium of instruction in an undergraduate research module taught by Zondi from 2012 to 2014 at the University of Zululand in South Africa. The medium of instruction is an issue that may reflect in the relationship between SiSwati and English.

2.5 THE RELATIONSHIP BETWEEN SISWATI AND ENGLISH

The former Director Research at Examinations Council of Eswatini (ECESWA), Doctor Clement Dlamini (2012) noted that the status of SiSwati is lower than that of English. Dlamini (2012) argues that the continued use of English in Eswatini is for two reasons. Firstly, English is ‘a lingua franca’ in dealing with other countries. A lingua franca is a single language used by groups of people in common agreement for their social or commercial communication (Fromkin & Rodman, 1988). Secondly, English is regarded as a language of development for a large body of knowledge and remains a symbol of being educated and civilised. Dlamini (2012) acknowledges that the use of SiSwati in teaching and learning was extended by the Language-in-school policy of Eswatini. He asserts that the supposed elevation of SiSwati by this policy was tantamount to a demotion because the policy seemingly rendered SiSwati inadequate and an inappropriate tool for communicating instruction as can be noted in the policy excerpt below:

...the policy directive is that the mother tongue SiSwati shall be used officially as a medium of instruction for the first four grades of school, after which English shall be the medium of instruction. This does not mean that teaching and learning materials that are in English shall be translated into SiSwati; however, what it means is that teachers in the first four grades of

school have the liberty and freedom to use SiSwati as medium of instruction where learners have difficulties in understanding what is taught. (Government of Swaziland, 2011: 27)

Dlamini (2012) argued that because curriculum materials for all subjects except SiSwati are in English, the above cited implied that teaching from grade one would not be in SiSwati. This policy was no longer compelling schools to follow transitional bilingualism. The main argument in Dlamini's study was that the language-in-school policy elevated the English curriculum into much sought-after social goods. Social goods refer to everything that provides maximum benefit to a larger population in society, something which is of great value to people's well-being. Examples could be literacy, health care and access to employment (Dlamini, 2012). Dlamini contended that English had been accorded gate-keeping status because it should be passed to afford learners academic progress, including entry into higher education. Although the language question is the subject of Dlamini's (2012) study, his study is methodologically and conceptually different from mine. Dlamini's study is a mixed methods analysis of secondary data. My study engages qualitative interpretivist research methods.

A more recent qualitative study based in Eswatini was undertaken by Kamwendo and Dlamini (2016). These authors found that English is the language chosen to address teaching and learning, research, and institutional administration at the Zimbabwean university campus based in Eswatini. Kamwendo and Dlamini's (2016) study differs from mine theoretically and methodologically. The focus of their study is, "Language planning at a cross border university in Swaziland: the case of teaching and learning", whereas my study explores implementing language policies in Eswatini. Both case studies explore language issues in higher education, but Kamwendo and Dlamini's study is inspired by a micro-level language planning framework which explores language decisions regarding teaching and learning, research, and institutional administration. In contrast, my case study is motivated by Africanisation of language, particularly in training language teachers for teaching at primary school. Despite those earlier studies had an appeal for equity in the development of SiSwati to English official language status, Kamwendo and Dlamini's (2016) study based in Eswatini notes more of the hegemony of English. The contribution



of my study is that it is qualitatively different as it draws from authentic views and experiences of college student teachers on using English and SiSwati. The use of African languages as MOI in higher education relates closely to the concept of Africanisation, making education both equitable and accessible. This led me to support bilingual higher education instruction media. English medium subjects can be taught in English, but SiSwati is an indigenous language and should therefore be taught in SiSwati. However, teachers highly proficient in English are needed especially for earlier literacy levels if the mother tongue is used in higher education. An African language such as SiSwati should be taught in SiSwati to Swati learners.

Heugh (2011) reports how weak bilingual language models, subtractive and transition, like submersion, weaken education in Africa because they both target proficiency in the second language at the end of school. In Eswatini's current policy the MOI is English for training teachers of SiSwati at the primary school level. (Syllabuses of the teachers' Colleges, 1987) This is problematic because the teachers are products of a language instruction model that intended them to be proficient in English on completion of school. This defeats the culture preservation and dissemination role of the SiSwati curriculum, when the teachers of SiSwati are trained in English and not in SiSwati. This begs the question: what is the quality and relevance of a solid foundation in the mother tongue for learners being taught their mother tongue in English, which is a language foreign to them?

English-dominated policies in teaching practice clearly have negative consequences for both teachers and learners. Hall (2005) raises a concern of educationists about the future of the SiSwati language because of a continuously declining school examination pass rate in the subject SiSwati, as opposed to English. English is a "must pass" (Hall, 2005) subject while SiSwati is not. For this reason, Dlamini (2012: 14) labels English a "failing subject" because systemically learners who fail English do not proceed. Over-emphasis on English is a problem because studies found that most African teachers and learners have an inadequate grasp of colonial languages such as English (Laguarda & Woodward, 2014: 255; Bloch, 2013). Additional language learning often leans on knowledge of one's indigenous language which inequities should not be encouraged to destabilise, complicating the language teacher's work. Because English is afforded a superior status



and it is a subject which is elevated in academic success, negative attitudes to indigenous languages are inevitable. These further compromises the teacher's role. Educationists interviewed in Hall's (2005) study, state that English is not the reason why learners fail SiSwati. A primary school principal gave the following reasons for the dwindling pass rate in SiSwati. Most teachers are reluctant to teach SiSwati, SiSwati is difficult, especially the grammar and written SiSwati, but not the speaking and comprehension, and SiSwati have failed to "evolve and grow or modernise itself" (Hall, 2005). While all languages develop over time to accommodate and adapt to a developing society, it appears that the educator cited in Hall's study is implying that SiSwati has remained static and stagnant, not showing any development in adapting to a newer life; it has no qualities of a living language. However, Hall's study noted that the interviewee reported that twice the time was allotted to English as compared with SiSwati; to be precise, fifteen timetable slots compared to eight. Efficient literacy and language development needs equitable and ethical practice in teachers to overcome negative attitudes. Teaching requires African language (student) teachers to read continually to empower themselves with higher subject content knowledge as compared to learners. It was found that there was a lack of reading culture in Eswatini. Reporting at a symposium held by the Department of African Languages and Literature of the University of Swaziland, Chimhungwe (2017) concludes that Eswatini is not a reading country because learners at all levels from primary school to tertiary level are compelled only for assignment purposes to read.

Meanwhile, in a study on Language policy and practice at a secondary school in Manzini: the case of teaching and learning in form 4, Dlamini (2020) found that teaching and learning SiSwati mostly used English as medium of instruction whereas students and teachers were usually code mixing and code switching. Her findings were almost like mine. It is important that SiSwati should be used to train teachers of SiSwati.

In my study, data collection includes classroom observation of practices of students teaching SiSwati with a focus on their use of English and SiSwati. The conclusion is that it is worthwhile to consider upholding Swatiness, but also selecting what is good from European culture. For instance, Mkhonta-Khoza & Nxumalo, (2021) writing on ICT in language learning: Teaching and learning of the mother tongue SiSwati suggest various

ways in which Information Communication Technology (ICT) can be integrated into the teaching of SiSwati. That is important because being an indigenous language does not mean modern teaching approaches and resources may not be used to enhance teaching and learning of SiSwati. As King Sobhuza II of Eswatini stated that:

Anthropology makes possible comparison and selection of lines of further development. European culture is not all good; ours is often better. We must be able to choose how to live, and for that we must see how others live. I do not want my people to be imitation Europeans, but to be respected for their own laws and customs. (Kuper 1965:1)

Among other things this may suggest that because English is the language instituted for global communication it is also required by the Swati speech community. English is required if Swati intellectuals will participate in international platforms: enrol in international universities, attend conferences, and obtain international employment opportunities. Again, from King Sobhuza II's words one could conclude that Swati people should consciously develop their identity, culture, and language giving more support to the rural majority. In so doing, they should still use English as their second language. Swati people should be proud of their national culture and heritage. They should give pre-eminence to and be proud of their mother tongue SiSwati, but also accommodate English and other languages. By pivoting mother tongue teacher education and finding new ways to operate more efficiently, the drive to achieve equality and balance would have socio-economic benefits. Most importantly, to eradicate illiteracy and poverty there is a need to lay a strong literacy foundation in the mother tongue, to minimise retention, dropout, and over-age learners. Then SiSwati should be used to train teachers of SiSwati.

2.6 A SUMMARY OF THE LITERATURE REVIEW

This chapter was a thematic review of literature related to language policies and its implementation in the educational field in Eswatini. The rationale for undertaking this study is to explore the predominance of colonial languages over indigenous African languages in post-colonial Africa. As a result, indigenous languages are being marginalised and undermined. This study is of a qualitative nature where authentic views and

experiences of student teachers directly involved in language education policies are explored and analysed. It focused specifically on teachers' views on education policies and the implementation thereof. This study was considered necessary as there is a dearth of such studies in most international, regional, and national research reports; they all have little or no relevance to language teacher education in Eswatini. Key proponents in the related reviewed literature informed this study as introduced in the research problem theory in Chapter 1.

Criticising the continued ill-adapted prescription and use of colonial languages, many scholars call for Africanisation, decolonisation, and indigenisation. This is to transform attitudes towards African languages by adapting syllabi, teaching resources, language policies/ media of instruction, teacher education, curricula, higher education institutions and their personnel to African socio-cultural contexts to be culturally relevant. Meanwhile, among opposing views is that English is a global language and an international requirement for international communication, participation in learning, and for global career opportunities. Additionally, is that while appreciating the significance of mother tongue education, it is necessary that African languages be developed first before they can be used as languages of learning and teaching, particularly in higher education.

Guided by their country's higher education language policy documents, higher education institutions in South Africa are adapting linguistic Africanisation uniquely to the country's institutional language policies in favour of indigenous African languages. In fact, South African advocates of Africanisation encourage intellectuals to challenge the language question to inform the country's post 1994 linguistic landscape. Constructive input may proactively inform the country's education to adapt to the multilingual and multicultural realities of learners. These scholars call for urgent linguistic Africanisation against the dominance of colonial languages for the following reasons. The predominance of English is damaging and destructive because it relegates African languages to an inferior status thereby creating negative attitude towards the African languages, which affects academic performance up to tertiary level. The English dominated policies also compromise and undermine the existence of indigenous African languages, and the cultural heritage that is implicit in indigenous languages. The proponents argue for Africanisation so that



education standards in South African higher education can be redefined to benefit all students. To this extent, South African universities have started integrating indigenous African languages into their institutional policies.

Finally, at national level the theme used was the relationship between SiSwati and English in Eswatini. The scanty related studies in Eswatini reflect the indifference and disinterest in this pressing issue. The few studies relevant to some degree to this topic were mainly documentary analysis, interview works, and observations. This study reflects the extent to which English has taken dominance in the country, up to training of SiSwati language teachers.

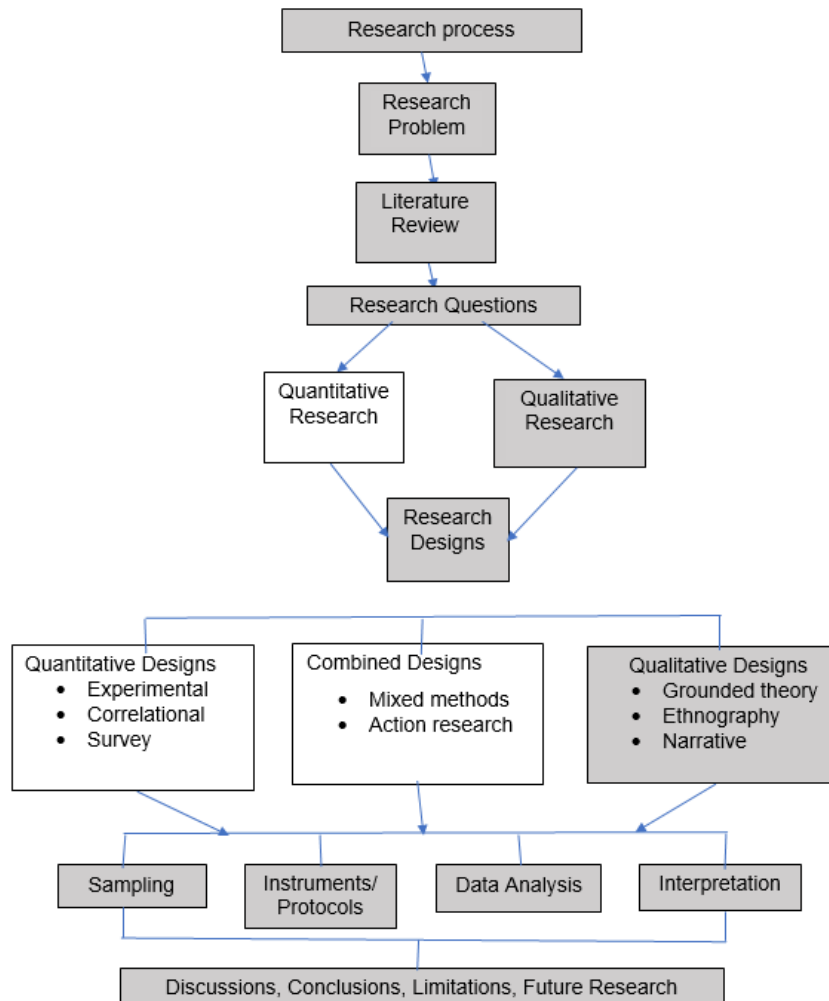


CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

This chapter outlines the steps which I used to collect and analyse the data. The research approach has three main components namely, the ideas underpinning qualitative research, the research design, and the methods of research (Grover, 2015). Qualitative and quantitative research are the main approaches that inform the choice of a research design and its methodology (Creswell, 2015). Research methods are usually qualitative, quantitative, and combined methods as illustrated in Figure 3.1 below. The grey-shaded steps in the illustration below are an introductory indication of the qualitative track I pursued in this study.

Figure 3.1: Flow of the research process through Quantitative and Qualitative Research



Adapted from Creswell, 2015:12

3.2 QUALITATIVE RESEARCH

The research problem, the literature context and research questions guided my study towards a qualitative research approach within an interpretivist paradigm (Creswell, 2015). Qualitative research is “an enquiry approach useful in exploring a central phenomenon” (Creswell 2015: 621). The issue of language choice and use is pivotal to this study, as there is a dearth on the topic of language, which I felt was worth exploring and understanding.

The research questions in my study were qualitative because they were open-ended, general questions for which I had to obtain answers (Creswell, 2015).

Because my intention was to obtain authentic views and practices of student teachers using English and SiSwati, interpretivism, a research paradigm used in qualitative research was an appropriate methodology. Interpretivism is a qualitative, anti-positivist paradigm based on people's experiences and constructions of meaning about their world (Morrison, 2012). I intended to learn about the meaning student teachers have about their real-life experiences of being trained in English to teach SiSwati in the primary school. The concept “interpretivism” is sometimes not acknowledged by educational researchers working within this paradigm. Instead, they perceive the inter-subjectivity of educational research as more appropriate (Morrison, 2012; Greener, 2011). The inter-subjectivity of educational research is important because as the researcher, I am regarded as the primary participant co-constructing meaning with participants (Morrison, 2012; Pitard, 2017; Scotland, 2012). Therefore, this study adopted an interpretivist paradigm because the purpose statement and research questions necessitated an understanding of the authentic views and experiences of student teachers in their teacher training college context. The interpretive paradigm concerns itself with *how* individuals experience reality (Starman, 2014).

As a qualitative study, the role of the literature review in Chapter 2 was to justify the need to study the research problem and not provide much methodological direction regarding the research questions, but I had to learn more about the phenomena from the participants (Creswell, 2015). In the introduction, I cited several studies, using the literature to justify the need to explore the predominance of colonial languages such as English over indigenous African languages. There is not much literature on the research problem in the context of Eswatini. Focusing on the use of English and SiSwati, this study investigated the predominance of English over indigenous African languages using views and practices of participants in this study. As Creswell (2015:17) asserts, “To use literature to foreshadow or specify the direction for the study is inconsistent with the qualitative approach of learning from participants.” Data was collected to learn from student teachers while being mindful of protocols to be followed in qualitative research (Creswell, 2015). Qualitative research is an enquiry approach in which as a researcher, I was able to ask participants

broad general questions, collect their detailed views in the form of words or images and analyse the information for description and themes (Creswell, 2015).

In the philosophical world view of research, three principal belief systems that are components of a research paradigm inform my views or assumptions as the researcher, namely, the ontological, epistemological, and methodological assumptions (Choongwa, 2018). Epistemology is how we can know reality (Scott, 2012), and how reality distinguishes the truth from falsehood (Morrison, 2012). Ontology is reality itself (Scott, 2012). Interpretivists subscribe to realist ontology (Morrison, 2012). Realism points to a need to separate ontology from epistemology and methodology. Methodology is based on critical thinking of the nature of reality and therefore provides a rationale for ways in which researchers conduct research activities (Morrison, 2012). In fact, at every stage of a research process epistemological and methodological concerns are implicated (Morrison, 2012). Through methodology and epistemology, research methods can direct us to an ontological position (Scotland, 2012). Therefore, because this study was qualitative and interpretive, I did not place much importance on statistical support, but focused on seeing, making, and understanding meaning as reported by the student teacher participants (Maree, 2012).

Because the epistemology on which my study was based is interpretive/ constructivist, I believe knowledge is created in interaction between the researcher and the researched (Scotland, 2012). As an interpretive researcher I was mindful of the fact that I was part of and not separate from the research topic. I was therefore able to achieve the main intention of interpreting my social world and that of the student teachers. I attempted to offer an original and substantial contribution to existing knowledge, to investigate and become proficient with the processes of conducting research, and to raise questions about the information gained and constructed (Hanrahan, Cooper, and Burrows-Lange, 1999). In short, I am a language teacher educator for training primary school teachers of SiSwati and a researcher. The student teachers' ideas on language use in literacy teaching at primary schools based on their college training and some of their life experiences challenged my perception to reflect on practice. I evoked and understood individual constructs (concepts) of phenomena through interaction between myself, the researcher, and the participants

(Guba & Lincoln, 1994). Interpretivist qualitative research methodology allowed me to participate actively, equitably, and ethically in the construction of new knowledge in the field of education in collaboration with the participants.

However, the use of qualitative research methods was not without inherent constraints because qualitative data collection and analysis is often labour intensive and time consuming (Creswell, 2015; Hibberts & Johnson, 2012). Still, qualitative research afforded me a richer and deeper description of my work with much attention paid to detailed observation of the participants (Morrison, 2012). Admittedly it is difficult to generalise findings to different people, contexts, and situations in a qualitative study (Creswell 2015; Mary, Hibberts & Burke Johnson, 2012). Yet, examining the issue of the predominance of English over indigenous African languages qualitatively enabled my study to precisely, systematically, and theoretically elicit responses from the student teachers without aiming to generalise findings. Instead, qualitative studies bring clarity to the issue such as this research project's concern of language choice and use. Qualitative research allowed me to explore the different, unique cultural and historical circumstances embedded in the specific context of the student teachers within their social, economic, and political experiences and how they make meaning of it (Maree, 2012). This approach also enabled my study to be ontologically subjective or constructivist with emphasis on the quality and depth of information provided by participants rather than scope and breadth (Maree, 2012).

3.3 CASE STUDY – RESEARCH DESIGN

A research design is a detailed framework that provides clear guidance on how the research process should be undertaken. This comprises the questions asked of the participants, the conclusions drawn, procedures for data collection, analysis, and interpretation of evidence according to pre-established propositions, units of analysis, a logical method for linking data to the propositions and applications of set criteria for interpreting the findings (Yin, 2003). To explore the use of English and SiSwati, this study used case study research design. Based on the theoretical orientation of research scholars, the case study has been defined as a methodology and research design (Van Wynsberge & Khan, 2007; Thomas, 2011; Starman, 2014). Yin (2003:13), an advocate of the case study approach, defines the



case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident”. Case study research design was used in this study because it is a form of qualitative research which allows the use of multiple methods and deepens understanding of phenomena in their context (Stake, 1995; Baxter & Jack, 2008; Hamilton & Corbett-Whittier, 2013; Hofstee, 2013; Creswell 2015). As noted by Stake (2005), one of the key proponents of qualitative case study research, a case study is not a methodological choice, but a choice of what is to be studied by whatever methods chosen to research the topic analytically, holistically, hermeneutically, culturally and by mixed methods with the focus on the case.

Case study is a strategy I adopted to explore the language teacher education issue because in this strategy the researcher occupies a pivotal role while answering questions of the “how and why” based on the constructivist paradigm which highlights participants' subjective views and interpretations of meaning (Maree, 2016). Case study research enabled me to qualitatively understand the language teacher education and language policy implementation contexts, communities and individuals using the interpretivist paradigm. The case study has a close link with the interpretive paradigm, phenomenological approach, and constructivism at the paradigmatic level of qualitative research (Starman, 2014). I found case study appropriate because my intention was to establish how language teacher preparation for teaching language at primary school was implemented. I was going to do that by interviewing participants and using direct observations of classroom lessons. The rationale for using classroom observations was to obtain views and real-life observation of how language student teachers experienced what they had been taught to teach at college.

I took cognisance of characteristic features that define qualitative case study research (Yazan, 2015). Stake (1995) suggests that four defining characteristics for a qualitative case study are, holistic, empirical, interpretive, and empathetic. Holistic means that as researchers we should consider interrelationships between phenomena and their contexts. Empirical means that the study should be based on our observations as researchers. Interpretive means that as researchers we need to rely on intuition and acknowledge the

subjectivity of the researcher and the interaction between the researcher and the participants. Empathetic means that researchers require reflection on the vicarious experiences of participants in an emic perspective. Emic means relating to or denoting an approach to the study or description of a particular language or culture in terms of its internal elements and their functioning rather than in terms of any existing external framework (www.lexico.com_emic). That is to say, the researcher should undertake case study research as an insider who is willing to observe and use his/her own perceptions and experiences to interpret individual experiences and those shared with participants in the context. I clarified the context, population, and participants to obtain answers to my research questions on the language question. Unique attributes of a qualitative case study according to Merriam (1998), include: particularistic which focuses on a particular situation, event, program, or phenomenon; descriptive which yields a rich, thick description of the phenomena being studied, and heuristic which illustrates the reader's understanding of phenomena being studied. Merriam draws from both Stakean and Yinean schools of thought for her case study model (Yazan, 2015).

The specific aspect in this instrumental case study focused on language choice and use, specifically in teaching and learning with an emphasis on socio-cultural relevance in language policy implementation. The focus was on using English and siSwati in literacy teaching as perceived by student teachers at a selected college. The MOI in literacy teaching is prescribed by language policies which student teachers must implement in their practice. An instrumental case study “is usually built around issues or aspects of teaching and learning, implementation of policy, curriculum development or issues of personal and professional relevance” (Hamilton & Corbett -Whittier, 2013:13). Processes of conducting a case study were followed. Merriam (1998) proposes that purposive or purposeful sampling should come before data collection (Merriam, 1998; Yazan, 2015). Regarding the collection of data, the three main advocates of case study research, Yin (2003), Stake (1995) and Merriam (1998) all contend that it is incumbent on case study researchers to draw their data from multiple sources to capture the case under study in its complexity and entirety. This case study drew from three different data sources. Common case study data

collection techniques as suggested by Merriam, Stake and Yin are interviews, observations, and document analysis.

The importance of case and setting in case study (Creswell & Poth, 2018) afforded the collection and analysis of data a detailed interpretation of both the language teacher education and the language policy implementation contexts through the meanings constructed by participants. Language choice and use of English and SiSwati as ‘a bounded system’ (Creswell, 2015:469) was comprehensively explored using detailed data collection. Bounded implies that the case is “separated out for research in terms of time, place or some physical boundaries” (Creswell, 2015:469). This study was bounded in the afore-mentioned ways to language student teachers in training for primary schools as the only participants to explore their bilingual college experience. Ensuring that a case is bounded counters the criticism that the case study makes it difficult to keep a study focused because the boundaries make the case manageable (Hofstee, 2013; Baxter & Jack, 2008).

This case study was based in a teachers’ college in Eswatini which trains primary school teachers. The focus was on implementing language policies in Eswatini. Thirty language student teachers in second and third year of the Primary Teachers’ Diploma programme at a public teachers’ college in Eswatini were selected as participants. They were engaged as active participants based on their education experience. Three kinds of data were collected for this study, namely the semi-structured interview, direct classroom observations and document analyses. The language-teaching practices were directly observed in two primary schools selected for this purpose. Possible ways in which language is used by student teachers for teaching language at primary school level were of interest to this case study. This included how language policy is used and interpreted. The participants’ responses were pivotal to this study. The possible audience targeted for this study included language student teachers being trained for primary school, local authorities in communities in Eswatini, policymakers, funders, academics, curriculum developers, head teachers/principals, teachers, parents, learners, and ordinary citizens.

3.3.1 A DESCRIPTION OF THE CASE

I start by describing the teacher education context in Eswatini. Teacher education programmes in Eswatini currently prepare teachers for Early Childhood Care Education (ECCE), Primary school, Secondary and High School teaching. Training of teachers for teaching SiSwati and English takes place in all these designated levels. Early childhood SiSwati and English teachers are trained for preschool or Grade zero to grade 3. Training is among the latest developments in teacher professional development. The Primary Teachers' Diploma (PTD), a programme that was introduced in 1987 is currently the main qualification for primary school teachers of SiSwati and English. Programme goals of the Primary Teachers Diploma are to equip the student teacher with general and special teaching skills and techniques, and to afford the student teacher a strong content foundation for further academic studies (Government of the Kingdom of Swaziland, Ministry of Education, Syllabuses of the Teachers' Colleges, 1987).

Except for high school teacher training, which is mostly done by the University of Eswatini, teachers are trained at colleges. Qualifications in public colleges are accredited by the University of Eswatini through the Board of Affiliated Institutions (BAI). Two public teachers' colleges, Ngwane Teachers' College, and William Pitcher Teacher Training College, provide initial primary teacher education in conjunction with some private colleges and universities. William Pitcher Teacher Training College also trains secondary school teachers, some of which are language teachers who are awarded a Secondary Teachers' Diploma on graduation. Teacher education policies are associated mainly with four stages of teacher professional development: initial teacher education (ITE), induction into the profession as a newly qualified teacher (NQT), in-service training and upgrading of qualifications or lifelong learning (Steinerkhamsi & Simelane, 2010). Initial teacher education (ITE), also called pre-service training (NETIP, 2013), can be defined as the first experience where prospective language teachers are empowered with requisite knowledge and skills for effective instructional practice (Pryor, et al., 2012; Foley, 2015). Based on previous debates and basing his work in the South African context, Foley (2015) concludes that teacher education is the preferred concept currently as opposed to teacher training. Taylor, (2016) adds that ITE forms a bridge between high



school education and professional practice. In other words, the student teacher is no longer a school student but not a fully qualified teacher yet.

3.3.1.1 A public teachers' college in Eswatini

The research site of this study is Ahlomengelwati, a public teachers' college for training teachers especially for teaching at primary schools. Some student teachers come from a community where the college is located. In that community, most people speak SiSwati, English, and sometimes IsiZulu or the Zunda dialect of SiSwati. One of the two official languages, SiSwati, is the national language of the people in the vicinity of the college. The people's second official language is English. English is mostly spoken in schools and other learning institutions including this teachers' college in Eswatini. Some student teachers at the teachers' college hail from IsiZulu or Zunda speaking backgrounds. There are many schools in the vicinity of the college of which two are primary schools that were utilised for observation of student teachers' practices for purposes of this study. I chose the two primary schools for three reasons: 1) I chose Siyafundza and Umliba primary schools because the linguistic landscape in the two primary schools differs slightly and would be of interest in answering my research questions. In one of the primary schools, English is often the language used to communicate because learners are multiracial and multilingual. In the other primary school, learners are predominantly rural and Swati. I therefore wished to observe how language student teachers teach SiSwati in the schools that have different linguistic backgrounds. 2) I used primary school level because I am language educator for primary school teachers. 3) My use of primary school was because primary school level in Eswatini is generally the critical level in which teachers develop foundational literacy in all Swati learners not just to the few who afford the private and costly pre-school education which is currently not clearly regulated.

I used fictitious SiSwati names *Siyafundza* and *Umliba* for the two primary schools in this study. *Siyafundza* in English means 'we are learning' or 'we are reading'. I used the word *Siyafundza* with the former sense as inclusive of the latter, both terms denoting the significance of literacy. *Umliba* was informed by the SiSwati adage on raising children, "*Bantfwana bangumliba loya embili*" (Children are the pumpkin plant front stem-shoot (*umliba*) that charges forward). The pumpkin plant front stem-shoot moves and stretches



itself forward often leaning on many objects as it navigates its way to productivity. This SiSwati proverb alludes to the future ahead of children which is hoped to be bright and promising. One of the participants, Labuya, clearly articulated this when he said, “When we say the pumpkin stem shoot charges forward, we mean the child should while facing that direction, move with the whole truth, move with the whole knowledge.” As children grow, they can be supported by many willing mentors such as parents and teachers in their community, mentoring them even linguistically for a good future. Thus, children as clients of teachers are central to education because a good education prepares learners to contribute to personal and to a positive development of their country.

3.3.1.2 Umliba Primary School

Umliba Primary School is a rural school, in which classes run from Grade One to Grade Seven. Communication outside classrooms of Umliba Primary School was dominated by SiSwati with some IsiZulu/Zunda. The community and the pupils speak SiSwati, IsiZulu/Zunda or a combination of IsiZulu/Zunda and SiSwati. English would not often be heard outside Umliba Primary School classrooms in the school premises.

3.3.1.3 Siyafundza Primary School

Siyafundza Primary School is a semi-urban school. Classes at this school start from Grade zero and continue to Grade 7. At this school English is prevalent in and outside of the classroom. Communication at this school is rarely in SiSwati.

Siyafundza and Umliba Primary Schools both follow a similar government curriculum. Subjects that learners study at primary school in the curricula including the two selected primary schools include SiSwati, English, Agriculture, Social Studies, Religious Education, Home Economics, Physical Education, Mathematics, Practical Arts and Science. In Grade seven the learners write a norm-referenced external assessment, called the Eswatini Primary Certificate (EPC) Examination. Passing this EPC examination used to require a pass in English to obtain an overall pass, until 2019. The Minister for Education, Lady Howard Mabuza in 2019 announced the scrapping of English as a requirement for passing in Grade Seven and Form three. Form three or Grade 9 is where learners write the Junior Certificate Examinations (JC), which is three levels after passing



EPC. Commenting on Grade 7, TeNgilandi, one of the student teachers reported, ‘English is no longer a passing subject. That means English has been laid aside as a requirement for passing in Grade 7.’

On passing JC, a student graduates to high school which is two years. Then most Swati learners in Form 5 or Grade 11 write a Swaziland General Certificate of Secondary Education (SGCSE). If the required number of subjects has been passed at the required standard, this certificate affords a Swati learner entry to higher education. Usually passing English in SGCSE is still one of the requirements for admission to most tertiary institutions in Eswatini. This appears to defeat the purpose of omission of English as a passing requirement in Grade 7 and JC examinations. This could imply learner laxity in English which then compromises their success at the SGCSE level. Classroom observations took place in the two above-mentioned primary schools focusing on the student teachers’ teaching practices. I acknowledged these curricula structures in the interpretation of findings. The language policy realities in the education system were also not disregarded because the study was informed by student teachers views and practices.

3.4 PARTICIPANTS (POPULATION AND SAMPLE)

3.4.1 POPULATION

The population targeted in this study comprised of over 500 student teachers taking language courses in second and third year of the Primary Teachers’ Diploma (PTD) programme in Ahlomengelwati Teachers’ College. A population is a set of individuals or things, from which a researcher intends to gather information, analyse, and draw conclusions (Muijs, 2012). A sample is a subset of the planned population the researcher intends to study which is often generalisable (Creswell, 2015). Language student teachers in second and third year of the Primary Teachers’ Diploma were considered appropriate for engaging in answering the research problem of this study. Language student teachers in second and third year from Ahlomengelwati Teachers’ College were ideally suited to co-construct knowledge in the ongoing study about implementing language policies using English and SiSwati because they have experience of over a year undergoing training at college and had already completed field work (teaching practice).



Student teachers were used for my study because they have a primary role in that they are not only at the receiving end of teacher education programme implementation but are also prospective implementers of education policies and curriculum designers whose practice determines the future quality of education. In recent research the importance of student teachers is strongly supported by du Toit (2017) who states that for its quality, any system of education relies on the quality of its teachers. He adds that for student teachers, learning to demonstrate ethical professional behaviour prepares the pre-service teachers to become competent in providing a good quality of education. Students in teacher training are assisted to cumulatively develop competence in structuring and planning learning. This means that student teachers are the future of quality learning and education systems. When student teachers are sufficiently prepared or trained the sustainable attainment of education goals may be guaranteed.

3.4.2 PURPOSIVE SAMPLING

I purposively targeted a sample of thirty language student teachers in a Primary Teachers' Diploma (PTD) programme at Ahlomengelwati Teachers' College. Creswell (2015:205) uses the concept "purposeful sampling" for this type of sampling and he defines it as the type of sample where "researchers intentionally select individuals and sites to learn or understand the central phenomenon". My sample was purposeful in that certain characteristics such as being a language student and experiences such as not being in first year were regarded as a basis for inclusion (Creswell, 2015; Mundla, 2001). When the researcher chooses people who are "relevant to the research questions of his or her study" (Briggs, Coleman & Morrison, 2012:226), that is purposive sampling. The sample comprised of a total of thirty language student teachers from second and third year in the public teachers' college in Eswatini. Any of the second - and third- year language student teachers were eligible to being selected because they are assumed to have had a primary school language teaching practice engagement at the college which they would draw from to inform this study.

I was provided with phone numbers of many second- and third-year language student teachers at the college. They had been informed about the study and were invited to a meeting if they felt they could participate in the study. Among the purposively targeted

language student teachers, the participants were randomly selected. Student teachers referred me to others within the targeted group. In that way I gained access to 33 participants even though at that time when I was able to collect data most student teachers were on vacation. Sixteen of the language student teachers in the selected sample were in second year, and 17 in their third year. Participant information is illustrated in Figure 3.2 below.

Figure 3.2: Participant information

| Participants | Female | Male | TOTAL |
|--|---------------|-------------|--------------|
| 2nd year language student teachers | 09 | 07 | 16 |
| 3rd year language student teachers | 11 | 06 | 17 |
| TOTAL | 20 | 13 | 33 |

The student teachers confirmed that they speak SiSwati and English. SiSwati was their home language. Other participants added IsiZulu to languages they spoke.

Most importantly, I chose Siyafundza and Umliba primary schools because they would help me in answering the research questions when student teachers use these schools to teach language for classroom observations. The linguistic landscape in the two primary schools has slight differences. In one of the primary schools, English is often the language used to communicate because learners are multiracial and multilingual. In the other primary school, learners are predominantly rural and Swati. I therefore wished to observe how language student teachers teach SiSwati in the schools that have different linguistic backgrounds. The two primary schools were also within my means in terms of finances and accessibility. I used primary school level because I am language educator for primary school teachers. Primary school was also used because primary school level in Eswatini is generally the critical level in which teachers develop foundational literacy in all Swati learners not just to the few who afford the private and costly pre-school education which is currently not clearly regulated.

3.5 DATA COLLECTION

Data was collected using semi-structured interviews, classroom observations and document reviews.

3.5.1 SEMI-STRUCTURED INTERVIEWS

Semi-structured interviews are interviews often used in case study research to encourage participants to share their views freely (Bush, 2012; Creswell, 2015). I used semi-structured interviews to elicit the views of student teachers. Semi-structured interviews are an “open-ended” (Creswell, 2015) type of interviews which is often used in qualitative studies for new, unique, or rarely explored issues (Edwards, 2010). In semi-structured interviews I was allowed to be flexible and adapt accordingly to each interviewee’s responses and input – I did not have to adhere to strict protocols but could adapt as the interview progressed (Atkins & Wallace, 2012). The same basic interview protocols were used initially, but sometimes the semi-structured interview questions had to be worded differently depending on each interviewee’s uniqueness.

The semi-structured interview protocol was available in both SiSwati and English. Thirty-three interviewees preferred to be interviewed in SiSwati, with only one requesting to be interviewed in English. This interviewee requested that the first question be also read in the SiSwati translation after reading her the first question in English. She then also opted for the SiSwati translation of each successive question. She answered the questions in fluent SiSwati.

I obtained permission from the interviewees to audio-record the interviews. I then transcribed the interviews, and the recordings enabled me to request participants to check the transcripts to ensure that participants responses are correctly captured (Atkins & Wallace, 2012). I processed the semi-structured interview data in two ways by translating from SiSwati into English and transcribing. Although time-consuming, labour intensive and requiring researcher sophistication, semi-structured interviews afforded me the opportunity to probe deeper as I deemed this relevant for research purposes, where I could obtain independent constructions (conceptualisation and understanding) of meaning by each student teacher (Adams, 2018).

3.5.1.1 Topics covered during the interviews:

The actual interview questions that guided the study are included in the appendix (Appendix 1). The student teachers were first asked to express their understanding and experiences on how English and SiSwati are used in literacy teaching in Eswatini schools. They were also asked to explain how they use English and SiSwati in literacy teaching. Their knowledge of language policy prescriptions was explored. They were also questioned about the advantages of language policy in Eswatini. They were further asked to express what they considered the strengths of the language policy of Eswatini. The benefits of being trained in English to teach SiSwati at primary schools, was another area that was addressed. Disadvantages of language policy were also addressed, as well as challenges student teachers experienced when trained in English to teach SiSwati at primary schools.

3.5.2 CLASSROOM OBSERVATION

Classroom observations can be regarded as a tool in classroom research (Morrison, 2012). I used “structured observations” (Choongwa, 2018:159) of student teachers’ classroom practice. Structured observations have a predetermined number of participants and a list of points to observe (Choongwa, 2018). Information provided to student teachers about the study included that they would be requested to each conduct a thirty-minute SiSwati lesson for the research observations. Ten student teachers were observed. Of the ten student teachers participating, there was an equal split in terms of gender – that is, five were male and five were female. Data collection depended on instruments including observing how student teachers support the learning of literacy in the African language, SiSwati. The observation protocols for classroom observations are appended (Appendix 2).

Although issues of reliability are not easy to achieve in observations because the phenomenon may vary with time (Bush, 2012), I was mindful to apply and combine data sources from various methods by incorporating semi-structured interviews and document analyses for data confirmability. A clear structure afforded me organised classroom observational activities with clearly spelt out guidelines and procedures (Choongwa, 2018).

3.5.2.1 How I undertook the structured classroom observations

The observation method was over a period of two days. Student teachers were allowed to choose any primary school grade and a SiSwati lesson topic to teach in agreement with the class teacher and researcher. The classroom observation method intended to capture the behaviour and practice of the language student teachers as natural and realistic a way as possible. Most importantly, with informed consent from the primary school principals, children's parents, and participants, I exerted diligence through audio-recording and took field notes of the lessons observed (Greener, 2011).

Five student teachers were observed on each of the two days, punctuated by other logistical commitments. The schools had informed me that the second semester examinations would be commencing within a few days, I had to respect this. Permission was granted by the Eswatini Ministry of Education on the 2nd of July where it was specified that I had a period of one month for data collection. The plan was then to complete the observation field work, and thereafter concentrate on the interviews in the allotted time.

3.5.2.2 The first set of structured classroom observations

I observed five student teachers each teaching a SiSwati lesson for thirty minutes at Umliba Primary School. Four of the language student teachers were in their final or third year. The fifth teacher was a male in his second year at college. The pre-service language teachers conducted language lesson presentations from Grades 2 to Grades 6.

3.5.2.3 The second set of structured classroom observations

Another set of five student teachers were also observed at Siyafundza Primary School. At this school lessons were first presented in Grade 1 and Grade 5 was last.

3.5.2.4 How I conducted the classroom observations

I observed and paid special attention to the following: teaching strengths and challenges experienced by student teachers when they teach; teacher efficacy on how student teachers deliver and communicate subject content; whether student teachers Africanise or Anglicise when delivering SiSwati lesson content; whether the student teachers' preferred methods



and approaches were child centred or teacher centred; if and how student teachers used teaching aids; and whether the trainee teachers achieved the desired lesson outcomes.

3.5.3 DOCUMENT REVIEWS

To collect more data for this study, I analysed teaching documents including lesson plans which the ten language student teachers used in classroom observation lessons, as well as curriculum materials and policy documents on higher education and language teaching in Eswatini. Fitzgerald (2012:298) defines documentary analysis as “a form of qualitative analysis that requires researchers to locate, interpret, analyse and draw conclusions about the evidence presented”. The official documents I analysed include: Swaziland Ministry of Education, Syllabuses of the teachers’ colleges; Ten SiSwati lesson plans for the observations; Swaziland National Education and Training Improvement Programme (NETIP I); Swaziland National Education and Training Improvement Programme (NETIP II); and The National Education and Training Sector Policy.

I analysed the document bearing in mind the context within which the document was rooted (Greener, 2011) in relation to using SiSwati and English. Although sometimes difficult to obtain, documents such as lesson plans “are in the language and words of the participants who have usually given a thoughtful attention to them” (Creswell, 2015:222). For the purposes of the study, I could limitlessly access the thoughts and language the student teachers used in the SiSwati lesson plans.

3.6 DATA ANALYSIS

Analysing the data involves not only analyses, but also interpreting the data, data visualisation and displays to find answers to research questions (Creswell, 2015). I used a qualitative data analysis computer programme, ATLAS.ti because it is better than manual analyses and it makes data manageable and organised (Baxter & Jack, 2008). For analyses of the multiple forms of data collected in this case study I used coding and thematic analyses for data reduction and to purposefully sample the data based on relevance to the research questions.

3.6.1 SEMI-STRUCTURED INTERVIEW DATA ANALYSIS

I first collected and audio-recorded in-depth interviews of thirty-three language student teachers. I then used the audio-recording to translate the data from SiSwati into English. Thereafter I transcribed verbatim the translated semi-structured interview data (Appendix 12). The fourth step was to member check all the thirty-three interviewees. Member checking is a stage of data checking and confirmation by participants in a qualitative study (Creswell, 2015). I did this during strict COVID -19 restrictions. I did this because in the event of a student teacher making additions or modifications to their script, I implemented the changes on the interview transcript. Then I loaded all the transcribed data onto ATLAS.ti.

3.6.1.1 Coding

I coded the data using inductive (data-driven) codes. The inductive approach to qualitative data analysis is a form of data analysis in which themes and categories emerge from the data through the researcher's careful examination and constant comparison of the findings of the study (Hashemnezhad, 2015). I rigorously read and re-read, coded, and re-coded the data. In vivo codes use the direct language of participants as codes rather than researcher-generated words and phrases (Saldana, 2013). Therefore, I often used words of participants to name the data codes in ATLAS.ti.

After coding and forming categories based on how they addressed issues related to the research question, the categories were then used to form themes. Three main themes informed by the conceptual framework emerged from the data: the predominance of colonial languages over indigenous African languages; the use of English and SiSwati in Eswatini schools; and how teachers use language in the classroom.

3.6.1.2 Report writing

The thematic approach to report writing which I adopted includes extensive discussion using the major themes that arise from analysing a qualitative data base (Creswell, 2015). Findings on each of the three themes were presented in chapters where a certain theme was designated to each chapter – specifically, chapters 5, 6, and 7. I used extensive quotes and rich details often associated with the thematic approach (Creswell, 2015). The themes were

interrelated, and they were used within the case study design to develop an in-depth understanding of the studied context. I used these qualitative data analysis techniques together because that is one way to make sense of the data (Seidman, 2006).

In interpreting the findings as a qualitative researcher, it was necessary to reflect on the meaning of the phenomena based on both personal, professional views and comparisons with past studies and literature. The data were studied and analysed in accordance with my ontological orientation and personal and professional experience. I am a SiSwati and English language specialist, an educator who is female and Swati, currently attached to the SiSwati Department of a primary school teachers' college in Eswatini.

3.6.2 ANALYSIS OF CLASSROOM OBSERVATION DATA

I first transcribed the classroom observation data using the audio-recording and field notes. The transcripts of the observation lessons were translated from SiSwati into English (Appendix 13). Thereafter, I loaded these observation documents onto ATLAS.ti. I then coded the observation data bases onto ATLAS.ti. Codes, categories of meaning and emerging themes were used when analysing the classroom observation data. I then used the findings from classroom observations to support the main findings which were obtained from the semi-structured interview data.

3.6.3 DOCUMENT ANALYSIS

The procedure in analysing the documents in this study followed those of Fitzgerald (2012) and Creswell (2015). In their structure of the documentary analysis considerations include: the document name; the document type such as whether it was legislative, pedagogical or a personal document; why the document was written; and the question of any omission of questions in the document that were left unanswered (Appendix 3). I used the three themes that emerged from the data to review all the documents: the predominance of colonial languages over indigenous African languages; the use of English and SiSwati in Eswatini schools; and how documents say language teachers teach literacy in the classroom.

3.7 LIMITATIONS

The fact that my study is delineated to be a qualitative case study engaging only one public teacher training college in Eswatini on the use of English and SiSwati using a sample of 33 student teachers is a limitation (Hofstee, 2013). Price and Murnan (2004) define limitations as the constraints laid on the capability to generalise, to describe how the study applies to practice; in relation to how findings of the study design are regarded in terms of trustworthiness and credibility consequent to problems that arose when the study was undertaken. These authors describe limitations of the study as features of a research design or methodology that influence how the findings of a study are interpreted.

The under listed are some of the limitations which may imply a need to exercise caution when interpreting findings of this qualitative case study: sample selection and size; generalizability; self-reported data; and rigour.

3.7.1 SAMPLE SELECTION AND SIZE

Our selection of a sample as case study researchers along with the sample size is regarded as a limitation to a study. The nature of my research questions, time and financial constraints limited my study sample. That was important because research activities needed to consider my budget, duration of my studies, my expertise and personal experiences as a researcher who is language teacher educator, training teachers for primary school. Thus, I could not engage the ideal population which is both the public colleges in the country. I used one public college that trains teachers for teaching in primary school and not all the language student teachers in the targeted college. I suggest that future research on language teacher education be directed towards the unexplored aspects of the population. Worth noting is that, though chosen from a college situated in one region, the student teachers used in my sample came from various parts of the country and from all the four regions of Eswatini. The participating student teachers that informed findings of this study came from urban, rural, and peri-urban parts of Eswatini. Proximity was considered in the case of the primary schools used for observations for accessibility of the study sites. Also, I would have loved to engage more of the classroom observations, but I had limited

access to the observation sites. Siggelkou (2007) states that in studying a unique case, caution should be exercised in conclusions that one can draw.

3.7.2 GENERALISABILITY

Because my study was a qualitative case study it may not be generalisable to similar cases and populations. That may have limited the findings. For a while, the issue of whether case study research can yield valid generalisations has been subjected to much debate (Hammersley, 2012). Yet Flyvberg (2006) regards as a misunderstanding the fact that one cannot generalise from a single case because a single case does not add to scientific development. This author argues that formal generalisation is overrated and exaggerated as a source of scientific development. Still, I learnt much about the complex social phenomenon on language use from the specific case of this study. How much I learnt is reflected in the narrative description I provided about the college case of language use in teacher education in Eswatini. Generalisation of research to a population is not the objective of case study research (Woodside, 2010).

3.7.3 SELF-REPORTED DATA

The central role qualitative case study assigns me the researcher as the primary instrument for data collection and analysis is considered a limitation. Miles, Huberman, and Saldana (2013) warn that the qualitative study may be skewed towards my personal agenda and biases; as the researcher and be devoid of trustworthiness. Because this study was qualitative, it was social constructivist and therefore participant-oriented, regarding me, the language educator researcher as the primary participant jointly constructing meaning with the student teachers. Therefore, the data collection, interpretation, and analysis of the views and practices of student teachers, may have subjectivity from my point of view and language educator experiences. However, Flyvberg (2006) dismisses that the case study is a confirmation of the researcher's preconceptions. Instead, this author argues that in case study the biasness towards confirmation of preconceived ideas may not exceed that of other research forms. So, every study undertaken by a researcher in whatever design may have their influence even if it were not qualitative or case study.

3.7.4 RIGOUR

Case study requires a rich, thick description and analysis of the phenomenon we study. Attempts were made towards a rigorous case study experience by collecting multiple forms of qualitative data: using the semi-structured interviews, classroom observations and document analysis. I would have loved to do more classroom observations, but time constraints could not afford me sufficient time in the field for a richer observation in the case study experience. However, Flyvberg (2006) states that the critiquing of the rigour of case studies is a misconception. However, I conducted follow- up interviews where and when necessary and the process of data processing and analysis was applied even to them.

3.8 ETHICAL CONSIDERATIONS

Ethical considerations are imperative to ensure that the research study adheres to conventional and institutional ethical guidelines (Hofstee, 2013).

3.8.1 ETHICS APPROVAL

As this study involved human participants, the requirement was that Section A of the University of Pretoria's Faculty of Education Ethics Application be adhered to (University of Pretoria, 2018). The University of Pretoria's Ethics Application Committee granted ethics approval for this study on 28th of June 2019 which is appended (Appendix 4).

3.8.2 PERMISSIONS

3.8.2.1 The Eswatini ministry of education

I requested permission from the Ministry of Education and Training in Eswatini to conduct the study in Eswatini education institutions, namely, the teachers' college and two primary schools. My request letter explained my intentions to ensure ethical considerations for the education institutions and participants involved for which I had obtained ethics clearance. The letter indicates that confidentiality and anonymity would be adhered to. This letter is included in the Appendix (Appendix 5). On the 2nd of July 2019, permission to undertake the study in Eswatini was obtained from the Director for Education in Eswatini (Appendix 6).

3.8.2.2 The college

Thereafter, I approached the administration of the Eswatini teachers' college. A letter was issued to clarify to the college administration as to the purpose of the study, how the study would be undertaken and a request to use the college for this study and student teachers as participants. I not only assured the college administration that participation was voluntary and could be withdrawn, but also assured them of anonymity and confidentiality. This letter is appended (Appendix 7). Permission to conduct research at the college was granted on the 5th of July 2019.

I was allowed to contact students, although most students were on vacation. Letters of informed consent were presented and signed by participants before data collection. The letters contained the purpose of the study, how the study would be undertaken and requested student teachers' participation while assuring them of anonymity and confidentiality. Confidentiality and anonymity mean the data would only be accessible to authorised persons such as my supervisor and me. I assured participants of measures of anonymity by informing them that personal data would be stored separately from the recordings to make it difficult to identify a data source, thereby protecting participants from any harm or victimisation. I further informed student teachers that participation was voluntary and could be withdrawn. This letter is appended (Appendix 8).

I obtained the participants' permission to record the interviews was obtained while explaining to them my intention. Student teachers who had consented to teach for observations were given a consensual date to be assembled and transported to the schools. After arranging appointments, student teachers would each come for interviews on the agreed date and time.

3.8.2.3 The primary schools

Primary school administrations and permission to conduct the two research observation sessions at the two selected schools was requested. I first approached the school principals in both school administrations on Monday, the 8th of July 2019. Permission to conduct observation lessons was requested from the two primary schools using letters of informed consent (Appendix 9). These letters informed the primary school principals of the purpose

of the study and how it would be undertaken. The head-teachers were informed that participation was voluntary and could be withdrawn. They were further assured of confidentiality and anonymity. On the appointed date the head teachers also assembled teachers and I was called on to clarify the nature of the research. Letters of informed consent were issued and explained to the head-teachers and the class teachers. Having all this clarified, class teachers were asked for permission to use their classrooms for observations and were informed that participation was voluntary and could be withdrawn. Informed consent letters for class teachers are attached (Appendix 10).

On Tuesday, the 9th of July 2019, the head teacher at the primary school provided me with permission in the form of signed informed consent to conduct classroom observations. A letter of informed consent was first received from one of the school principals/head teachers. The head teacher also presented me with signed informed consent letters from five class teachers allowing observation lessons to take place in their classrooms. Classes that were available for observations at this school were Grades 2, 3, 4, 5 and 6. The head teacher then introduced me to each class teacher. From their schemes of work, the class teachers, in agreement with the researcher decided on which siSwati lesson topics they would like a student teacher to teach for the 30 minutes allotted them. I was given the number of learners in each class so that I could prepare and deliver letters of informed consent for parents. The letters informed parents of the purpose of the study and requested the presence of their children in the classroom when student teachers taught lessons for observations. The letters further informed parents that participation was voluntary and could be withdrawn. See attached parental consent letter (Appendix 11).

On Wednesday, the 10th of July 2019, after informing learners in each participating class of the research, learners were issued with and requested to return the signed parental consent forms the following day. As per agreement, on Thursday, the 11th of July 2019, I arrived with student teachers at the beginning of the school day, to present the 30-minute observation lessons. The teachers each gave me the collected number of signed informed consent letters from parents.

Through signed informed consent, the head teacher at the other primary school provided me with permission to conduct classroom observations. The head teacher at this primary

school informed me that he was delegating the issue of observations to his deputy to monitor it to completion, who in turn issued me with signed consent forms from the five class teachers which included Grades 1, 2, 3, 4 and 5. He then linked me with each of the class teachers. The same process as described above was followed. As agreed, the student teachers accompanied me on Monday, the 15th of July 2019 for observation lessons. Class teachers first collected and gave me the signed informed consent letters before the observation lessons.

3.9 TRUSTWORTHINESS AND CREDIBILITY

For verification that this research study accurately reflects the student teachers' views and practices, I validated the data I collected. Validation entails "making the participants, external viewers or data sources attest to the accuracy of information" (Creswell 2015:261).

In qualitative research there is emphasis on trustworthiness and credibility. The study was credible in that it was structured and had clear research questions. Some of the varied terms used to describe the accuracy or credibility of interpretation of data in qualitative research are authenticity and trustworthiness. I used two data validation strategies, triangulation, and member checking (Creswell, 2015). The types of triangulation which I used were methodological triangulation and theoretical triangulation. Methodological triangulation is the use of more than one method of gathering data. This was done by using three different research methods for data collection. Three data types were used to confirm or refute answers to the research questions. This study used observation, semi-structured interviews, and document analysis data. In semi-structured interviews, interview questions were carefully formulated. These interviews were formulated in English and translated into siSwati for participants to understand easily. As the researcher, I designed all the semi-structured interviews. Interviewees were allowed to choose whether to be interviewed in English or siSwati.

With permission from all concerned including student teacher participants, the structured classroom observations were recorded, and notes were taken for data verification. The captured data provided a source of data empiricism and verification. This is important

because in observations the researcher's judgments may be prejudiced (Briggs, Coleman & Morrison, 2012). The documents were obtained from credible sources; they were authentic, original, and factually accurate.

3.10 SUMMARY

In this chapter the procedures followed to obtain answers to the research question were presented. In this investigation, a qualitative research design was adopted for its interpretive nature. This qualitative research was an instrumental case study addressing issues to do with policy in teaching and learning in which the participants were language student teachers in training at the teacher education college context in Eswatini. Three research tools I used for data collection are: semi-structured interviews, classroom observations and document analysis. Data analysis used ATLAS.ti which is a computer-generated software tool particularly valuable in qualitative research where a wide and varied amount of data are collated and analysed. Ethical considerations such as informed consent, anonymity and confidentiality were adhered to as respect to human participants. For trustworthiness and credibility, data validation strategies were engaged.

CHAPTER 4: CONCEPTUAL FRAMEWORK

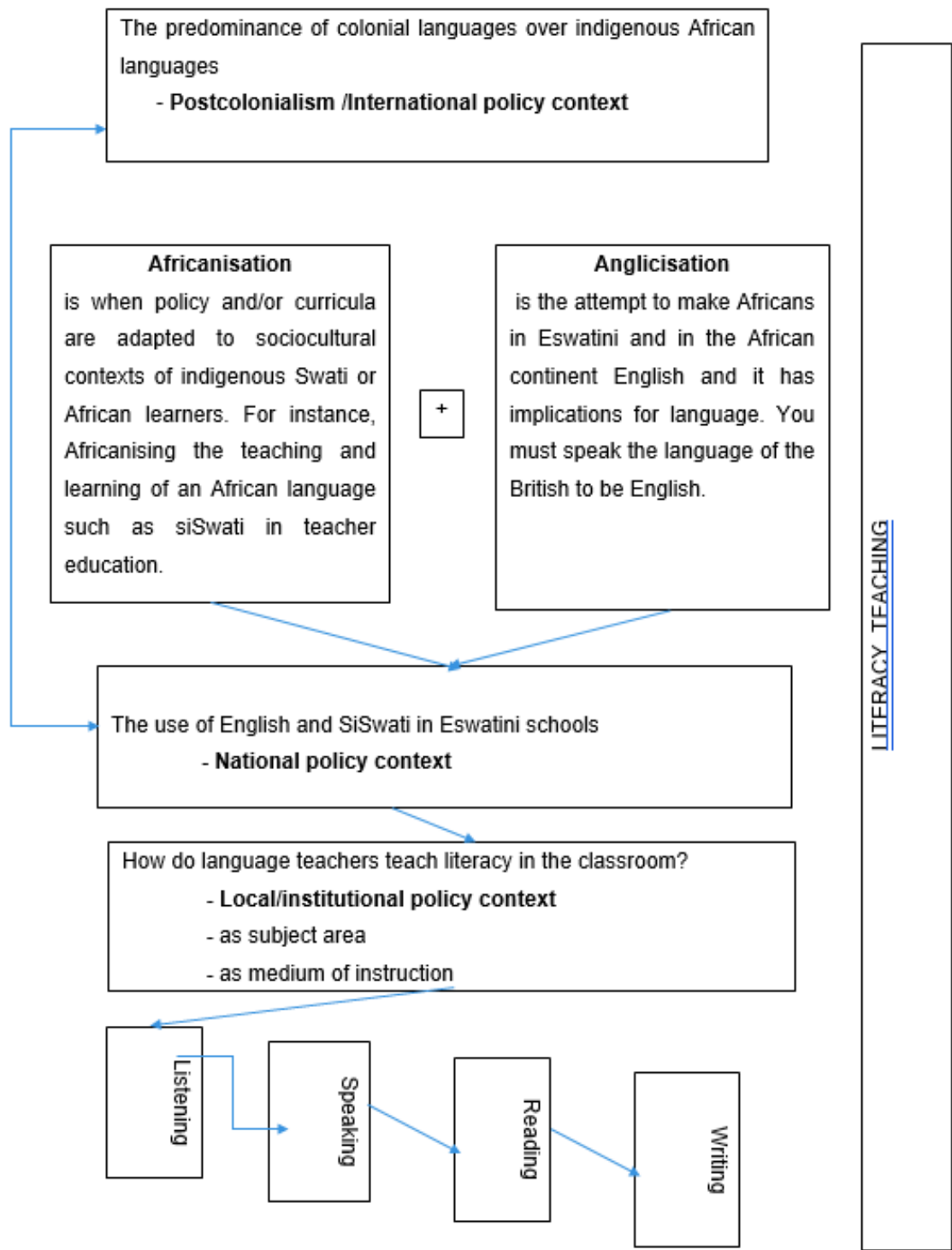
4.1 INTRODUCTION

A conceptual framework is "a set of broad ideas and principles taken from relevant fields of enquiry and used to structure a subsequent presentation, besides forming part of the study to be scrutinised, tested, reviewed and reformed as a result of investigation" (Smyth, 2004). Data was analysed within the parameters of a specific framework. This framework was designed to assist my understanding of how teachers use siSwati and English in teaching literacy. The literature review and themes derived from the data analysis suggested a conceptual framework consisting of three main concepts: the predominance of colonial languages over indigenous African languages in the international policy context, the use of English and siSwati in Eswatini schools, and how teachers teach literacy in the classroom. The concepts of Africanisation and Anglicisation are used to address the research problem which informs the policy contexts at national, regional, and local levels of literacy teaching.

What happens at international policy level affects a teacher in Eswatini. National policies inform local and institutional policies. They prescribe that literacy instruction at universities, colleges and schools should not be in the indigenous African language MOI. However, the contention of this study is that in prioritising Africanisation, siSwati should be acknowledged while including Anglicisation by prescribing English as a second language. Figure 4.1 is a graphical display of the conceptual framework.



Figure 4.1: Conceptual framework



4.2 THE PREDOMINANCE OF COLONIAL LANGUAGES OVER INDIGENOUS AFRICAN LANGUAGES

This is the wider research problem which was presented in the reviewed literature for reflection in data analyses. Internationally, colonial languages dominate indigenous languages. Colonial languages such as English are predominant in international policies and practices, even though learning is optimal when the language of instruction is the indigenous African language. Teacher education policies in former colonial African countries should be responsible for equipping teachers with the relevant and appropriate skills and attitudes to promote African language literacy.

Post-colonialism is a critical theory which encompasses the concept of neo-colonialism. Neo-colonialism maintains that there is continued economic dependence of former colonised states on European colonial power. Forms of imperialism are included such as those associated with the United States' economic, political, and cultural global dominance (Grogan & Cleaver Simmons, 2012). The post-colonial theory is relevant to this study as it is based in Eswatini as the context within which the predominance of English was explored. The study explored student teachers' views and practices using English and the indigenous African language, siSwati, in literacy teaching at primary schools.

My study is an endeavour among the not so many that associate postcolonial theory to language teacher education (Viruru & Persky, 2019). Post-colonial theory is a concept often difficult to confine and define (Viruru & Persky, 2019). Still, post colonialism may be defined as a collection of approaches with which we understand and interpret colonialism based on the continuities and challenges of the grand narratives of colonial rule (Maree, 2012). It has been many decades since the post-colonial theory became popular in the academic field. The notion 'post-colonial' is said to have been used by Edward Said and Homi Bhabha in the era after the end of colonisation (Jansen, 2017). My study explored neo-colonialism and any form of imperialism in the implementation of language education policies by interviewing student teachers. I obtained their views and practices using English and the indigenous African language, siSwati in literacy teaching at



primary schools. In fact, the predominance of colonial languages such as English over indigenous African languages affects learners adversely.

4.3 AFRICANISATION AND ANGLICISATION

4.3.1 AFRICANISATION

Africanisation refers to the choice, promotion, and use of the indigenous African language as the MOI. My analyses of observation data considered whether student teachers Africanise their teaching of SiSwati. This is important because the cultural nature of this study was within the framework of Africanisation or decolonisation theory which addresses the issue of language choice in the implementation of language policies. Africanisation policy promotes and embraces all that is African including African languages. There is a need for Africanising the language curricula because Anglicisation has proved to have adverse effects on teaching and learning.

4.3.2 ANGLICISATION

Anglicisation refers to an attempt to make African people in Eswatini and Africans in the African continent English and it has implications for language. Anglicisation of language notable in words, names, and their pronunciation was put into cognisance during data processing and analysis. Anglicisation has implications for both first and second language teaching. One must speak the language of the British to be English. This study mainly argues against Anglicisation of African language instruction in teacher education because it is likely to affect primary school literacy instruction. Colonial assimilation a process in which people from colonised countries were socialised into colonial culture mostly through language affects the teaching of African languages. This is because some African teachers because of reasons including their socialisation tend to Anglicise their teaching of African languages such as SiSwati. For instance, when highly socialised in English with not much exposure to SiSwati a teacher may use both English and SiSwati when teaching SiSwati. A negative attitude towards SiSwati from colonial assimilation may also make a teacher to occasionally use English while teaching SiSwati. Ngugi contends that Africans assimilated to colonial culture often feel embarrassed by their languages and hold on to colonial languages as if by so doing they will own the western languages (wa Thiong'o 2006).



Holding on to colonial connotations for teaching an African language may be confusing especially to a primary school learner who may not understand language content. Anglicised pronunciation may affect learners' comprehension even during an English lesson. To learn and imitate the speaking of a language, learners should be able to hear it clearly articulated for them to understand.

4.4 THE USE OF ENGLISH AND SISWATI IN ESWATINI SCHOOLS - NATIONAL POLICY CONTEXT

The prescription is that English should be the language of instruction and a subject language as is the case internationally. The main languages used in the education system are the two official languages in the national language policy of Eswatini, English and siSwati. The predominance of colonial languages such as English over indigenous African languages from the international policy context informs the national policy context. English is the language that was imposed by colonisation which compromised the indigenous language. This is because Swati learners usually learn English through formal graded instruction at school. The Swati child is already age competent in spoken siSwati. Formal education extends the child's literacy in siSwati. Swati children learn English as a second language with siSwati as a first language. National policies prescribe expectations of the use of language in Eswatini schools which can be adapted institutionally, and this affects how literacy is taught in the classroom.

4.5 HOW DO LANGUAGE TEACHERS TEACH LITERACY IN THE CLASSROOM?

Data processing and analyses highlighted the importance of language teachers conducting language literacy teaching in the form of a subject area and/or medium of instruction.

Post-colonial teaching theory calls upon educators to make-up encounters for reflection on dominant sets of research knowledge in their practice as products of colonial academic socialisation. Therefore, I subjected perspectives and practices of student teachers to the post-colonial theory. The post-colonial perspective notes that classroom teaching and learning are used to advance subjugation agenda. Teaching methods and resources become



tools used for supporting dominance and power (Viruru, 2005; Viruru & Perky, 2019). I therefore brought the challenges the student teachers faced in their training and in practice to critical analysis by situating it in the post-colonial frame. The issues subjected to my critical evaluation were obtained from perspectives of student teachers as second language learners of English also learning their mother tongue SiSwati in English at teacher training.

Analysing corpus teacher education in research includes unveiling a focus to define becoming a teacher; an appraisal of the effectiveness of what teachers do; ascertaining that teachers' practice is guided by theories of learning; aligning and diversifying the teaching profession to the diverse population and needs of the learners they teach in the schools; often includes how colonial states are yet to reckon with their colonial past and its effects such as racism. (Viruru & Persky, 2019).

4.5.1 LANGUAGE TEACHING AS A PROFESSION

Language teaching is a profession. Language teaching lays conventional emphasis on certain stipulated standards and skills. As such, because quality teaching depends on many factors, a language teacher's competency depends on a knowledge base enforced by many factors including teacher training at tertiary levels. Teacher knowledge foundations include knowledge of the curriculum and pedagogical practices. Expert knowledge foundations a teacher should possess include:

Apprenticeship of observation which is teacher knowledge of teaching acquired from one's experience as a student, which may include 'inherited' negative attitudes towards African languages or love of the subject. It is possible that students show a love and respect for indigenous languages and/or that they demonstrate negative attitudes to indigenous languages as they teach.

Content knowledge (CK) or subject matter knowledge (SMK). A language teacher as a professional should possess competence in their field of knowledge. Teachers of African languages are expected to be thoroughly competent in the subject content and in their teaching.

Pedagogical content knowledge (PCK). As experts in their field language teachers should possess the requisite professional skills. The language teacher should be

able to stimulate learners' interest in the subject especially in what they are learning. Pedagogical content knowledge (PCK) includes knowledge of language teaching methods and how to apply them effectively. Quality lesson planning is a priority.

4.5.1.1 Lesson planning

Lesson planning is one skill a teacher should prioritise because classroom teaching follows a lesson plan which is drafted from a scheme of the subject content. When considering the teacher and learner, dialogue and innovation, a lesson plan is a detailed teaching scheme of the projected lesson which contains important concepts in the lesson. Dialogue is important because it allows the teacher to learn from the learners and it affords both parties co-construction of meaning in the classroom. Dialogue may teach learners to know when to listen, how to interrupt and when to give a well-calculated response. critical thinking, respect for other people's opinion, tolerance, and value other viewpoints even if they may differ from one's own. On the other hand, a lesson plan from an objectives or outcomes based (OBE) model of teaching may have the date, the subject, the unit topic, a lesson topic, lesson objectives, teaching aids, teaching methods, the introduction, including pre-empted prior knowledge, teacher and pupil activity in the presentation and evaluation. At some schools, teachers are required to provide weekly plans. Teaching has no 'one size fits all' because the needs of learners in the class are diverse, but teachers must be innovative and creative in designing their lessons to motivate and inspire learners. Adding teaching aids especially concrete or real objects motivates and inspires learners.

Lesson introduction

This should be short and interesting, arousing a learner's interest in the subject discussed. The nature of an introduction for the specific language lesson should be determined by the learners, defined by their grade level, pre-existing knowledge, learning styles, the content and time allocated for the lesson. For instance, a teacher could introduce a higher-grade lesson by asking a learner to name each traditional Swati item brought by the teacher to aid content or pick a word card and read it. A language lesson can be introduced in many ways. A teacher is encouraged to be creative. For example, a teacher could play a relevant

conversation or some music on a cell phone and then ask learners questions, narrate a very short story related to a poem that shall be taught in the days lesson.

Lesson presentation or subject content delivery

Class participation is important in achieving optimal learning of a language. The teacher should remember each learner's name and address them by their names to boost their self-esteem. A teacher should not show favouritism towards any learner as this is demoralising to learners especially when they're at an impressionable stage in their lives. The teacher should ensure that participation is maximised. There should be teacher and pupil activities balancing so that the lesson is learner-centred and neither subject-centred nor teacher-centred. Teachers need to motivate learners and encourage their participation in learning their language. Voice projection should be sufficiently clear and coherent. Language used in class should be acceptable and proper. Acceptable and proper language includes using language as expected in the prescription of the national language policy for the grade level being taught. Derogatory name-calling must be avoided and giving learners demeaning nicknames and insulting words must also be avoided. Class control should demonstrate that no learners are allowed to distract the learning environment. Positive reinforcement and motivation should be the teacher's tools for maintaining class control. Knowledge of the subject matter is crucial. Use of teaching aids should be appropriate and relevant to what is planned for a particular lesson and the lesson plan.

Lesson evaluation and conclusion

A teacher can ask learners questions that should be classified according to levels of difficulty for differentiation. A lesson evaluation should be such that each learner's level of competency can be fairly assessed by the teacher. Questions assessing content recall should include those that require learners to analyse, evaluate and solve problems which show their ability to apply their knowledge to different situations. Evaluation should be based on the ability to match the lesson objectives. The teacher can check achievement of objectives by marking learners' written work or assessing their oral or practical work. What then are the implications of the evaluation for the teacher's teaching, the lesson, the subject content, methods, and the curriculum? After evaluation, the teacher can then



conclude the lesson. The teacher then summarises the lesson emphasising aspects of the content that had been challenging to learners from what the teacher had noted during evaluation and assessment.

4.5.1.2 Knowledge of learners and their characteristics

Generally, Swati learners are second language speakers of English in a post-colonial state. A teacher should be aware of and consider each learner's unique characteristics such as physical developmental stages, their unique personalities, and their emotional, mental, sociocultural, and economic well-being as all these have implications for their success in learning. For instance, having an amputated arm or a hearing impairment defines unique circumstances of a learner in a language class which a teacher must consider. This includes knowledge of learning styles and language development and acquisition. Such knowledge often justifies the behaviour of learners in the classroom. Speech impairment may make it impossible for a learner to pronounce some words clearly in a language class. Lower grade learners must learn pronunciation of a language, but at their developmental stages this becomes problematic because they are losing their 'baby' teeth when developing their permanent adult teeth. Teachers must support learners and not compromise learners' self-worth. Children are at an impressionable age and can be traumatised by being mocked for pronunciation difficulties, thus inhibiting them from class participation. Living with physical impairments limits learners in certain physical activities like acting, dramatisation, miming or role play. Teachers should engage learners in alternative and innovative ways when other learners sing rhymes and chant poems and songs and enact them. For instance, if the learners living with physical disabilities can speak, they could be involved in the chanting or singing in an interesting way which they won't find boring. If the physical disability affects their speech, other ways of engaging the children may be considered, such as enacting or miming in learning vocabulary, and games such as charades. Children with hearing impairments learn language in the classroom but they and the teacher should know and use sign language. Similarly, some teachers are trained to teach children who are visually challenged.

4.5.1.3 Knowledge of local communities and their cultures

Language is set in a historically evolved, changing community culture of which a teacher should be mindful. Under normal circumstances each child in a language classroom belongs to a family. A family may have young and old members who may intentionally or unwittingly socialise the child into certain behaviours and lifestyles through language. It has been the norm in Swati tradition for the elders to socialise children to use rich linguistic codes in their communication, with emphasis on language denoting respect. For instance, among the Swati, a child should not only respect the elderly but people of all ages. Swati people often have extended families where language used in the family has traditional vocabulary specifically relevant to that context. For instance, the child may learn how to politely name the father's co-wives and their children. Swati society also has a nuclear family structure often associated with modernity, comprising a husband, wife, and children. Lately, there is less emphasis on gender stereotypes. Families often taught girls to cook, take care of babies, clean, wash and other household duties. Boys would learn the traditional activities often expected of them such as logging, constructing house frames, ploughing fields, and herding cattle. The roles may be less gender specific of late.

The SiSwati language classroom could benefit from the experiences of some children who have learnt several tasks and vocabulary specialised in certain aspects of their traditional lifestyle. The herding and veld language experience is shared by learners who herd livestock. The children usually know the names of each animal in the herd. The children also learn how to take care of the animals. All these experiences are language specific and thus the language class learns from the experience of each learner and their family culture.

A family is part of a community. Language learnt by Swati children may include that which relates to traditional and ethnic Swati clothing. For instance, material culture would improve through discovery of better methods or from trade with other cultures. This came with relevant language. There are also culture clashes. For example, traditional Swati culture finds it impolite for a child to stare at an adult's eyes. Yet in school a teacher can tell if a child is attentive when that learner is looking up at the teacher. Because of changes in the task of raising children, teachers must learn if they can trust a family member to take

responsibility for a neighbour's child without causing unnecessary tension. Modern Swati families are more exposed to English.

4.5.1.4 Curriculum knowledge

Curriculum knowledge is knowledge of teaching programmes, syllabi, content and how to apply them. In the Swaziland National Curriculum Framework for General Education (NCC, MOET, 2018) promotes core 21st century skills including: learning skills, personal skills, social skills, thinking skills, creativity and innovation skills, numeracy skills, literacy and communication skills, and ICT skills. Subjects in this curriculum all advance the eight core skills but numeracy skills, ICT skills and communication skills are mainly cultivated in specific subjects (NCC, MOET, 2018). For African language teachers to effectively apply curriculum knowledge in practice the initial teacher education (ITE) African language curriculum's intention was that primary education should use the indigenous African language as a MOI. Future language teachers are expected to be competent in how to teach a language as well as being thoroughly conversant with the school curriculum. Although cultures change and evolve over time like languages, teachers are expected to cultivate love of their African culture and language and encourage respect and tolerance for other cultures and languages such as English. Like a parent, the African language teacher supports language learning content adapting it to the development of the learners. The teacher engages learners in conversation and should be a model for the use of language for learners to emulate. It is therefore important that the teacher engages the four language communication skills effectively.

Scholars using the post-colonial theory have documented legitimisation of colonial ways of knowing. The production of knowledge is often streamlined restricted and channelled to privilege Western ideologies (Viruru & Persky, 2019). Jansen (2017) argues that some of the content associated with colonial education is necessary because it is not dehumanising to African students but makes them cognisant of knowledge of the universe they inhabit (Jansen, 2017). Jansen (2017) adds that things to avoid in curricula content include racist tendencies, class differences, sexist content and "insensitive and offensive" utterances which often allude to people with disabilities. Viruru & Persky (2019) explain that because of Western imperialism knowledge is believed to be the starting point for authority such

that the people found occupying esteemed economic roles dictate terms on what they feel should be regarded as legitimate knowledge. This is a problem because the authorities do not accord the same privilege to another knowledge package. Indigenous knowledge is often delegitimised – left out, marginalised, shunned, silenced/ quietened, or prejudiced while the use of power in social machinery presents another knowledge as lawful, authentic, and trustworthy (Thielsch, 2020; Viruru & Persky, 2019).

The teaching framework I used took the postcolonial angle. My aim was to demonstrate the sustained existence of the colonial in the way English and SiSwati is used in Eswatini schools. In that way my study therefore combines the indigenous and the global. I advocate Africanisation alongside Anglicisation suggesting prioritisation of indigenous African languages before English. In the era of globalisation, language teaching encourages the development of communication, social and cultural skills among other skills within global competence. Kuleta-Hulboj (2020) is of the view that the definition of global competence should allude to solidarity, global justice, or equality. Global education is a multifaceted operation which puts together knowledge, skills, and attitudes, values and behaviour, action, and emotion. Global education embraces intercultural understanding, global social justice, human rights, sustainability, global mindedness, critical thinking, problem-solving skills, among others (Bourn 2014; Kuleta-Hulboj, 2020). Language communication skills are key among skills prescribed for the competency-based language curriculum being rolled out in primary school in Eswatini.

4.5.2 LANGUAGE COMMUNICATION SKILLS

Four language communication skills used in the classroom to communicate language instruction are listening, speaking, reading, and writing.

4.5.2.1 Listening

Listening is often the first skill engaged when learning a language. To achieve success in language learning and communication, listening is critical. Listening is when the learner attentively receives what is said, absorbs and retains it. One's ear may hear and distinguish sounds such as the crowing of a cock, chirping of a bird, mewing of a cat, lowing of a cow, barking of a dog, the crying of a baby, one person's voice, and another's voice. Similarly,

in everyday communication people, including children, also listen to sounds, words, phrases, sentences, paragraphs, passages, and stories. If a certain language is used in everyday communication, children are in good stead to master where, when, and how it is structured and applied. Children learn language by imitating adult speakers. A teacher is one of the adult speakers that learners rely on for language development. Language learning takes place when the language learners hear, imitate, and master the language they hear from both informal and formal settings. Listening is critical for both learners and teachers. Teachers should ensure that the language learners are taught improves the command of the language in novice speakers. The SiSwati that learners are taught should enhance their SiSwati. The language teacher's use of English should also teach the learners good vocabulary and acceptable semantic combinations. Although communicated in general terms, the transition from listening to speaking skills in language learning is clearly communicated by Graves (1999):

Expectations change as the school year progresses. At the beginning of the school year, I generally listen longer... than I do in May. In September I listen and question, question and listen. I want the child to hear his language and the growing authority in his own voice. (Graves, 1999:148)

The cited text demonstrates the importance of listening to spoken language. The more one listens, the more one becomes used to the *sound* of the language and *what* is being communicated. Progressively, one can embrace, listen critically, ask questions, and become a confident speaker. Listening should effectively motivate learners to speak.

4.5.2.2 *Speaking*

Speaking is part and parcel of learning a language. Speaking often poses a big challenge because learners may be shy, inhibited, and anxious that their speech will be incorrect, and they'll be seen as 'stupid'. The teacher should encourage the learner to speak as much as possible, even if they lack the vocabulary. They should be encouraged to embrace the language and speak as much as in speaking. As their self-confidence develops, so will their fluency and proficiency. Proficiency in a language grows as learners speak to experienced speakers. This study considered whether student teachers were aware that - speaking to

experienced speakers of a language such as adults and reading together with them develops literacy in learners (Woolfolk, 2014).

The teachers are the learners' role models in learning their mother tongue, English or any additional language. A teacher should ascertain that the learner is adequately proficient in the spoken language before tackling the written forms. Without fear of being punished, learners should be afforded the opportunity of conversing in their indigenous languages with their teachers and peers. Teachers could schedule specific days for indigenous language communication and others for English communication. However, this may not be practically possible considering time constraints. Speaking the mother tongue at school where learners spend most of their time benefits literacy acquisition. The teacher must encourage learners to speak and actively acquire new vocabulary and implement it in speaking. Learners should be the dominant speakers with the teachers as facilitators. When the teacher dominates speaking in a language lesson where learner speaking should be encouraged, more of the listening skill is emphasised. Also, the rich language experiences which the class would benefit from are lost. In class discussions or any activity where learners speak, the teacher should encourage the use of complete sentences unless there is a reason not to. Short answers such as words and phrases are acceptable in a listening comprehension exercise. Understandably, the listening comprehension activity is not for speaking but listening, but speaking is not to be ignored. Similarly, speaking may be a pre-reading discussion or be based on reading texts.

4.5.2.3 Reading

Reading entails attaching meaning to printed texts or symbols. Reading according to Santrock (2009) is the ability to understand written discourse. It is a skill where we look at written words and understand the writer's meaning. Reading is an activity that involves insight, comprehension, knowledge of the writer's language and knowledge of the world (Afolayan, Macauley and Hilken, 1986). Reading is vital in all learning. Hartman (2010:168) concludes that:

Reading is probably the most important academic skill for students because it plays a fundamental role in learning virtually all academic subjects.

Reading reflectively and critically can help students make sure they really understand what they are learning.

Academic success emphasises that a learner reads critically to understand the direct and implied information from texts. Teachers are vitally important in equipping learners with developmentally relevant and effective reading skills, such as questioning and reading critically. In a conference to empower foundation phase teachers to interact and participate in professional discourses and to share their experiences, South Africa's then Minister of Education, Naledi Pandor (2008) said, 'Foundation phase learners must learn how to read...confidently and with understanding.' She stated that good education relies heavily on the availability of good teachers. She defined good teachers as teachers fully versed in the knowledge areas that learners must learn and have a thorough knowledge of how the knowledge areas can be learnt. For data analyses and discussion, student teachers were observed in the classroom where they were required to teach learners to decode printed marks. The teacher at primary school is often expected to support and model reading or decoding for learners. Decoding refers to how to convert coded messages into ordinary language. However, reading may not be mere coding. Reading is also necessary for text comprehension. Learners are expected to engage a variety of in-depth cognitive operations. Reading and writing are often considered the main language literacy skills because they are normally acquired through formal teaching and learning. Teachers are expected to be able to teach reading in the indigenous African language confidently, and in English as well. Learners are expected to develop their reading proficiency as prescribed in the reading stages tabled below as reading benchmarks for Southern Africa Consortium for Monitoring of Education Quality (SACMEQ) (Education Policy and Data Centre, 2013).

The future teachers must be knowledgeable in the complexities in learning to read the first language and second language and understand the important links between the first and second language (Pryor, et al., 2012). Understanding the links between the first and the second language is important to help learners in comprehension challenges. This is important because when children are "disadvantaged by language" (Taylor & Fintel 2016:76), they resort to learning by rote memorisation without critical thinking or proper understanding (Laguarda & Woodward 2014; Maringe 2017). When learning African



languages, it would suffice for African children to read material written in their mother tongue. This applies to teacher training institutions as well. Students should also be adequately competent in analysing texts in their indigenous language. Learning SiSwati in SiSwati is crucial because learners who are disadvantaged by language have trouble in applying their learning to different contexts and situations. This applies to learners who cannot read; writing invariably becomes difficult.

4.5.2.4 Writing

Writing is communication using meaningful printed marks or symbols. Instruction and directions are better communicated in a language medium comprehensible to both learner and teacher. In data processing and analyses careful note will be taken whether student teachers were familiar with the indigenous language they had to teach. To be able to write an African language, learners must be proficient in speaking their indigenous language in the 'Africanised' way, and not an Anglicised version of it. In addition, to effectively learn to write a second or additional language, learners must be proficient in their indigenous African language to at least the level of conventional writing rules. The standard methods of writing are word formation, spelling, sentence construction, subject concord, correct and appropriate punctuation, and the use of relevant vocabulary. Learners benefit when they can transfer skills from a solid mother tongue foundation to English and other languages and subjects. This is especially beneficial when the languages have a similar alphabet system (Mbatha 2014; Foley 2015). Therefore, in processing and analyses of the data, efficacy in communicating literacy in SiSwati was explored because the teacher's role is pivotal in communicating language instruction. In fact, it is crucial for the language teacher to instil correct spelling practice to learners especially at the primary school level. Although the alphabet system used to write SiSwati and English looks the same, the phonics of the two languages are different in writing and spelling. Phonics is a method that links the written and spoken forms of the alphabet of a language. English and SiSwati are alphabet languages that use the Latin or Roman alphabet system, but their alphabet systems have phonic differences.

4.6 SUMMARY

The maintained power of Western culture, language and knowledge promotes neo colonial subjugation agenda. Internationalisation lays emphasis on the use of English or other colonial languages in esteemed positions. Indigenous African mother tongues take second fiddle. Hence this conceptual framework notes that international policies influence national policies against prioritisation of indigenous African languages such as SiSwati in policy. Thus, in this conceptual framework emphasis is on Africanisation, a concept which proposes prioritisation of SiSwati before English. Then Anglicisation is added alongside, taking a second position. Symbolically that arrangement means Swati learners even at tertiary level need both SiSwati and English because they are citizens of a former colony. Thus, Swati students speak English as a second language usually after acquiring it in school. Africanisation by decolonisation asserts and upholds what is African over and above any other languages and cultures. Language communication skills, listening, speaking, reading, and writing are central to language instruction. Hence, speaking SiSwati should not be discouraged from learners especially because speaking English is also not discouraged. Swati learners should be able to communicate in SiSwati and in English without being made to develop a negative attitude towards their mother tongue. A shift in attitude is required to embrace what is Swati first.

CHAPTER 5: THE PREDOMINANCE OF ENGLISH OVER INDIGENOUS AFRICAN LANGUAGES

5.1 INTRODUCTION

This chapter comprises an analysis of the data collected for this qualitative case study on language policy. As was evident in the previous chapters when discussing the research methodology and data collection, three main areas were explored. I analysed the three sets of data collected: the semi-structured interview, direct classroom observation of teaching, and document analysis data. In a qualitative study, the researcher must also acknowledge and consider her own subjective views – one cannot be objective in a study of this nature. I maintain however that if this is taken into consideration in the analysis and interpretation, this will not present a problem of professionalism and ethics. In fact, it enhances the qualitative nature of the study, as the researcher is constantly engaging with the interviewees, as ideas and opinions are explored. When analysing the data, I used triangulation of data sources, member checking, and a conceptual framework to ensure data validation.

The findings were divided into three categories according to the three data sources:

- Language policy in Eswatini
- Student teachers' views on language policy
- How student teachers implemented the policy

In the first section, I analysed the data collected from documents pertaining to the language policy as discussed in previous chapters. It is important to acknowledge throughout the analysis that English has retained predominance as the main official language prescribed for formal education in over five decades of political independence in Eswatini. Even though after 1974 SiSwati was added to the education programme, English remains the medium of instruction. This will be elaborated on when language policy is analysed.



Thereafter, I will discuss student teachers' views on language policy in the teachers' college, as taken verbatim using semi-structured interviews and from further engagement and eliciting opinions, ideas, and experiences from the interviewees. From the many diverse views of student teachers on language policy, I noted a three-fold pattern. Firstly, there were student teachers who were in favour of the current language policy. Then there was the opposite view that totally discredited the language policy on language in education. There were also those who considered the merits and demerits of the language policy, noting that both languages had their intrinsic value, and how both could be implemented in education. In this category, an analysis of what the student teachers had to say is presented. Semi-structured interviews informed the analysis in this section.

The last section deals with the practices of the student teachers as they implemented the national language policy. Central to this discussion is how the supremacy of English in the education language policy influenced student teachers' practice. Data analysed in this section was from direct classroom observations of teaching.

5.2 LANGUAGE POLICY DEVELOPMENT IN ESWATINI

The national language policy of Eswatini is constitutionally bilingual – with SiSwati and English as official languages (Constitution of the Kingdom of Eswatini, 2005). An official language is the language or one of the languages that are accepted by a country's government, is taught in schools, used in courts of law, and so on (Cambridge Business English Dictionary, 2021). Prior to colonisation SiSwati was the only language known and used. As with all colonised countries, the language of the coloniser quickly took precedence and was the language of power, coercion, and control. Official languages are accorded official status by governments. The official language policy of Eswatini stipulates that both the official languages of Eswatini, SiSwati and English prescribed by the constitution of the Kingdom of Eswatini, may be used as the medium of instruction (EDSEC, 2011; 2018). However, this language policy is fraught with irregularities in favouring English as the medium of instruction at all levels of education. SiSwati is the language Swati children grow up with and are socialised into. Swati children are introduced to English when they reach the formal schooling stage. Prior to colonisation,



SiSwati was the only language known and used. As with all colonised countries, the language of the coloniser quickly took precedence and was the language of power, intimidation, and subjugation.

The Education Sector Policy (EDSEC) of 2011 prescribed SiSwati as the medium of instruction for the first four years, and thereafter, English is the medium of instruction up to the tertiary level. The EDSEC further states that if learners had attended English medium pre-schools, they could be taught in the English medium of instruction (EDSEC, 2011). The issue of preschool education may be discriminatory because the prescription considering English medium preschool education seems to cancel SiSwati as MOI in the lower grades. Yet literacy in a language includes using it as medium of instruction and as a subject (Laguarda and Woodward, 2014). Then according to this policy, if children had English medium preschool education that will reduce the amount of time they are afforded of literacy in the indigenous language as MOI. Thus, the English medium preschool background limits children's literacy in the mother tongue to only learning SiSwati as a subject.

The predominance of English in the language policy of Eswatini does not favour literacy development because even if children may have an English medium preschool background, they still need their mother tongue to anchor their learning of English and other subjects. Yet many schools lack support for learning English such that the children's literacy development may not grow sufficiently after their English medium preschool experience. Thus, one finds Swati learners, who have grown up with a language that is their identity, and comprising a rich and valuable heritage and culture, battling with their African identity and culture. Seeing comes before speaking, and a child grows up learning to associate words with objects, the environment, behaviour, norms, tradition, culture, and all that is their heritage. The speech community is very important and must be afforded due respect. Literacy in a language includes using it as a medium of instruction and as a subject. Training primary school teachers of SiSwati in SiSwati is necessary because there is still - many children in African countries such as Eswatini who begin formal education in the first grade (Heugh, 2011).



This policy's prescription complicates the issue of a consistent language medium of instruction, where it states that English must be the medium of instruction beyond the fourth grade. The Swaziland National Education and Training Sector Policy (2018) introduced sign language to be applied at all levels of education. The introduction of sign language into the language policy promotes the guiding principle of inclusion, whereby learners with disabilities are accommodated and given a fair and equal opportunity to education. The policy also rules that Swazi sign language be another official language, thus making Swazi sign language the third official language in Eswatini. In teacher training, student teachers must be trained to teach SiSwati in the SiSwati medium of instruction, and this applies to teaching SiSwati sign language as well.

When drafting the Constitution of Eswatini both SiSwati and English versions were considered (Constitution of the Kingdom of Eswatini, 2005). The decision was that English should be the language for international affairs. The rationale behind this was that African languages are not adequately developed for communication in politics, technology, science, and economics. This is because English is considered as precise and accurate and has appropriate vocabulary in these fields. The high regard for English comes from the neo-colonial attitude of the West and the rest where everything Western is glorified and elevated. The consequence is the marginalisation of non-Western languages and ways of knowing (Viruru & Persky, 2019). When intentionally and consciously developed, SiSwati can be used in the functions that tend to be reserved for English.

Education policies regarding language prescriptions are meant to optimise the quality of education at all levels. The internationalisation of language policy is biased in favouring English.

My contention is that both English and SiSwati can and should be used as media of instruction for the following reasons. In the lower grades, SiSwati is the medium of instruction, with English as the medium of instruction beyond the fourth grade up to tertiary level. English has retained predominance as the main official language as prescribed for formal education in over five years of political independence in Eswatini. After 1974 SiSwati was added to English and other subjects at schools and the teacher education programmes, but English remained the main medium of instruction.

Incompetence in English impacts negatively on equity and access to certain services. Incompetence in English would also compromise one's opportunities for further education as a certain level of English proficiency is required for access to higher education.

Early missionary education acknowledged the importance of laying a mother tongue foundation and prescribed the indigenous language as the medium of instruction for the first two primary school grades. There were no books provided by the early missionary education initiative in the lower grades, but children read twenty-four charts in the first level (Government of Swaziland, Ministry of Education, 1980). This document also states that the clergymen, mainly from South Africa who were usually Zulu or Xhosa, were also teachers at the missionary schools in Eswatini. IsiZulu and IsiXhosa were the languages that Swati people learnt to write (Nquku, 1975). The teachers could not speak SiSwati, the children's language. IsiZulu was a language that the teachers and the learners understood. Swati children could understand IsiZulu easily as it is closely linked to a language spoken by the original Swatis (Dlamini, 2012). The Nazarene missionary education introduced English as a subject to Swati learners when they were in Grade 2, but they did not learn SiSwati. At that time school was only two years after which one could qualify to become a teacher. Beyond grade two, education was a luxury. The purpose of missionary education was Bible reading. Before independence, the Bible in Eswatini was in isiZulu. The Bible was first published in SiSwati in 1976 (Bible Society of South Africa, 2016 – 2020, first publishing in SiSwati).

Although teachers are told to encourage learners to speak SiSwati to acknowledge and promote SiSwati, most classroom communication is still in English. Teachers are advised to encourage learners to speak SiSwati without feeling threatened or recriminated for doing so “to promote the learning of SiSwati in all schools, children shall not be punished for speaking SiSwati within and outside school premises” (*Swaziland National Education and Training Sector Policy*, 2018:39 – 40). As SiSwati gains more acceptance and learners embrace it as their own language, SiSwati will hold more credibility as a first official language, and English, as a second official language, will not occupy supreme status to the detriment of SiSwati, the first national official language. English is still the second official language in Eswatini, notwithstanding the fact that it is an international language. SiSwati

is the first national language of Swati children – this is the language they were socialised into and embraces their identity.

Matters become complicated when considering that English, as an international language, links Eswatini to a wider speech community which is advantageous for Eswatini's socio-economic development. Yet, one needs to consider at what cost to the indigenous first official language and its speech community. SiSwati is inevitably denigrated and compromised as a language that does not have much credibility internationally. Furthermore, if one is not proficient in English many avenues for future development are closed, as many employers and educational institutions have stringent requirements regarding English proficiency.

The predominance of English is counterproductive to the socio-economic development of Eswatini because the indigenous African language is marginalised and deemed inferior. Thus, the improvement of social services delivery and the welfare of the indigenous Swati speech communities are ignored. Inclusion and participation in government activities are maximised when the local language owned by the masses is the language of government operations and service provision. For instance, accessing services such as business transactions in shops, banks, post offices, border offices and government offices such as the Ministry of Home Affairs, accommodates the majority of Swatis when undertaken in SiSwati. It is my contention that by consciously strengthening and developing the people's indigenous language, this will be a step toward empowering the Swati people through equitable service delivery.

Despite UNESCO's Global Education 2030 Agenda (2016), which advocates inclusive and quality education for all and the promotion of lifelong learning thereby ensuring knowledge and skills for sustainable development, this is not being implemented. The power relations inherent in language worldviews, continue to be more powerful and push for and benefit from the agenda of English world policies. Consider the policy below (EDSEC, 2011).

All children going through the school system in Eswatini are expected to learn siSwati. Therefore, SiSwati will continue to be taught as a subject at

all grade levels in the school system. SiSwati as a subject remains a core subject in all schools and at all grade levels. (The Government of the Kingdom of Swaziland, Ministry of Education and Training, National Education Sector Policy, 2018:39 – 40)

We thus find that although the EDSEC (2011) is specific on retaining SiSwati as a core subject at all levels of education, the powerful and governing international communities muddy the waters for equitable dual language education in Eswatini. However, there is no clarity on the medium of instruction to be used when teaching SiSwati as a subject. As will be seen in the interviews, the opinions are diverse for the reasons given.

To summarise, the irregularities in language policy and particularly in education, have complicated the implementation of a fair and equitable language policy in teaching. The consequences are that student teachers and learners are faced with many challenges and difficulties. It appears that English as a medium of instruction is overwhelmingly favoured, while SiSwati is marginalised, although SiSwati is the first official language of Eswatini.

5.3 STUDENT TEACHERS' VIEWS ON LANGUAGE POLICY IN ESWATINI

The student teachers whom I interviewed had differing views on the predominance of English. To reiterate, there were those who felt that the current policy with English as the medium of instruction was a good practice, then there were those who felt the direct opposite, and then there were those who felt that both languages should be treated equally and used when relevant to the situation. My analysis in this part was informed by the first six semi-structured interview questions. The views of student teachers can be grouped as follows: literacy instruction is mostly in the English medium of instruction; English is an international language; English dominates in curriculum materials; and English is afforded more teaching time than SiSwati at schools.

5.3.1 STUDENT TEACHERS' VIEWS ON THE USE OF LANGUAGE POLICY IN ESWATINI SCHOOLS

Some interviewees maintain that SiSwati is still the mother tongue in Eswatini and should remain this way. English is a second language to the Swati people. According to Tehlile,

“English is a second language to Swati children. They only learn English when they get to school.” The first introduction to English to the indigenous people in Eswatini is usually when they start formal schooling. This concurs with the point stated in the discussion and analysis of document data analysis on language policy. KumaSwati agreed with this view, *“SiSwati is our mother tongue.”* These interviewees were firm in their belief that SiSwati is their native language, and English, as the language introduced by the British colonisers, is a second language and should therefore not occupy supremacy in education. This view is understandable when one considers how the supremacy of English, even though it is a second language. There was an interesting comment by one of the interviewees, Seluse, that English is *“...lolwaGeorge...”*. Seluse notes that English is the language of the British, former colonial masters in Eswatini. LwaGeorge is a common reference to English among the Swati people. This confirms the attitude to English and its predominance – they are clearly not in favour of its predominance in language policy in education.

Student teachers confirmed that English is a language subject at school, but it is also the medium of instruction, except when teaching SiSwati. However, SiSwati is also a language subject like English, yet it is only used as a medium of instruction when teaching SiSwati. They regarded this practice as unfair and not equitable. I learnt from some interviewees that literacy teaching uses both SiSwati and English as media of instruction. Magagu felt that the use of mixed language is encouraged in the language policy of Eswatini, *“I think that it (the language policy) includes that ... mixing SiSwati with English is the way in which children in Eswatini learn better.”* When it is deemed useful and constructive to clarify concepts to learners SiSwati should be used. Sibakhe commented that *“...in the schools, the language SiSwati is not used much. Most of the subjects which we are taught in Eswatini are written in the English. It then becomes only the SiSwati that uses the SiSwati.”* The function of SiSwati in education in Eswatini is thus severely limited and marginalised. The policy is not clear on the medium of instruction when teaching SiSwati. This is all contrary to what UNESCO (2016) had advocated regarding inclusive and quality education that would benefit all.

The fact that English is a requirement for passing, relegates SiSwati to an inferior status although it is the first national official language according to the constitution. This amounts



to prejudice when SiSwati is the indigenous language, and furthermore, all the interviewees have agreed that it is their identity. As Ukhona said, “...it still stands that in the schools ... English is a requirement for passing. So, children have no choice. Like it or not they have to pass the English language so that they have academic progress.” Therefore, parents are forced to encourage their children to favour English. This is a finding in line with Wolff (2011) and Alexander (2012) among others. However, TeNgilandi noted:

But then now things have changed. I have just been looking at the results of a learner who was writing standard Five (Grade 7). It is written that English is no longer a passing subject (requirement for passing). That means English has been laid aside as a requirement for passing in Grade 7...However, I am not sure that if a learner has failed SiSwati, they can fail... If you fail English, you are not admitted into tertiary education. It means at high school English is still required.

This observation may be true, yet it does not hold much value if English is still a requirement for passing beyond grade 7. There is not much one can do with a grade 7 pass only. Although ‘things have changed’ in Grade Seven and Form Three (Standard Nine), things have not changed in Form Five. English is still a requirement for tertiary education. One interviewee said that SiSwati is a requirement for passing – the grade was not mentioned. Tembuso maintains that “SiSwati is one of the languages that make children pass in the schools.” Currently, learners are credited when passing SiSwati as a school subject, but it is not a requirement for a general school pass. As Betsaba concluded, “SiSwati is not taken seriously ... English is a requirement for passing for you to progress to the next level. There is not much consideration for SiSwati by policy makers on issues of language in school operations.” SiSwati can thus be encouraged and promoted if learners see an immediate need for passing it. Even if a learner may pass all subjects, if they have failed English, they are made to repeat a grade (Dlamini, 2012). Yet Babongile opined “It is a good point that learners should know their mother tongue and it should be made a requirement for passing because children end up not serious with SiSwati.” Voicing a concern of educationists on the future of the SiSwati language because of a falling pass

rate, Hall (2005) argues that this is because SiSwati is not a requirement for passing while English is.

5.3.2 STUDENT TEACHERS' VIEWS ON THE USE OF LANGUAGE POLICY

While many student teachers emphasised the need to treat English and SiSwati equally, others felt that because English is regarded as an international language it is elevated, and SiSwati, the first official language, is marginalised. Some student teachers commended the fact that the national language policy of Eswatini has English as a second official language. Their reasons were mainly that this afforded them admission to international universities, access to jobs internationally, global communication, and upward mobility. As Sibakhe said:

I can say we need even the English as Swati people but then SiSwati must not be suppressed. Yes, it is good that we learn English so that even if children have got an opportunity to travel to other countries, they should be able to use the English language.

Thus, most student teachers associated English with international learning and career opportunities whereas SiSwati was not recognised internationally. Tembuso agreed, “*I think the SiSwati is not instilled much in us. Currently it is the English that is placed ahead. That makes us not value SiSwati although we are Swati nationals. Emphasis on English makes us regard SiSwati as less important.*” Teachers of SiSwati should be trained in their indigenous language to be sufficiently competent, fluent and confident in communicating the cultural aspect of that subject content. Although international communication and opportunities associated with English are appreciated, the fact remains that Swati children are still Swati, and they need to retain their indigenous language for equitable and well-balanced language and literacy development.

As an international language, English is a lingua franca. “*A lingua franca is a language that connects other languages,*” Labuya explained. People in Eswatini can communicate with the international community because of English. Tehlile concurred, “*English creates those international relations between Eswatini and other countries which come to Eswatini.*” English affords Eswatini bilateral relations with other countries in the world,

but when training teachers of SiSwati the indigenous language must be maintained. As a lingua franca, a language used in international communication and trade, student teachers acknowledged that English has a wider speech community than SiSwati. “*The international community or other countries do not use SiSwati. They use English,*” Timbili said. As a universal language, English is also a home language by quite a few people in Eswatini. English still predominates at the expense of the indigenous language. It is favoured as a lingua franca and as a corporate language.

English dominates in educational curricula material. Therefore, some student teachers preferred using English because most schools use English curricula material. As Wefika explained, “*In many subjects the curriculum materials are written in English and the subjects are taught in English.*” Mathematics for one, is taught in the English medium of instruction. Njalo noted that,

...many books are written in English so, when you teach, you use the English language except when teaching SiSwati ... You are not expected to explain to the children in SiSwati, you must teach them in English so that they can master the English...

The rationale for this is that because the curricula material and the medium of instruction is in English, SiSwati should not be used to clarify lessons, and in this way, English can be reinforced and internalised. However, the education policy prescribes the use of SiSwati as the medium of instruction for the lower Grades. This makes one question the rationale of this prescription as there is no uniformity; there is a sudden switch in Grade 5. Furthermore, most subjects and curricula material are in English. Sekuhle therefore noted, “*Even in the schools, subjects that will be flexible to being taught in SiSwati should be taught in SiSwati. Books for those subjects should also be SiSwati.*” This proposes that there should be flexibility in the medium of instruction so that SiSwati could be the medium of instruction books published in SiSwati for that content. Reading books in SiSwati should be encouraged.

There was concern that the predominance of English in the curriculum is detrimental to the development of learners’ literacy skills. However, Nkhulumo noted that, “*All subjects are*



English.” This means that SiSwati is devalued in education. There were some student teachers who saw the value of using both English and SiSwati. Ngemusa felt that “*It’s okay that subjects taught in English remain English. SiSwati should be learned in SiSwati. SiSwati is SiSwati... We should use SiSwati during SiSwati time and know SiSwati.*” Although the national language policy is prescriptive on the medium of instruction for teaching English and all other content subjects, there is no clarity on the medium of instruction for teaching SiSwati. Betsaba reiterated that the acquisition of language communication skills in SiSwati is affected by the predominance of English.

I criticise it (the language policy of Eswatini) because coming to SiSwati, there is a problem. Children are unable to learn SiSwati appropriately especially speaking/pronouncing the SiSwati words... The children have a problem even in writing stories/ compositions and letters. They are unable because they have got used to speaking English very much.

In my experience I found that primary school learners without a good foundation in their mother tongue struggle to spell words in SiSwati and English. Literacy development was more effective when learners had a solid foundation of SiSwati; this facilitated their ability to spell English words. The predominance of English clearly compromises the learners’ competency in SiSwati. The student teachers agreed that learners’ poor receptive and expressive skills was because of the predominance of English. My argument is that teacher training for teachers of SiSwati should be in SiSwati as this will develop expression, communication, competency and confidence in learners’ SiSwati.

5.3.3 WHAT THE LANGUAGE POLICY OF ESWATINI SAYS ABOUT LANGUAGE USE IN TEACHER TRAINING COLLEGES

Most student confirmed that English is the main medium of instruction at teacher training colleges in Eswatini. Nkhulumo stated:

It (the language policy of Eswatini on language use in teacher training) says they should be trained in the English language because in Eswatini schools some of the children who attend school are not Swati. So, the

teachers will require English to teach them. So, the language policy on language use in teacher training colleges says they should use the English a lot such that everything is English.

Labuya noted that SiSwati is seldom used. “Now then on the policy, I will say in the college English is the language used mostly than SiSwati.” Sibakhe added, “In subjects that are taught in English the SiSwati language usually functions in instances to place emphasis on content aspects because Swati children understand better when you speak SiSwati.” Njalo disagreed, “There is nothing we learn in SiSwati.” It is evident that there are diverse views and perceptions on language policy and use at teacher training colleges. As a language of communication, English is used for all classroom interaction including subject teaching in teachers’ colleges. With English being an international language, the marginalisation of the African indigenous languages was inevitable (Alexander 2012).

The interviews confirmed that teachers of SiSwati are trained in English. However, their views on this issue were diverse as were their reasons for these views. As TeNgilandi explained, “The reason I feel the language policy for learning SiSwati in English should be maintained is that learning is possible... until time for graduating comes.” Tembuso disagreed,

...at college, we should be obtaining deeper knowledge of the SiSwati language. Instead, English is pushed higher. Then SiSwati becomes weak in our proficiency. Pushing English higher than SiSwati makes us not know SiSwati whereas we are Swati citizens. Even in the schools we end up not teaching learners the right information because we are not sufficiently proficient ourselves in the SiSwati language.

Teaching African people’s language in a colonial medium is an offence of academic injustice towards Africans (Etieyibo, 2016). My view is that it would be culturally well-adapted to train teachers of SiSwati in SiSwati at the teachers’ colleges. Instead, English culture is afforded a superior status when the language is predominant. This then effectively discredits the indigenous language along with the indigenous culture, where SiSwati is not recognised as a language of any value. The consequences are that those

teachers teaching SiSwati lose their indigenous language as they are constantly exposed to English only. It may be argued that with English medium training the teacher is competent in teaching the curriculum. Being fluent in English may ensure competency in teaching the curriculum, but it cannot be assumed that the teacher is English competent and confident in any other situation or context. It is mandatory to learn SiSwati from primary school to high school, but it does not follow logically that student teachers of SiSwati should be trained in the medium of English to teach SiSwati. It is not reasonable to learn SiSwati in English because the structure, grammar, vocabulary, idioms, etcetera of every language are different. In learning a foreign language, one also embraces the socio-cultural and historical context. This then defeats the purpose of learning SiSwati when it is taught in the medium of English. The learners lose out on the rich heritage and socio-cultural value of SiSwati. Therefore, my main concern in this study is to advocate against the training of teachers of SiSwati in English.

5.3.4 STUDENT TEACHERS' VIEWS ON THE STRENGTHS OF THE LANGUAGE POLICY IN ESWATINI

Although there was dissent, most student teachers commended the fact that Eswatini language policy has two official languages, SiSwati and English. They saw this as an advantage as it afforded Eswatini's inclusion in many fields: academic, personal, national, international, socio-cultural, economics, law, commerce and industry. They specified the academic advantages: the opportunity to learn both English and SiSwati, being allowed to speak SiSwati at school without being reprimanded, improved proficiency in English, skills and knowledge transfer in a bilingual curriculum, and global competitiveness.

Student teachers felt that with this language policy every learner is afforded access to English and SiSwati instruction. Furthermore, they felt it commendable as non-Swati learners were not marginalised as they were accommodated in this bi-lingual educational system. It also facilitated linking the two languages systemically. Learning English was regarded as affording Swati learners' global competitiveness in that they had access to study at international universities. SiSwati and English are often used in interpersonal communication as almost everyone can speak English and SiSwati. An example a student teacher gave was that English promotes interpersonal communication between a Swati

child and his or her non-Swati friend. However, the views on language choice differed. While some felt that employment opportunities were improved as many employers specify English proficiency in potential employees (Betsaba, KumaSwati), others felt that most job opportunities required proficiency in English and SiSwati (TeNgilandi). As English is an international language Eswatini's communication globally is seen as an advantage to the country.

5.3.5 STUDENT TEACHERS' VIEWS ON THE WEAKNESSES OF THE LANGUAGE POLICY IN ESWATINI

Preschool education is predominantly English-medium. Although the language policy does not discourage English-medium preschool education, most student teachers felt that this is another way in which English is afforded supremacy. As Tembuso said, *"It is that English is too dominant over SiSwati. For instance, even in the preschools there is too much use of English lately."*

The predominance of English in preschools was highlighted. Student teachers were clearly against this setup, as Yavela stressed,

Preschools teach them in English ... when you teach these children in SiSwati, they have a problem understanding what you are saying. You have to change into English, whereas when you speak English, the children no longer know SiSwati.

English is used to communicate subject content to the children in the creches. Sibakhe added, *"That gives the children a problem in that everything to them tends to be known in English not SiSwati."* I agree with the student teachers because at the English medium preschools the Swati children tend to lose their connection to their native language and culture when the English language and culture predominates (wa Thiong'o, 2006; Buthelezi, 2013; Dlamini, 2012). Learners' access to SiSwati learning and educational material is limited because English predominates at social events, in print media and other such materials. As Kucala said, *"English is given pre-eminence over SiSwati. For example, newspapers in the country are English... Listing SiSwati speakers as offenders in schools is not a good thing."* The contradictions are evident when one sees that learners are

compelled to speak English although the language policy prescribes that learners should be encouraged to speak SiSwati. Learners do not usually have exposure to SiSwati print on billboards in their environment yet - exposure to print promotes literacy (Bloch, 2013). However, in Temfundvo's view, "*I do not see it (the language policy) as having weaknesses... even the next generation ...will also continue where we found the generations ahead of us speaking SiSwati, speaking English.*" Language is dynamic and not static. The dynamism of language informs research and policy or vice versa. Sibakhe said:

One weakness of the language policy of Eswatini is that learners are deprived of a lot of information in the SiSwati language about things that are out there. I can use as an example the fact that I stated that a lot of subjects are done in the English medium. All words are spoken, called, or even pronounced in the English. ... Then it becomes difficult to write those words down whereas to be able to write SiSwati, one must pronounce the word correctly...

What is required is more exposure to SiSwati especially in teacher training because there is a risk of losing SiSwati language and vocabulary development because of the English dominated curriculum. Learners have a wider English vocabulary than a SiSwati vocabulary, and they also do not know the SiSwati equivalent of English words. I feel that the situation could improve by starting with the Africanisation of the training of teachers of SiSwati.

5.3.6 WHETHER ONE OR BOTH LANGUAGES WOULD BEST SERVE THE AIMS OF TRAINING PRIMARY SCHOOL TEACHERS

Views differed widely on the question of whether both SiSwati and English should be used in training primary school language teachers. Ukhona said, "*I feel like the languages should both work when training a primary school teacher... When an English word says do this, it means this in the SiSwati.*" Temlandvo differed saying:



I think it would be appropriate to use one language to train teachers for primary school. It is SiSwati.... In the second grade, you can start adding small amounts of the English when teaching... It is just that you have added some English. English is introduced at second grade. ... Use one language SiSwati because when young, a Swati child knows the SiSwati. In Grade One teach purely SiSwati.... Instructions can be given in English then explained in SiSwati.

“Use SiSwati”, “start adding small amounts of English”, “use one language”, “add English”, and “teach purely in SiSwati” are all very different views within the citation which become complicated. In Konkhe’s view, “*I think it works well to use both English and SiSwati ... Use SiSwati to teach SiSwati, English for English subjects at the college.*” I believe that learners need to be taught English-medium subjects in English and SiSwati in SiSwati by their primary school teachers. However, these teachers should not be trained in English to teach SiSwati.

5.4 HOW STUDENT TEACHERS IMPLEMENTED THE POLICY

In this section a report and analysis of student teachers’ practices in teaching SiSwati literacy is presented. The following are the six sub-sections used to analyse classroom observation data: teaching strengths and challenges of student teachers when they teach literacy in SiSwati; teaching efficacy on how student teachers deliver and communicate subject content in the classroom; whether student teachers Africanise or Anglicise when delivering SiSwati lesson content; whether the student teachers’ preferred methods and approaches were child-centred or teacher-centred; whether teachers use teaching aids or not, and how they use them; and whether student teachers achieved the desired lesson outcomes.

5.4.1 TEACHING STRENGTHS AND CHALLENGES

Strengths identified were that all ten language student teachers presented with professionalism in their lesson delivery, notwithstanding the negative attitude towards SiSwati because of the elevated status of English. Professionalism means serving the community guided by specific work standards and principles related to skills and



qualifications acquired in training for the job. The student teachers had well-prepared lesson plans which they followed. A lesson plan is an organised and time-bound plan of classroom activities prepared for a lesson, focusing on outcomes-based objectives. Well-prepared lesson plans are a good indication that the pre-service teachers are dedicated and professional in their teaching. Most of the pre-service teachers had clearly stipulated instructional objectives for their SiSwati lessons in their lesson plans. All ten SiSwati lesson plans had SMART objectives. SMART is an acronym for: specific, measurable, achievable/attainable, realistic and time bound. There were timed lesson activities for both the language student teacher and the learner. The approaches and teaching materials were clearly stated in the lesson plans.

Another noteworthy strength was that some SiSwati lesson introductions were presented clearly and succinctly. The learners' interest and attention were captured well, and this stimulated them. The previous lessons were first recapitulated so there could be continuity and connection to the new content. While most student teachers introduced their lessons well in capturing the learners' attention, more creativity and innovative ideas would motivate and stimulate the learners for an optimal learning experience.

However, it was noted in the lesson observations that despite the lesson plans, there was insufficient preparation in quite a few SiSwati lesson presentations. As a case in point, it was noted that when teaching sounds or letters, there was a tendency to pronounce the consonant sound with a vowel sound when there was no vowel; this was first illustrated on the chalkboard. For example, the sound *f* was presented as *fa*, *sw-* from the consonant blend of *s* and *w* was presented to learners as *swa*.

Most student teachers (7 out of 10) were competent in subject content delivery. They taught the subject matter without overdependence on teachers' guides. However, there were those who could not teach without teachers' prescribed textbooks and would consult these all the time while teaching.

Time management was impressive and a notable strength of all student teachers. However, there were instances when SiSwati teaching time was not used optimally, although they adhered to the time of the lesson.

5.4.2 TEACHER EFFICACY ON HOW STUDENT TEACHERS DELIVERED AND COMMUNICATED SUBJECT CONTENT

Most student teachers could deliver their SiSwati lessons effectively. They were competent and achieved their planned outcomes. They exhibited adequate confidence, competence, and knowledge. They also followed the steps of their lesson plans in an organised, logical, and coherent way. However, some student teachers appeared to have a low self-esteem – this I deduced from their poor projection of voice, which appeared to be lack of self-confidence, shyness, and not enthusiastic enough to inspire the learners. Classroom discipline was a frequent challenge, where it was evident that the student teachers lacked the skills to maintain discipline and control in an appropriate and acceptable way. They often lost the learners' attention and interest by talking too softly. Learners get bored and lose interest very quickly if the teacher cannot maintain an exciting and inspiring lesson.

There was a notable lack of enthusiasm, creativity, motivation, and inspiration in many student teachers. They also showed no interest in encouraging class participation by finding ways to reinforce any class participation. Instead of praising learners to motivate their learning of SiSwati, an indifferent, "*Mshayeleni tandla*" "Clap your hands for her/him" was used. Even when instructing learners to clap hands, there were inconsistencies. There was hardly any effort or enthusiasm to encourage active class and learner participation. If there was learner involvement, it was individual. Pairs, groups, and other choral responses were seldom observed. In one of the lower Grades, learners were involved in a brief group discussion and reporting. The student teachers rarely took the initiative to integrate relevant and appropriate Swati values, acceptable social behaviour and other linguistic skills into a SiSwati lesson.

5.4.3 WHETHER STUDENT TEACHERS AFRICANISED OR ANGLICISED WHEN DELIVERING SISWATI CONTENT

It was found that the student teachers were very conscious of what they claimed was the language policy prescription that SiSwati should be taught in the SiSwati medium of instruction, yet English words would slip into their lessons all too often. All ten student teachers Anglicised their teaching of SiSwati. They kept correcting learners who used



English during the SiSwati lesson, yet they were oblivious of their own anglicising. Anglicising in SiSwati lessons was observed in both schools. Student teachers in Siyafundza Primary School tended to use more English in their SiSwati teaching than those at Umliba Primary school. The reason for this is not clear, but perhaps it is because Siyafundza Primary School is multilingual and English medium to some extent. English is mandatory within the school premises.

The use of English words in a SiSwati lesson was noted in all stages of lesson development in the ten lessons. The most Anglicisation instances in the SiSwati lesson introduction were in Grade 2 with some English words used repeatedly (See Table 5.1).

Table 5.1: English words used by student teachers when teaching SiSwati observation lessons

| Grade/ Class | Umliba Primary School | Siyafundza Primary School |
|---------------------|--|---|
| 1 | | Fifteen, boy, page, okay, no, June, thirty-four |
| 2. | Answer, wrong, share, okay, thirty-nine, next | In SiSwati, yes, graduation, overall, page |
| 3. | Eleven, three. | Yes, fifty-four, sentence, wrong, okay, sit down, Correct |
| 4. | Okay, yes, hundred and six, number two, What's App, Internet | Yes, fifteen, okay, so, two, why, good |
| 5. | Yes, eighty-four, okay, stand up | Okay, Braille, yes, cross, page, four, five, trip |
| 6. | Yes, okay, hundred | |

Note that Grade 1 at Umliba Primary School and Grade 6 at Siyafundza Primary School and all Grade 7 classes were not available for observations.

Student teachers used some of the English words displayed in the above table repeatedly in teaching SiSwati, but Anglicising was mostly practised in Grade 5, while the lower Grades



dominated; these are Grades 1 to 4. Anglicising was a common practice at Siyafundza Primary school. The reasons for this have been mentioned above. Seven English words were used at Siyafundza Primary School's Grade 5, but in 37 instances of English speaking. "Okay" was used twenty-three times, "braille" five times, "yes" four times, "page" two times and one instance each for "four", "five" and "cross". The Grade 5 class used English the most. Grade 3 at Umliba Primary School had the least anglicising with only two instances in two numerical words: "eleven" and "three".

Frequently used English words in the observations were numerical words and the words "yes" and "okay". Most of the English words used including numerical ones have SiSwati translations in the current standard SiSwati orthography. However, words such as "Braille", "what's App" and "Internet" have not yet been incorporated into the standard SiSwati orthography. Numerical words were anglicised in nine of the ten SiSwati observation lessons.

There was an incident where a student teacher was so determined to use SiSwati for a numerical word after using a SiSwati word for "page" but got stuck and gave up and used the English word. In the current SiSwati orthography, the word "eleven" used in Grade 3 at Umliba Primary School, is "*lishumi nakunye*". "Thirty-four" used in Siyafundza Primary School, Grade one, is "*emashumi lamatsatfu nakune*". "Yes", was used in seven of the ten observation lessons. In the observed SiSwati lessons two types of "yes" which are functionally differentiated, were noted. It was "yes" for affirmation or motivation or positive reinforcement of a correct response or behaviour, pronounced with a high tone and it was relatively short. The other "yes" is when a teacher points to a learner calling upon them to answer a question, and is pronounced with an extended, slightly deeper tone. "Yes" in the SiSwati orthography is an adverb translated as "*yebo*". "Okay" was used in seven of the ten observation lessons. "Okay" would be used as an adverb or adjective meaning "alright". "Okay" would punctuate deliberations and be used to introduce the next step of a lesson. In the SiSwati orthography "okay" is "*kulungile*".

The frequent use of the above-mentioned English words in a SiSwati lesson suggests that children need these words the most in their everyday communication. Hearing the words used often but in English deprives the children of a SiSwati learning experience from

teachers, their language role models. Additionally, the use of English words in a SiSwati lesson may also create a negative attitude towards SiSwati, portraying SiSwati as more insignificant than the encroaching tongue.

5.4.4 TEACHING AIDS

Teaching aids were used in nine of the ten SiSwati observation lessons. Teaching aids are all materials that not only enhance learning but add interest and motivation in making teaching and learning exciting, lively, and meaningful. Teaching aids can capture and sustain learners' attention and enthusiasm in a lesson. Sustained attention is an advantage in African language instruction because primary school learners have a short attention span. In the classroom observations, the teaching aids used were flash cards, a chart, and tangible objects.

Most teaching aids used in the SiSwati observation lessons were flash cards. Flash cards can be defined as printed "word cards, pictures and short sentences" (Wario 1989: 167) which are flashed for the learners to read and to stimulate and elicit responses from the learners. The student teachers had printed a variety of flash cards relevant to each lesson. In seven classes student teachers presented neatly printed flash cards. Flash cards can be used to introduce language, as in teaching word recognition and revision and consolidation of words already learnt.

In one Grade 6 class, a small piece of chart was used to define a proverb. Charts can be described as visual summaries because they display information that is summarised. The most effective use of charts is said to be for revision, and consolidation of subject content. This Grade 6 lesson on proverbs (Tisho) was new content.

Concrete objects were used only in two of the ten observation lessons: Grade 4 at Umliba Primary School and Grade 2 in Asifundze Primary School. Concrete objects are tangible objects that learners not only visualise but can also hold and move about manually. The real objects selected to aid teaching and learning in Grade 4 at Umliba Primary School were a cell phone, hair combs, coloured pens, and white paper. These were used to teach the concept of colour and the advantages and disadvantages of technology.



Concrete objects brought to Grade 2 at Asifundze Primary School were clothes: an overall, a graduation gown and graduation cap. These were used to teach a topic on dressing appropriately for an occasion. This lesson also added the importance of children wearing appropriate traditional clothes for certain events. I feel that the clothes that were selected for this lesson were not appropriate and relevant to the aspect of wearing traditional clothing because it was only modern Western clothing that was selected. This was another example of how people have been so indoctrinated into the Western culture where only a graduation gown and cap were selected for a lesson on dressing well for an occasion whereas the content included traditional clothing. It was ironic that no traditional clothing was selected and availed for this lesson to demonstrate dressing appropriately for a traditional Swati function. The teacher mentioned traditional items including ‘luvadla’ ‘emajobo’ ‘umgaco’ worn by little children the age of the Grade 2 learners. It may have been insufficient to see these traditional clothes displayed in pictures in the learners’ books. Real objects would have been very helpful because the lesson was presented to multicultural learners in a semi-urban environment. Teachers should be mindful of these contradictions in their lessons, as it impacts on the learners’ mindsets. Teaching aids need to be relevant and useful to the lesson objectives.

In the two classes where concrete objects were used, there would occasionally be inadequate voice projection and resulting classroom management would be a challenge. Bringing good teaching aids to a lesson needs to be coupled with consideration for other factors such as content knowledge, voice projection, classroom management and appropriate teaching methods. In using teaching aids, a teacher must be confident and know how to use them appropriately to achieve the lesson’s objectives. Teachers need to be aware that writing on a chalkboard reinforces correct spelling, as learners see and internalise it. Some student teachers did not use the chalkboard much depriving learners of a written version of the language learners contributed orally. The learners are thus compromised in optimal learning experiences when they do not see how the spoken language relates to the written.

A cell phone was used in Grade 4, and this aided the lesson on modern technology and how it can be used to aid the teaching and learning of SiSwati. There should be no

restrictions to teaching aids used in teaching SiSwati. Learners need all the support they can get, and this applies to learning SiSwati as well. Yet, one teacher failed to bring any teaching aids for a SiSwati lesson. This student teacher ended up grabbing and using learners as unplanned teaching aids. Teachers need to be mindful that learners have different learning styles and needs, especially those learners from the poorer socio-economic environments. Teachers must be prepared to support their learning in every way possible and tailor lesson to meet their needs.

5.5 SUMMARY

It is evident that the language question is fraught with its unique dynamics and complexities. It was seen how the big challenge is how the country's official language policy affects the language policy in education. The issue is contentious when considering how English has been afforded supremacy in Eswatini, although it's the second official language, and the first official language, SiSwati has been denigrated to an inferior status. The various reasons for favouring the one over the other have been examined. The first section focused on the predominance of English as prescribed in the national policy document analysis. This presents a huge challenge for language policy in education. The many contradictions and unvalidated prescriptions for the medium of instruction in education were examined, and the student teachers' views and reasons were analysed.

Expressing their views on the language policy of Eswatini, most student teachers acknowledged the fact that English is an international language. This was their main reason for accepting the predominance of English because of the advantages it affords them in the international arena. Some students noted that SiSwati and English are not functionally equitable because English is regarded as a universal language and thus is highly esteemed to the detriment of SiSwati. There were also those who felt strongly that Eswatini's economy was suffering because of English holding supremacy. It was found how, despite student teachers' views on the marginalisation of their indigenous language, in practice it was very difficult to not be drawn into resorting to teaching in English even when teaching SiSwati.



Findings from practices of the student teachers proved all student teachers Anglicised their teaching of SiSwati. Numerical words were the most Anglicised. The predominance of English also affected student teachers in their selection of teaching aids. They selected teaching aids that were relevant to a modern lifestyle, where the traditional Swati culture was ignored. It was abundantly clear that English has indeed been firmly entrenched in Eswatini and still maintains supremacy and predominance in education, despite many student teachers not being in favour of this. It appears that their minds have indeed been colonised despite their rejection of the predominance that English holds.

CHAPTER 6: THE USE OF ENGLISH AND SISWATI IN ESWATINI SCHOOLS

6.1 INTRODUCTION

Central to the analysis presented in the previous chapter was the predominance of the English language over indigenous African languages such as SiSwati. It is evident that international policies inform Eswatini's language policy. English is regarded as an international language, and it is well recognised that proficiency in English opens doors to future advancement in the academic, economic, political, legal, industrial, and other spheres. As was discussed previously, English and SiSwati became the two official languages of Eswatini with colonisation. Although English was the second official language, it quickly gained predominance over SiSwati, and has retained this elevated status to date. It is so highly esteemed that the medium of instruction used for teaching student teachers in college is therefore also in English. The National Education Sector Policy of Eswatini (2018) has also ruled that it is mandatory that English and SiSwati are school subjects. Moreover, English is the main medium of instruction from Grade 5 up to the tertiary level. In this chapter, I examined student teachers' practices and views on using English and SiSwati in literacy teaching.

Fundamental to the argument is that Swati student teachers must be trained in SiSwati to teach SiSwati. The paradoxical narratives that emerged from this study described the real-life experiences of the English second-language speakers who are the student teachers in the college. What emerged from the open-ended interviews was very interesting, and they will be examined thoroughly. Clearly, the challenges that the student teachers reported are exacerbated by the prescription that English is the medium of instruction, thereby marginalising their mother tongue - even their training to teach SiSwati is in English. Paradoxically this situation presents advantages and disadvantages.

The three areas will be examined as follows: the use of English and SiSwati in the Syllabuses of the Teachers Colleges document; student teachers' perspectives on the use of English and SiSwati in Eswatini schools; and student teachers' use of English and SiSwati in Eswatini schools.

I will first examine the document prescription as set out in the "Syllabuses of the teachers' colleges" on the use of English and SiSwati in the teacher training colleges.

6.2 SYLLABUSES OF THE TEACHERS' COLLEGES

The analysis will examine the following topics: primary school teacher education admission requirements, the medium of instruction, the general aims of teaching English, and the general aims of teaching SiSwati.

6.2.1 PRIMARY SCHOOL TEACHER EDUCATION PROGRAMME ADMISSION REQUIREMENTS

In 1987, when the Primary Teachers Certificate (PTC) was upgraded to the Primary Teachers Diploma (PTD), a pass in English was one of the requirements for admission to this programme (Government of the Kingdom of Swaziland, Ministry of Education, Syllabuses of Teachers Colleges, 1987). However, not achieving sufficient credits in SiSwati did not compromise any prospective candidates for admission to the teachers' training college.

6.2.2 THE MEDIUM OF INSTRUCTION AND GENERAL AIMS OF TEACHING ENGLISH

English has been the only medium of instruction at teacher training colleges. In fact, the 1987 programme of the teachers' colleges followed the prescription by the language policy in the NERCOM Report of 1985 whereby English was ruled as the medium of instruction from Grade 5 up to the tertiary level. This all emanates from international requirements, as was discussed earlier. Language policies inform Eswatini's language policy, and this extends to the education policy. English is deemed an international language and as such it affords many opportunities, not the least of them being global participation and

competitiveness. Siswati is thus heavily marginalised and denigrated to an inferior status globally. As a global language, English is the language of esteemed international education and career prospects. It is well recognised that admission to study at an international university is a great accomplishment for non-native English speakers. As displayed in Table 6.1 below, it has been noted that English is the medium of instruction for teaching all subjects in the "Syllabuses of the teachers' Colleges" document (Swaziland, Ministry of Education, Syllabuses of teachers' Colleges, 1987).

Table 6.1: General aims of teaching PTD English and Communication Skills

Coordinated syllabus: English and Communication Skills

General aims

To upgrade the performance of student teachers in all areas of English in order to provide them with skills they need to:

1. Comprehend all subject areas of the Primary Teachers' Diploma PTD and perform the listening, reading, speaking and writing tasks required in the college courses.
2. To meet the demands of teaching English as a second language in all grades at primary school.
3. To improve their general command of English so that they can use the language competently and with confidence.
4. To appreciate and enjoy English both as a second language and as an international language.

(Adapted from the Swaziland, MOE, Syllabuses teachers' Colleges 1987:34)

The main aim of the Primary Teachers' Diploma (PTD) English syllabuses is to afford the supremacy of English over other subjects, including SiSwati in the PTD programme. As documented, English at college is taught by student teachers, "to comprehend all subject areas of the Primary Teachers' Diploma (PTD) and perform the listening, reading,

speaking, and writing tasks demanded in the college courses” (Swaziland, MOE, Syllabuses of the teachers’ Colleges 1987:34). English is therefore the medium of instruction in training Primary school teachers for teaching all content subjects. Subjects that the pre-service Primary school teachers are trained in are listed in Table 6.2 below.

Table 6.2: Primary Teachers Diploma (PTD) subjects



| SUBJECT | PTD 1 & 2 NUMBER OF PERIODS | PTD 3 NUMBER OF PERIODS | PTD 3 COMBINATIONS & NUMBER OF PERIODS |
|---|--------------------------------------|--|---|
| Group A: Teaching Practice | 6 weeks | 6 weeks | |
| Group B: | | | Languages: <ul style="list-style-type: none"> English – 6 SiSwati – 6 Sciences: <ul style="list-style-type: none"> Science and Health - 6 Mathematics – 6 Social Studies <ul style="list-style-type: none"> History Geography Religious Education 12 periods for the combination Applied Sciences <ul style="list-style-type: none"> Agriculture Home Economics |
| <ul style="list-style-type: none"> Education/ Professional Studies | 4 | 7 | |
| <ul style="list-style-type: none"> English/ Communication Skills | 5 | 4 Communication Skills for non-language majors | |
| siSwati | 4 | | |
| Mathematics | 4 | 4 Numerical Skills for non-Science majors | |
| Science | 4 | | |
| Social Studies | 7 | | |
| Agriculture | 4 | | |
| Home Economics | 4 | | |
| Group C: Art & Crafts | 2 | 3 | |
| Music | 3 | 3 | |
| Physical Education | 3 | 3 | |
| Library (Not grouped and not examinable) | 1 | 1 | |

(Adapted from, Government of the Kingdom of Swaziland, Ministry of Education Syllabuses of the Teachers' Colleges (1987))

Recently, additional subjects have been added to the PTD program where each course comprises of 12 weeks per semester. These are all in the English medium of instruction. The additional courses include Information Communication Technology (ICT), French, and Psychosocial Support.

The second aim of teaching English in the PTD is to prepare teachers to implement linguistic assimilation so that learners can become familiar with and confident in English communication. The intention is to inculcate English systemically as a dominant language

and culture. The third aim of teaching English in teachers' colleges is "to upgrade the performance of student teachers in all areas of English in order to provide them with skills they need to meet the demands of teaching English as a second language in all grades in primary school" (Swaziland, MOE, Syllabuses of the teachers Colleges 1987:34). This is to improve and enhance the student teachers' English competency and boost their confidence in teaching in the medium of English so that they can deliver good quality lessons and improve the student teachers' confidence. This is to ensure optimal teaching skills in teaching English as a second language at all levels in the Primary schools. As a second language, English is a language most Swati learners are not familiar with in rural contexts. This extends to preparing student teachers' competency in teaching English to all learners in Eswatini. To reiterate, the focus is on improving the student teachers' general command of English so that they can be adequately competent and confident in English. However, there is always the danger of, in so doing, the learning of siSwati will be seriously compromised, as siSwati is taught in English.

The fourth aim of teaching English in the PTD is to upgrade the performance of student teachers in all areas of English to provide student teachers with the skills they need to appreciate and enjoy English as a second language in Eswatini and as an international language (Swaziland, MOE, Syllabuses of the Teachers' Colleges, 1987). With SiSwati being taught in English, the gross inequalities in SiSwati and English in Primary school teacher training begs the question "How much significance is attached to Primary school teacher training?" What then is the rationale for teaching SiSwati in teachers' colleges?

6.2.3 GENERAL AIMS OF TEACHING SISWATI

In the syllabus prescription for student teachers learning SiSwati for the PTD, nine general aims are outlined here (adapted from Swaziland, MOE Syllabuses of the Teachers Colleges 1987). The first aim for teaching SiSwati in the PTD in the PTD is to help students develop a love for and appreciation of the SiSwati language and culture. Ironically, this PTD programme claims to develop a love for the SiSwati language and culture in students, yet they must teach SiSwati in the medium of English. The second aim is to develop and enhance the student teachers' competence in speaking, understanding, reading, writing, and listening.



The third aim is to develop aspects of teaching SiSwati reading, storytelling, riddles, songs, poetry, spelling, and language usage. The objective is to develop the student teachers in the listed areas of teaching SiSwati. Detailed in this objective is to pedagogically equip the student teacher for teaching SiSwati reading. It is believed that for better scholastic achievement, reading SiSwati text should be mandatory. Reading SiSwati text is regarded as accomplishing better results in SiSwati. However, in accordance with the first aim of English, speaking, listening, reading, and writing tasks must be in English as prescribed in the PTD syllabus. Besides SiSwati reading, student teachers are also trained to acquire skills in storytelling in a SiSwati lesson. Riddles, songs, poetry, spelling, and language usage are all part of the SiSwati content curriculum. The fourth aim is to promote creativity by designing and developing material for their students and to contribute to the SiSwati literature available. Language teachers are advised to be creative in their teaching methodology, which will assist them in writing materials for the students. The irregularity and illogicality that only reading in SiSwati is prescriptive, but writing, speaking, listening and other language learning aspects must be in English is clear.

The fifth aim is to familiarise students with the principles of First language teaching and the existing methods of teaching a First language at Primary schools. This implies that student teachers must learn SiSwati to accumulate pedagogical content related to teaching the First language at Primary schools. Pedagogical content is mainly specialised to teacher training institutions. Methods of teaching SiSwati are crucial because being familiar with these methods will equip the prospective SiSwati teacher with the necessary skills and knowledge. The teacher of SiSwati should couple teaching /learning theories with teaching methods and use curriculum materials effectively.

The sixth aim of teaching SiSwati in the PTD programme is to familiarise students with the material currently used for the teaching of SiSwati at Primary schools. Here experiential learning is the focus; the SiSwati student teachers must familiarise themselves with the SiSwati curriculum material currently being used in schools to assist the student teachers in translating curriculum material into practice so they can be competent teachers of SiSwati.

The seventh aim is to acquaint students with aspects of language study, language acquisition, language change, language structure (sound systems morphology, syntax,



semantics), and language in social and cultural settings. Language student teachers must be knowledgeable in specialist language jargon and content. The student teacher is taught the theories of language, for example, how children learn a first and second language. The trainee teacher, according to the PTD SiSwati programme should know language change and the history of language including circumstances leading to language change. Language structure, which is about sound systems, including the social and cultural settings of language also forms part of this training programme. It is this knowledge that will assure student teachers that SiSwati also has universals and is, therefore, a language that can be learnt by children.

The eighth aim is to give the students guidance on how to plan their own teaching and to run a SiSwati department efficiently at a Primary school. With this aim, student teachers are orientated in the tools needed for teaching SiSwati. Professionalism and administrative skills are imparted to the prospective SiSwati teachers to empower them to prepare SiSwati schemes of work, and lesson plans, and manage a SiSwati department effectively.

The ninth aim is to ensure that student teachers will learn how to assess their learners to better evaluate their own effectiveness of their teaching. The student teachers are expected to have learnt how to be organised and assess fairly and consistently and interpret assessment records accurately.

6.3 STUDENT TEACHERS' PERSPECTIVES ON THE USE OF ENGLISH AND SISWATI

The study found that learning SiSwati in English at teachers' training college had both benefits and challenges for student teachers. I used the title 'at home with English' to report the benefits, 'orthography and translation intricacies' as their challenges.

6.3.1 AT HOME WITH ENGLISH

There was dissent as to whether student teachers felt that learning SiSwati in English was an advantage or a disadvantage. Those who viewed it as a benefit felt that because tertiary level studies require English, it is reasonable to maintain the medium of instruction in English for all subjects. In addition, they noted that there are content similarities between

the English and SiSwati curricula, and this was seen as an added advantage to their success in training. Moreover, learning SiSwati in English was also said to enhance their English proficiency as they became more ‘at home’ or comfortable with English.

6.3.1.1 Tertiary level studies require English

Swati students must learn to cope with advanced English communication at the tertiary levels of study. A few student teachers therefore felt that being taught to teach SiSwati in the English medium of instruction was a benefit as it exposed them to more English, and this would improve their English proficiency considerably. Acknowledging that English is the language of higher education internationally, Ukhona concurs, “...*at this level of education, tertiary level, a lot of English is used. Learning SiSwati in English helps us. We get used to the English accordingly... because tertiary education needs English.*” English is the main language of formal communication at post high school level. At the tertiary level the Swati students are expected to comprehend, be competent, and confident in expanding their English vocabulary so that they are proficient and fluent in communication in English.

However, the benefits stated above may not outweigh the challenges. English may not outweigh the challenges when Swatis find themselves in the invidious position of accepting English as the predominant language to the detriment of their mother tongue. There is concern that their indigenous and first language is heavily marginalised to the extent of being regarded as not worthy. Thus, Tembuso argued:

There is nowhere I feel like SiSwati applies. Every subject we learnt at the college would be delivered in English. ... You go to the Maths Department you learn in English... it gets too foreign when a lecturer comes and stands in front of us and speaks English to the end. Even if the lecturer may say, ‘Any questions?’ we will not be able to ask.

It was found, however, that despite the prescribed English medium of instruction that Swati college lecturers did not adhere to English only but switched to SiSwati at times. Betsaba explained, “*We learnt Science. We learnt Music. Yes, it then became English throughout... most Swati lecturers would use siSwati to clarify when teaching us.*” Thus,

we see that for clarification and understanding, SiSwati is used together with English to ensure clarity of understanding of the lesson. Mdvumise agreed on the use of SiSwati as a medium of instruction but noted that it should only be used in a technological subject discipline or context. *“We did Computer Science or Information Communication Technology (ICT). Even there, lecturers and student teachers used siSwati.”* This is contrary to the common belief that the SiSwati medium of instruction cannot communicate scientific or technological content. SiSwati should still be developed to communicate scientific and technological content – it is still in a stage of infancy and lags far behind the accuracy and precision of English in this context.

Some subjects that student teachers’ study at college focus more on preparing trainees for their practice as a teacher. Here they were also taught in both English and SiSwati. As Betsaba explained, *“We were learning ... Professional Studies, the subject that trains or prepares a teacher.”* Professional Studies is an umbrella word used for teacher education studies in the Department of Education. Mdvumise added, *“Psycho-social Support (PSS) ... makes a teacher... Even if you do not hear the SiSwati, you can visualise what we are taught when they use English. If you do not understand the English, SiSwati will be used.”* English and SiSwati can co-function in communicating subject content, especially when learning Education content such as Psycho-Social Support and Professional Studies.

With English as the language of teaching and learning in colleges, staff recruitment is internationalised and there are more opportunities to source and procure employees globally. Teaching can be of a higher quality as subject content delivery will use standard technical names for objects. Seluse, speaking from the context of teaching Pure Sciences to the Primary school language student teachers noted, *“A measuring cylinder is English... English is international you see. I will not say I do not understand because the language used is the international language.”* Using an expatriate lecturer’s native language may not be understood by the Swati student teachers, nor would students be understood when they communicate with the lecturer in their mother tongue.

Because English is regarded as an international language and moreover, because most publications are in English, some student teachers noted that the English vocabulary in

books refers to the names of objects in practical subjects. Some student teachers associated technical language with English, not siSwati. As Seluse noted,

...in the Home Economics Department...This thing, the bobbin, what can you call it in SiSwati? The lecturer must speak in English and pronounce it in its actual name...even in the books there is English, because books are written in English. ...The bobbin is what the lecturer would tell us in the English.

In referring to technical situations or in teaching the use of English is favoured – SiSwati is hardly used. This could be because the orthography in SiSwati is not developed enough to accommodate some concepts.

In the French subject, you can't use SiSwati. We use English as a medium of communication so that we can understand each other well. Then English is functional. We can't use siSwati with the lecturer because in French we have expatriate lecturers... You will say "bonjour" and SiSwati will help you in that way... from lecturer to student there was no way in which you could use SiSwati when teaching French. We used English for the French but within ourselves still we use the SiSwati when we explain content to each other. (Mdvumise)

Thus, to clarify content a Swati lecturer would often explain in SiSwati if the student teachers had trouble in understanding and clarity of subject matter being taught. As Siphephelo explained:

We use the English when we write but SiSwati is used to explain content for us to understand especially some words which we fail to understand in the English. In my understanding, I think both languages are used. It depends on which language you understand better. I feel like it's a must to use the English language when you write, to express yourself at college... SiSwati is used when there are words you fail to understand. You explain content to

each other with your peers so that you can understand in the SiSwati than the English.

Although student teachers are allowed to speak to each other in SiSwati, their written communication must be in English. Magagu noted this inconsistency, "... in the other subjects ... English was used all the time. There was no mixing of languages." Teacher training requires English, although a complexity in language use is experienced by student teachers.

6.3.1.2 Content similarities between the SiSwati and English curriculum

It was noted that there are content similarities in both English and SiSwati in the subjects the student teachers learn, and this was regarded as an advantage of being taught SiSwati in English. The reason for this was that most of the language subject content in SiSwati and English were related. As Njalo stated, "... most of the language subject content in the SiSwati curriculum is also found in English. If a student teacher did not understand a concept in the English curriculum, he or she may master it from the SiSwati Department." Some student teachers found that they benefit from these similarities in the language subject content of the two languages and this improves their understanding of the content. Behlobo observed that "... learning SiSwati in English is such that student teachers only sometimes give examples in SiSwati. When we go to the English side, I found it easier where the content is related to that covered in SiSwati." Although some SiSwati and English content were found to be similar, the examples given when teaching SiSwati in English were in SiSwati. Prospective teachers of SiSwati are thus faced with many irregularities and challenges.

The similarities discussed above could facilitate the understanding and learning of the content in SiSwati and English. As Betsaba stated, "Sometimes what we learn in English is like what we learn in SiSwati. ... It helps... The explanation is similar in both siSwati and English." The fact that the language curriculum for both SiSwati and English sometimes have identical content concepts assists understanding and learning. Integration and relatedness of content are sometimes found in the language curriculum of both SiSwati and English which enhances language learning. Learning SiSwati in English was thus



perceived as an advantage to some student teachers who reported that they are afforded clarity of content in both SiSwati and English. TeNgilandi said that in her experience, “It was helping me to learn SiSwati in English at the college... What is in the SiSwati is also found in English. There is nothing found in SiSwati which is not found in English.”

In contrast, Tembuso argued that SiSwati and English are different and added that learning SiSwati in English is redundant and unnecessary.

English has its own studies that are like those of SiSwati. So, it gets redundant to come to the SiSwati Department to learn a thing and then go to the English Department to learn the same thing. To teach SiSwati in English yet it must be learnt in SiSwati, it's the same yet not the same because really it must be different. SiSwati is totally different from English though some words are borrowed from English. SiSwati is SiSwati really.
(Tembuso)

I agree with the above. Learning SiSwati in English is not authentic learning of a language. One only gets to learn certain words and a fixed repertoire and will not be able to apply this to different contexts or situations. SiSwati can never be English, and vice versa because each language is unique in structure, vocabulary, grammar, culture, style, etc. It is illogical to teach a language in a different language as one loses the essence of that language being taught. A language must be taught in that language. Hence, I advocate that when training prospective teachers of SiSwati, they be taught in SiSwati for optimal success.

6.3.1.3 Enhancement of English proficiency

Besides content similarities, some student teachers were of the view that learning SiSwati in English enhanced their English proficiency. They were pleased that it helped them learn English vocabulary for SiSwati concepts. To quote Mdvumise, “...It's interesting because we did not know the English words for most of the SiSwati we learnt before. It is therefore okay to be taught in English in teacher training.” In this view, student teachers appreciated learning English translations for SiSwati concepts. They reiterated that learning SiSwati in

English improved their English proficiency. Behlobo reiterated that learning SiSwati in English benefits student teachers, “*On my arrival here at college, I had a problem with English. I have since learnt not to fear English. Learning SiSwati in English improved my performance in the English language.*” These views added that learning SiSwati in English at teacher training college helped them learn English words for SiSwati objects and definitions.

Student teachers also benefited from being trained to teach SiSwati in English in the following ways: English proficiency and vocabulary is enhanced, which assists them in their academic studies, and they forget their SiSwati vocabulary thus don’t have to struggle with translations into English vocabulary.

While Tembuso acknowledged that SiSwati and English are both important, she called for indiscriminate differentiation of studies of the language subjects.

These are totally different languages, and both must be paid respect. It must not be as if one of the two languages should be suppressed for the other to appear great. So, the best thing is to learn SiSwati in SiSwati and English in English. There should be a difference that now we are learning SiSwati. We can speak SiSwati so that we can be proficient in the SiSwati which we claim to be learning rather than learning SiSwati and becoming proficient in English in the name of learning SiSwati.

I share this sentiment because studies of SiSwati should differ from those of English because the two languages are equally important. The one should not be compromised to the detriment of the other. They are also the two official national languages of Eswatini. Should English proficiency be enhanced. It avoids confusion in trying to translate directly from the language one is familiar with, comparing the structure, vocabulary, sentence construction, etc. The more the learner is exposed to the language the more he/she will get used to the language, its structure, vocabulary, idioms, etcetera, and moreover, become more proficient in it. Any new language should be taught in that language. If English is improved when being taught SiSwati in the medium of English, then one wonders what the point is of being taught SiSwati. Knowledge of English makes it easy for teachers to

explain content even to non-Swati learners. Hence, it is useful that the policy prescribes those teachers be trained in English. However, the indigenous language SiSwati is once again compromised and regarded as not worthy.

6.3.2 ORTHOGRAPHY AND TRANSLATION INTRICACIES

Having examined ‘At home with English’, I will now focus on what student teachers perceived as difficulties in being trained in the medium of English to teach SiSwati at primary schools. Most of the challenges of learning SiSwati in English had to do with orthography and translation. In various definitions of orthography by www.definitions.net, orthography refers to “the method of spelling the words of a particular language; the system of symbols used for writing a language.”

Other elements of written language that are part of orthography include hyphenation, capitalisation, word breaks, emphasis, and punctuation. Most significant languages in the modern era are written down, and for most such languages standard variety of the language, and thus exhibiting less dialect variation than the spoken language. Sometimes there may be a variation in a language’s orthography, as between British and American spelling ... of English. (www.definitions.net orthography)

Orthography and translation intricacies articulated by some student teachers on learning SiSwati in English include the following: English has limited vocabulary for student teachers to use in communication compared to their mother tongue; some English words cannot be accurately translated into SiSwati; English spelling is a challenge; and some SiSwati words have no English translations in the standard SiSwati orthography.

6.3.2.1 Understanding instruction

It was found that instruction in English is not easily understood by some Swati teachers. Wefika noted that “*a student teacher may not clearly understand English. This student may end up doing what they should not be doing just because they do not understand English.*” Student teachers should understand instruction to do what is expected of them. If a student



teacher does not understand instruction in English, they will not be able to execute their duties as expected of them.

However, while previous research has shown that most rural learners tend to have a problem learning in English (Heugh, 2011), this study discovered one rural learner who does not have a problem with learning in the medium of English.

I did not have challenges in my learning of the SiSwati learning it in the English language... I was from high school where I had learnt everything in SiSwati, writing SiSwati and even stating examples in SiSwati... College is not like high school. Even the SiSwati at the college is now learnt in English. (TeNgilandi)

Yet Kucala noted that, “*Learning in English may make the prospective teachers miss some of the things while being equipped. It becomes a challenge to teach in SiSwati while trained in English.*” Being trained in the medium of English to teach SiSwati presents many challenges. They lose crucial information which they need to be effective teachers as they do not understand English very well. It was also found that teaching and learning SiSwati in English is not only tough, but also demanding and exacting for both students and lecturers. In support of this, Seneme noted that “*Only a few student teachers understand what the lecturer is teaching when teaching SiSwati in English.*” Using assessments, educators can evaluate their teaching and programmes and decide whether learners had understood clearly. The issue of class participation as formative assessment then becomes pertinent.

6.3.2.2 Class participation

Many student teachers reported that because they fail to express themselves in English, class participation is affected. They added that class participation is minimal when they are taught SiSwati in the medium of English. As Bacolile noted, “*...when a lecturer asks questions, a few students participate because others cannot confidently express themselves in English.*” It is clear that student teachers cannot express themselves in English and shy away as they also don’t have confidence in communicating in English. As Seneme stated, “*...the few that understands English will respond. Some of us do not understand at all.*”

Student teachers then do not get the full benefits of a teaching experience where they can actively participate. Interaction in the form of asking or answering questions in class is limited to a handful of student teachers who understand English.

Another view is that both languages be used together to attain an optimal learning experience so that student teachers find translations easier. Kucala argued that student teachers “...compare and link the two languages in a way that improves their proficiency in both languages such that translating from SiSwati to English and vice versa becomes simple.” In this view learning SiSwati in English should not be a challenge. Instead, student teachers are said to proactively compare SiSwati to English to their advantage. The two languages are used to equip the student teacher in a variety of skills. Still, Bacolile emphasised that, “Some student teachers do not understand when lecturers present SiSwati content in English.” That is, when lecturers deliver subject matter in English, it becomes evident during assessment or evaluation, that student teachers did not understand fully. To reiterate, my argument favours the use of the SiSwati medium of instruction to train teachers of SiSwati for the afore-mentioned reasons.

Given the above realities of a college classroom, the study concluded that teaching and learning SiSwati in English is not only tough but also demanding and exacting for both students and lecturers. Some student teachers were of the view that English as the medium of instruction is vital as it affords Swati students many opportunities in the fields of further education, career prospects and good employment opportunities globally. In addition, student teachers noted the importance of the various linguistic and socio-cultural backgrounds of learners in Eswatini schools, especially at the college. For example, Tehlile observed that “...English enables us to communicate with children who cannot speak SiSwati in Eswatini schools.” Some student teachers appreciated the role of English as an international language acknowledging the varying socio-cultural backgrounds. In fact, English medium instruction was perceived by some student teachers as imperative, ensuring that no student is compromised by language medium instruction. Seluse explained:

We would do physical education practical in English... 'jog!' that is the way they spoke in the English. A teacher from Zambia would not say, 'asigjimeni!' (Let's run) because he does not know SiSwati... the student from Zimbabwe no longer understands what they should do... that student may remain standing. Whereas, if the lecturer had spoken in the language they should use for all people, the international language, we can all understand when they speak in the English.

Language unifies purpose and operations in the classroom if the language used is understood by all concerned. English opens communication of instruction to nearly all learners in a multilingual college class. It still is reasonable and practical to teach SiSwati in the medium of SiSwati to the Swati student teachers for added confidence, efficiency, providing an optimal learning experience and quality service delivery.

6.3.2.3 Assessment

Broadly, education assessment may refer to “the wide variety of methods or tools that educators use to evaluate, measure, and document the academic readiness, learning progress, skill acquisition, or educational needs of students” (www.edglossary.org assessment).

Student teachers said the following about writing assessments in English: you try to work out what you would say in English, and it is not easy to work out; you may know a SiSwati word and not feel confident in English; we are not so confident in English; the analysis of SiSwati literature in English is a challenge because literature books are in SiSwati; and you may run short of English words to conceptualise what you are thinking.

In the views of some student teachers, understanding instruction and writing SiSwati assessments in English was challenging because some student teachers lack confidence in English. Ntfobeko said: “...English is used for writing assignments and SiSwati is learned in English. SiSwati is not usually medium of instruction in teacher training colleges.” English is the medium of instruction for teaching every subject including SiSwati at the teachers' college – it is also the language of oral, written, formative (undertaken during



lesson presentation before conclusion) and summative (done at the end of the lesson) assessment. Bamkhontile noted:

...there are challenges in writing SiSwati assignments, tests, and examinations in English. If you are not strong in English, it becomes difficult to translate into English. Mostly, we are not so confident in English whereas we feel we are writing when writing in SiSwati.

Some student teachers felt that answering questions when English is the medium of instruction is difficult. As Magagu concurred,

You find that if you had been asked in the SiSwati you would be able to explain very well and elaborate in the SiSwati because you have been asked in a language you understand... in your SiSwati vocabulary you have many words... English is not our language.

Assignments, group presentations, tests and examinations are some of the assessment tools student teachers mentioned as measures of their academic performance and learning progress. English is the medium of instruction when preparing and delivering the presentations. Noting that English limits their performance, Tembuso explained:

In the presentation, the instruction is stated in English. You ... understand and know the thing... But when it comes to talking and talking in English, you feel like, 'eish! This, what will I say in English?'... you will then be deprived marks by language, that you could not express some things in English.

English assessments may not accurately reflect the student teachers' academic abilities in the subject SiSwati. Another challenge is translating SiSwati into English.

There is a contradiction where some student teachers were passionate about the unfairness when being assessed in the medium of English for the study of SiSwati, then others felt that learning SiSwati in English should be maintained. As Ukhona noted, "*SiSwati at higher education should continue to be taught in English because that level, tertiary education, needs English.*" Labuya explained, "*...even the SiSwati is learnt in English...we enquired*



into it. They then explained and told us that learning SiSwati in English assists even those who come from other countries to assist in our education.” Writing SiSwati assessments in English is seen as an advantage when it comes to external moderation in regulating education standards for quality education. At teachers’ colleges quality education is monitored and regulated by taking student teachers’ work through both internal and external moderation. The University of Eswatini (UNESWA)’s academic personnel which may include foreign nationals, moderate the examination papers set by lecturers at public colleges. The fact remains that it is problematic for many student teachers to express themselves clearly in English. As Magagu explained, “...we do not know some words very well in the English.” Lack of English vocabulary may compromise expression in the assessments of academic performance. However, Ukhona felt that:

Even at college the children still require English ... English makes them pass. In Eswatini there are two official languages. It is English and SiSwati. ... at college, we found that even though we are Swati citizens, we would be forced to learn even the SiSwati in English so that it becomes easier when we do the English.

In this view, language policy supports English as the medium of instruction, as it is beneficial to students’ studies. The question is, when does this language policy support SiSwati?

In fact, some student teachers found English not only limiting but also time consuming in assessments when they needed to express themselves. This was particularly because English does not have accurate or appropriate translations from SiSwati. As Magagu contended on being taught SiSwati in English,

There is nowhere we benefit because we write in English. We write English essays but when we must give examples, we must go back to use SiSwati... whereas if we write in all SiSwati, we could be able to express ourselves clearly... because as it is ... it happens that you perceive what you want to say but when you write it in English, the message gets twisted... in English

there are not enough words to use in communicating as in our mother tongue.

English communication may disadvantage the students in their examinations. On being assessed in English, Bamkhontile introduced the issue of translation, time, and spelling (orthography) saying, “...it takes time to translate from SiSwati into English such that you may end up not finishing an examination paper. English spelling is difficult whereas we grow with SiSwati.” Hence, some student teachers reported that they feel sufficiently confident when writing in SiSwati, but they do have enough confidence in their English. In this regard, Betsaba advised:

I was listening to the news, in South Africa that when they set papers; they are often required to write in all official languages that are there. It is done for the child so that if they do not understand in the English, they read in their language if say they are Zulu. The child reads in a language they understand what the question really wants. I think if that can happen, even here in KaNgwane (another traditional name for Swaziland), I think things can be better... when asking the question, English be used to ask the question then it has brackets in which it is the SiSwati. Then I think the language of the Swati people can end up internalised and mastered by the child.

Teachers and other officials such as examiners should ensure that the examinations that they set take language of instruction challenges into account. The examinations should not compromise any student unfairly.

Some student teachers indicated that you find that lecturers’ English explanations in class are minimal when student teachers are required to explain in detail when writing tests and assignments. One other disadvantage forwarded was that subject tutors or lecturers communicate content mostly in SiSwati whereas student teachers are expected to use English in their writing. This is unfair and discriminatory, and inequitable treatment. The most practical thing to do is to teach SiSwati in the medium of SiSwati, to be fair and equitable to all.



6.3.2.4 Language loss

Meanwhile, the loss or death of a language was also highlighted as a challenge when learning SiSwati in English (Furniss, 2014). Labuya contended,

...you grew up as Swati, of course, you did English at primary and high school...Whereas SiSwati, on the other hand, when the student teacher is no longer learning it, SiSwati is also a language, and they say a language should be used. When you no longer use the SiSwati, it gets lost...It gets lost bit by bit...I mean when the English is used mostly, very much, you find that the SiSwati...gets lost bit by bit, I mean you will find that we are in a meeting, for example, let me use a community meeting. I am from the college, is it? I was learning SiSwati in English.

Clarifying how he felt his college experience of learning SiSwati in English may kill SiSwati, Labuya recounted,

We are gathered in a meeting. We are speaking...Because of the influence of the English, I was learning in SiSwati, when I speak, I will also add words such as 'but'. I will also drop in the word 'because'...Because the language, I do not mean it completely gets lost. But in the language now, a lot of English is lying in there...But then when we speak the honest truth, yes there is in fact what gets lost gradually in your SiSwati because the thing changes you to feel like you should always speak English. You speak in the English so much that people would complain and say, "Ey, this one with his English!" That is the college influence...The student teacher may also be able to speak English like a native speaker as if English is their breast language. Whereas, this language is the language we call a second language, a language we import from afar. The SiSwati language on the other hand...I will say SiSwati gets weak because it is no longer spoken much than the English.

There is an urgent need to revisit language issues to avoid losing indigenous African languages (Horsthemke, 2004; Alexander, 2012; Mqgwashu, 2014).

Some student teachers approved the fact that English is an international language which acknowledges learners' diverse socio-cultural backgrounds. In fact, the English medium of instruction was perceived by some student teachers as imperative, ensuring that no student is compromised by medium of instruction in education. My argument calls for the use of the SiSwati medium of instruction to train teachers of SiSwati to teach SiSwati as understanding instruction, class participation and assessments remain a problem when the medium of instruction is English when teaching SiSwati. The loss of the indigenous language is an imminent risk when SiSwati teachers are trained in English. The English medium of instruction is ill-adapted to the sociocultural needs of a Swati student teacher.

6.4 STUDENT TEACHERS' USE OF ENGLISH AND SISWATI IN ESWATINI SCHOOLS

This theme presents the use of English and SiSwati in Eswatini schools based on the choice of teaching methods and how student teachers taught language.

The question-and-answer method, which is a child-centred method, was most popular in seven of the eight SiSwati observation lesson plans where the method was stipulated. The question-and-answer method is also called the Socratic Method after the Greek philosopher Socrates. The Socratic Method is a method of asking and answering questions to elicit ideas from learners. Given the thirty minutes used in each SiSwati observation lesson, the question-and-answer method is one of the child-centred approaches that saves time but achieves the desired results if used well. Popular preference for the Socratic Method clearly demonstrates that even in the choice of teaching methods there was Western dominance. Although no teaching method can be said to be the most appropriate, priority in teaching an African language should be given to an approach that clearly develops and advances indigenous linguistic content. Amongst the ten SiSwati lesson plans targeted for classroom observations, eight lesson plans indicated the intended teaching methods – the remaining two had no stated lesson plans.



However, sometimes teachers' questions used words that were not easily understood by learners, or their question indicated that learners could perceive what the teacher meant, or the questions intended to elicit assumed knowledge from learners. For instance, questions used to introduce the main content in one of the lower grades confused the teacher. Each time she sang a leading part of the poem, "*Yemfati longesheya!*", "Hey, you woman over there!" Learners would respond incorrectly. The introduction ended up dragging. The teacher was asking learners about an archaic traditional game song. From it, the word "*sidvwaba*" "skin skirt" would be used as a springboard. Understandably, the learners who were much too young to be familiar with this ancient traditional song did not know this SiSwati game song. Teachers need to be mindful of the ages and socio-cultural era that the learners have grown up in and are familiar with and design lessons that are relevant to the learners' lives and experiences. Thus, it is important that the teacher be consciously aware and be creative, innovative in designing quality lessons that are relevant to the learners' lives.

Sometimes student teachers' frustrations and disappointments with their teaching methods were apparent when they used unacceptable or threatening language on learners. For instance, a group of children who were getting disruptive in one lower grade classroom were threatened, "*Ngitasuke nginihlalise esitulweni semoya.*" "I'll make you sit on an air chair". An air chair is punishment whereby the learner is forced to squat uncomfortably in the air as if sitting on a chair. It is not encouraged because a teacher may not know a child's health issues. Moreover, it is humiliating. In behaviour modification, undesirable behaviour is discouraged in other ways such as ignoring undesirable behaviour, praise and good marks for good behaviour, extinction or separation for misbehaved learners and detention. Behaviour modification is a preferable method of discipline as learner's life and love for learning is undermined and they do not feel intimidated.

In the middle grade, a student teacher whispered threats of corporal punishment to learners who were noisy. This is clearly not acceptable in classroom discipline. Table 6.3 is a tabulation of the teaching methods/approaches in the observation lesson plans which illustrate the preference of methods and display their popularity.



Table 6.3: Teaching approaches/methods planned for SiSwati observation lessons



| School | Grade | Lesson topic | Planned teaching method(s) |
|--------------------------|-------|--|---|
| Umliba Primary School | 2 | Asiphephe, silalele | Discussion method (<i>Indlela yekucocisana</i>) |
| | 3 | Asifundze, sicocisane, Umsindvo dw- | Question and answer method (<i>Indlela yemibuto netimphendvulo</i>) |
| | 4 | Asewubhale sibone, Emagama ekwenta lakhomba kuvuma nekuphika | Discussion and question and answer (<i>Indlela yekucocisana neyemibuto netimphendvulo</i>) |
| | 5 | Asicoce, sibhale, Sikhatsi sanyalo | Discussion and question and answer method (<i>Indlela yekucocisana neyemibuto netimphendvulo</i>) |
| | 6 | Asifundze Tisho | Not stated |
| Asifundze Primary School | 1 | Asifundze, umsindvo /f/ | Discussion and the question-and-answer method (<i>Indlela yekucocisana neyemibuto netimphendvulo</i>) |
| | 2 | Asilalele, sicocisane | Question and answer (<i>Indlela yemibuto netimphendvulo</i>) |
| | 3 | Asifundze sisebentise lulwimi | Question and answer and discussion method (<i>Indlela yemibuto netimphendvulo neyekucocisana</i>) |
| | 4 | Asifundze, sicocisane | Not stated |
| | 5 | Asifundze, sicocisane | Question and answer method (<i>Indlela yemibuto netimphendvulo</i>) |

Illustration of teaching approaches preferred for 30-minute SiSwati observation lessons.

The second popular method as evident in the above table was the discussion method which was chosen for use in five out of ten lessons. In the indigenous Swati family and community setting, mentoring, the participatory approach, a collaborative/ group method along with problem solving are among the most prominent methods. In mentoring, children learn from the practice of their parents how to perform family chores such as for example, the boy learns how to cook, and the girl learns how to span oxen. In a Grade 2 lesson where only the question-and-answer method was used, two other dominant methods

engaged in the lesson were reciting a poem and in evaluation the discussion method was used.

Repetition drills were commonly used in the SiSwati observation lessons. However, for some learners having to repeatedly parrot the teacher, made them not take learning seriously. Some learners ended up not even looking at the board. Yet when looking at the board, learners could associate the spoken with the written language. Western education and its elevation of English as the medium of instruction in former colonies has affected innovation even in the selection of teaching methods (Maringe, 2017, Ouane & Glans, 2011; Alidou, 2011). The common use of the lecture method in higher education institutions (Heugh, 2011) tends to be emulated by some teachers.

The fifth aim of teaching SiSwati at the teachers' college, which familiarises students with principles of First language teaching and existing methods of teaching SiSwati at Primary schools is not materialised. The creativity and innovation that should inspire learners was not evident. Using SiSwati to train teachers of SiSwati may improve things to the point of making student teachers all-encompassing and relevantly creative in teaching methods.

6.5 SUMMARY

English is the medium of instruction prescribed for teachers' colleges in the document on Syllabuses of the Teachers' Colleges. The prescription in the Syllabuses of the Teachers' Colleges demonstrates that the document is aligned to the National Language policy of Eswatini (EDSEC, 2018). The National Language Policy does not depart from the Constitution which is in turn informed by international language policies.

In different ways, student teachers shared their views and experiences on being trained in the medium of English even when teaching SiSwati. The use of English and SiSwati in Eswatini schools was reported to have both advantages and disadvantages for student teachers. For instance, learning SiSwati in English was noted as elevating English to the status that it was the main language and that they had become so accustomed to it, that they lost their indigenous language. However, being proficient in English was regarded as a benefit because English is required in teacher training colleges, being the medium of instruction for all subjects. Content similarities were found to benefit the student teachers

in that it supports their competence in both SiSwati and English subject content. It was also reported that English proficiency was enhanced because of relatedness between SiSwati and English in the curriculum. However, learning SiSwati in the medium of English was perceived as problematic in that learners and student teachers were compromised when it came to practical teaching, and it was deemed unfair to assess students in English as this was not a true reflection of their capabilities. It is reiterated that learning SiSwati in the medium of English is unreasonable. The ‘learning ‘of SiSwati becomes superfluous as nothing of substance or value in SiSwati is relevant to the indigenous people. SiSwati cannot be taught in English; the two languages are unique in structure, content, identity, socio-cultural heritage, and all that a language entails. Training teachers of SiSwati in English therefore has challenges, including understanding instruction and class participation. When writing SiSwati assignments, tests and examinations in English student teachers have challenges including orthography and translation. Teaching SiSwati in English was experienced as both difficult and exacting to both lecturers and student teachers.

Repetition drills and the question-and-answer method were dominant in the practices of student teachers who were teaching SiSwati but combined both English and SiSwati in teaching. Although these methods involve learners, they tend to make learners dependent on teachers. What the learners repeat and even answer is determined by the teacher. There was often no room for creative thinking. Combining teaching or learning theories with teaching methods and using curriculum materials effectively is required. Training teachers of SiSwati should be in the medium of SiSwati for teachers of SiSwati to be able to be creative and innovative in their lessons. In that way the language may be kept alive. Learners need to be actively involved, engaged to enjoy the language.

CHAPTER 7: HOW TEACHERS OF SISWATI TEACH LITERACY IN THE CLASSROOM

7.1 INTRODUCTION

In the previous chapter I examined student teachers' views and practices in teaching SiSwati and how the language policy's prescription of the medium of instruction affected the student teachers' practices and experiences. It was evident that this language issue is fraught with many complexities which have a major impact on the student teachers' conflicting views and experiences. What emerged was the many contradictions and inconsistencies in the language prescription for teaching SiSwati. To summarise, the advantages and disadvantages of English as the main medium of instruction were acknowledged, which does not make this burning issue any easier to reach a consensus which is fair and workable to all. Some of the advantages that were cited are perfectly reasonable and valid, as for example, improved proficiency in English and eligibility to study at international universities. The disadvantages cited were equally valid and reasonable. The most prevalently cited issue was being trained in the medium of English to teach SiSwati.

In this chapter an analysis of policy and teaching documents on language education issues will be examined: the National Education and Training Improvement Plan I (NETIP, 2013), ten lesson plans for teaching SiSwati in the classroom observations, and the National Education and Training Improvement Plan II (NETIP, 2018). Issues addressed from these documents include quality education, teacher education and the medium of instruction. Views of language student teachers on how they teach language in the classroom will also be analysed. Thereafter, practices of student teachers when teaching SiSwati for classroom observations will be analysed and interpreted.



In focusing on how language teachers teach literacy in the classroom, I addressed the following points: language and literacy teaching documents; student teachers' perspectives on language literacy teaching; and classroom practices of language student teachers.

7.2 LANGUAGE AND LITERACY TEACHING DOCUMENTS

This section reports analyses relating to language teaching in the policy and teaching documents: the National Education and Training Improvement Plan (NETIP) (2013), the ten lesson plans for SiSwati classroom observation lessons, and the National Education and Training Improvement Plan (NETIP II) (2018).

7.2.1 THE NATIONAL EDUCATION AND TRAINING IMPROVEMENT PLAN (NETIP I) (2013)

This type of document is national legislation. In the analysis of the NETIP I document certain language-related issues emerged: quality primary school education, the curriculum, language, primary school teaching, and teacher education.

When examining quality primary school education, the NETIP I document was analysed. It states that the attainment of quality primary education was regarded as one of the most prevalent and difficult challenges in Eswatini. However, scholars (Alidou & Brock-Utne, 2011) have observed that any learning problem is a language problem and vice versa. The NETIP document noted that the World Bank reported that the main threat in the primary education sub-sector in ESwatini is the poor quality of education that prevails in the rural areas. It was noted that the failure rate of Grades was exceptionally high especially in Grades 1, 2 and 3. This means that these learners must repeat the Grade until they pass. Although the failure rate in Eswatini should not exceed 10%, the document stated that 60% of Eswatini's Primary schools' learners fail. This was cited in the Southern and Eastern Africa Consortium for Monitoring Education Quality (SACMEQ). In 2013 the teacher pupil ratio in primary school was 1: 37. Free primary school education was rolled out from year 2010 in Eswatini. By now (2022) Free Primary Education (FPE) is running in all primary school grades. In the FPE intervention the government of the Kingdom of Eswatini is responsible to pay school fees and all the necessary supplies for primary school

education. The NETIP I also reported that less than 40% of learners in Eswatini succeed to secondary school.

The NETIP I document noted criticism levelled against the school curriculum and the teacher education curriculum. The curriculum was described as "overloaded" and "outdated". Specifically, the overload referred to the curriculum having too much content and not enough pedagogy. Both the primary school and teacher education curricula were criticised as having exceeded the recommended five years, when the curriculum should be reviewed after five years. The curriculum issues were addressed by introducing a competency-based and student-centred curriculum which was rolled out in Grade 1 in 2019. Currently in 2022, the next Grade for which competency-based materials are designed is for Grade 5. The language question is muddled by the curriculum issue because language is a determinant of the curriculum.

There were also issues relating to language, primary school teaching and teacher education in the NETIP I. This document highlighted previous reports on primary school teachers where it was said to have stressed the importance of teachers being adequately competent in both SiSwati and English. The NETIP I further stated that the need for linguistic proficiency should be a focal point of awareness during the teacher education curriculum review process. According to the NETIP I, several newly qualified and practising teachers do not have the linguistic skills to teach in both English and SiSwati. Furthermore, the document stated that there should be thorough workable and proactive measures discussed and implemented in the review of the primary school curriculum, where the issue of language is of primary importance. The NETIP I also noted that teachers use both English and SiSwati in a SiSwati lesson.

However, this document is silent on how the Primary school teachers' preparation programme, subject departments, and teacher educators' competence in the teacher education institutions could be improved on how to use English and SiSwati as MOI.



7.2.2 THE TEN LESSON PLANS FOR SISWATI CLASSROOM OBSERVATION LESSONS

These are professional documents, a type I named ‘Ten SiSwati lesson plans. These were each for a 30-minute classroom observation lesson designed and written by the ten student teachers who were the participants for this study. A lesson plan is a well thought out and organised guide which may have as its objectives, the delivery of a quality lesson that considers introduction, lesson content, lesson delivery time and speaking time, teacher and learner interaction, class participation, learner or teacher-based learning, teacher and learner talking time, time allotted for practical activities where relevant. A lesson plan therefore could have a two-fold audience. The teacher who designs it is one. The second audience is any other teacher who will be able to use the lesson plan to teach the lesson in the event of an emergency. An emergency refers to unforeseen circumstances where the teacher is indisposed to present the lesson.

Four language issues emerged from the analysis of the lesson plans. These were: lesson plan structure, language use, subject content, and teaching materials. The lesson plan structure was objectives-based education (OBE) which included the following sub-topics: date, subject, time, Grade, the number of students, unit/unit topic, lesson topic, lesson objectives, teaching materials, teaching methods of the lesson, teacher and learner activities, introduction of the lesson, presentation, and evaluation with the conclusion of the lesson. The way in which the lesson plan sub-topics were set out was not consistent. Two lesson plans were incomplete. The lesson plan for SiSwati in Grade 1 was an objective based (OBE) format, yet the curriculum materials were competency-based education (CBE). The lesson plan should not have been OBE because the classroom observations were held in 2019, the year in which CBE was rolled out from Grade 1. This may make one question some student teachers’ competency in planning a lesson.

Three language use issues were identified in the ten documents. First there was Anglicising in nine lesson plans that were SiSwati but also used English. There was one lesson plan written exclusively in SiSwati. Words relating to time were often Anglicised in the lesson plans, as with the numerical words. English words used were correctly spelt. There were several misspelt SiSwati words used in the SiSwati lesson plans. For accuracy of meaning

and comprehensibility, in teaching a language, the teacher must be strict about spelling words correctly so that meaning is not misunderstood. However, one of the lesson plans had five misspelt SiSwati words. This negligence has serious negative implications: it could mean that the teacher is negligent about accuracy of spelling and its importance, it could mean that the teacher him/herself is not competent enough to teach a language and does not even realise that the words are misspelt, the learners are being compromised in their learning experience, and the learners will learn the incorrect spelling of words and believe it is correct because the teacher cannot be wrong in the learners' eyes. To be intelligible, SiSwati words should be correctly spelt especially on the chalkboard by teachers leading by example. It is a very real problem that must be addressed as it was found that many words were misspelt. This could reflect teacher negligence, or worse, the teacher not knowing the correct spelling. The learner will always believe the teacher is right, and thus a vicious cycle ensues. The learner's language development then suffers.

When examining teaching materials, it was found that the diversity in Swati or African classrooms calls for a teacher who can think and plan creatively and innovatively so that the lesson plan and teaching resources are relevant and appropriate to the many diverse cultures and backgrounds of the learners. The lessons should be relevant to different socio-cultural environments, so that the learners can relate the learning experience to their everyday lives. A language is alive, and something we need to engage and communicate with others as we are social beings. In learning a language therefore, the aims should be to engender confidence and enthusiasm in speaking and interacting with others in the learnt language.

7.2.3 THE NATIONAL EDUCATION AND TRAINING IMPROVEMENT PLAN – (NETIP) II (2018)

My analysis of this document highlighted the following issues: quality education, teachers, and technology.

When examining the quality of education, it is important to acknowledge that language plays a pivotal role in the quality of education. In the NETIP II document the Minister for Education and Training, Dr Phineas Langa Magagula noted that despite having access to



comprehensive primary education, quality primary school education remained a challenge in Eswatini. This document suggests that Africanised training of language teachers and an Africanised curriculum could very possibly improve the quality of education. Well-balanced policies on language use in teaching could also improve the quality of education.

This document highlights national and regional assessment reports on the quality of Primary school education. It was found that some primary school learners succeed to higher Grades without having mastered the necessary literacy skills: reading, writing and basic numeracy skills. To improve this situation, it was concluded that: teachers need to be aware of outcomes to be achieved at the end of the lesson; teachers must improve teaching method; and teachers should strive to cover the syllabus (NETIP II 2018/2020).

Teacher education should address the following issues: lesson outcomes and their achievement, choice, and use of teaching methods, and how and why teachers should cover the syllabus. It must be ensured that this is communicated in a way that is well understood. Here the issue of language is important especially to those student teachers who are teaching SiSwati. There should be the opportunity for regular practice on all teaching platforms.

The NETIP II document points to a need to integrate technology purposefully with teaching and learning. Language is intrinsic to teaching and learning as this is how we communicate. It is important for teachers to be skilled to use technology effectively to enhance and optimise their lessons with the use of technology. It is argued that technology can replace the language teacher, but a machine can never replace a human being. Technology can be a useful aid when used appropriately, but the teacher must be mindful not to rely on technology to replace him/her. A machine cannot be creative, take learners' needs into account, design creative and stimulating and inspiring lessons for the learners. The human element is indispensable. Language learning can be improved when used effectively in conjunction with technology. Skills development for improved and technological use should prioritise SiSwati. Technological skills are included among skills promoted by the Competency Based Education (CBE) curriculum.

However, the NETIP II (2018) document does not address the following question:

- Does content still dominate over pedagogy in initial teacher education colleges in Eswatini as observed in NETIP I?

NETIP II document highlights developments in the NETIP I, a document in which the language issue was repeatedly a point of concern. However, the NETIP II does raise the teaching, learning, and teacher development issues that the NETIP I highlighted as an issue of concern.

7.3 STUDENT TEACHERS' PERSPECTIVES ON LANGUAGE LITERACY TEACHING

This section presents a report that includes language teaching expertise, additional foundations of knowledge for the language teacher, and teaching practice.

7.3.1 LANGUAGE TEACHING EXPERTISE

A language teacher should: be knowledgeable, competent, and experienced in teaching; have the required content knowledge (CK); have the required subject matter knowledge (SMK); and have adequate pedagogical content knowledge (PCK).

7.3.1.1 Knowledge of teaching from experience

Some teacher trainees noted that a teacher could inadvertently or intentionally influence the learners' attitude towards certain subjects or to a language. Seneme noted that,

Some student teachers end up hating SiSwati because it is taught in English. They in turn use English to teach SiSwati because they hate SiSwati. The teacher ends up not seeing much significance of SiSwati and then emphasises a lot of English in learners whereas learners also need SiSwati.

As Tehlile noted, "...out there the child reads the teacher and then does what the teacher is teaching them." Learners are easily influenced by the teacher's attitude towards a subject – they could end up loving it or hating it. Learners are at an impressionable age and regard the teacher as a role model. It is often not the teacher's intention to influence the learners' attitudes and mindsets, but this is almost inevitable. When one considers that the learner spends most of his/her day at school, and that the parents are out at work or busy with their



chores, the teacher becomes the special adult in the child's life experience. As TeNgilandi said,

We grew up knowing that a real person is one who knows English. One who does not know English is regarded as inferior... we still have it that for you to communicate your speech and be content that they heard you, you ought to drop in some English...Then...I feel like, 'No I made my point'.

From their experiences, some student teachers learnt to love English and regard SiSwati as inferior, so they use English to teach SiSwati at Primary schools. A notable number of student teachers felt that English explained content better. Babongile felt that "...*English is simpler than SiSwati where SiSwati is deep. One can explain content in English better than in SiSwati. A SiSwati word looks very long whereas English has shorter words.*" KumaSwati agreed, "*The current batch of teachers has been socialised more in English. We no longer know SiSwati.*" It is possible that having been trained in English student teachers have become more anglicised in their attitudes to teaching and learning.

7.3.1.2 Content knowledge (CK) or subject matter knowledge (SMK)

Language teachers need to be thoroughly competent in the subject content they are teaching. Language subject matter knowledge in teacher education is two-fold, language content and language methodology. The focus in language teacher training is on methodology where they are trained specifically in how to explain subject content to learners. Some student teachers felt that playing games when teaching a language is more effective than focusing purely on content, and this is particularly pertinent to teaching SiSwati because play is an important part of the primary school language curriculum. In support of the importance of play in the curriculum, TeNgilandi stated,

...there are games in training teachers for primary school...The games have to be played...using the said language...Using SiSwati to teach the language game will assist the teacher to be able to understand and later communicate the game well while using it in teaching the language. Because in the primary school SiSwati books the games are also there. The primary school



SiSwati books and the games are written in the SiSwati language. In my opinion, it is alright to train a primary school SiSwati teacher using the SiSwati...more especially for teaching SiSwati.

Siphephelo concurred but added that there is content overload in the training of language teachers at college. *“In English SiSwati content is detailed and has difficulties... Kuhlalela kwesiNgisi (Linguistic analysis is in English), and it is not at primary school level. At primary school level, there is play in their curriculum.”* It is possible that the content being taught at college is beyond what is required to be a competent and effective SiSwati language teacher at Primary school. However, there is no harm in being trained beyond what is required at Primary school level. The teacher should always be knowledgeable and competent enough to encourage optimal learning, especially in the case of learners who show greater potential and are passionate in going further than the average. The teacher should also be aware of this and encourage and simulate these learners. Higher education institutions (HEIs) have the advantage of autonomy where they do not have to abide by a specified level of content (Horsthemke, 2004).

The consensus was that when trained in the medium of English to teach SiSwati there is a tendency that they also use English when teaching SiSwati at Primary schools. Sekuhle raised a content-based concern that, *“There are challenges arising from the presentation of SiSwati content to training primary school teachers in English. The student teacher holds on to the English in the schools and fails to teach SiSwati.”* Behlobo concurred,

Training teachers in English to teach SiSwati is a challenge because the learners the student teacher will teach at primary school are beginning to grasp language ... The teacher will come full of English, whereas the primary school learners are still learning SiSwati. This becomes a problem. For instance, there are difficult SiSwati words which you may find yourself mispronouncing.

Some student teachers raised the possibility of researching the issue of language content teaching to better inform content knowledge in support of using SiSwati in teaching SiSwati. *“I think the teacher here has to do proper research when going to teach and make*

sure that all they will say they will say in SiSwati,” Behlobo stated. However, KumaSwati felt that,

There is nowhere I research that, ‘Okay, if I do not know what this is in SiSwati I will enquire from the internet and say, ‘what is this in SiSwati?’ Then you get words and words like in English you get words like being “fat” then they give you all synonyms of being “fat”. I feel like if that thing would also happen even in the SiSwati.

Bacolile noted that “...technology requires that you know English.” However, teachers of SiSwati need to access SiSwati content in SiSwati from the internet. The pure SiSwati subject matter knowledge needs to be successfully communicated to the primary school learners by a researcher-teacher who is well-equipped in issues of pedagogy.

7.3.1.3 Pedagogical content knowledge (PCK)

Pedagogical content knowledge is the aspect in teacher training which deals with how to teach content. Pedagogy is the science of teaching (Fowler and Fowler, 1990). SiSwati Curriculum Studies in the SiSwati curriculum at the college has pedagogic studies or methodology, which include the teaching of language and literature. As Sibakhe said “...a teacher prepares himself before he goes to class...”. Student teachers named important aspects of knowledge on how to teach SiSwati which include lesson planning, teaching aids, and methods of teaching.

Student teachers should be exposed to approaches that are relevant to teaching language to young children. As Temfundvo said, “A teacher should not mix languages when teaching SiSwati.” This is important because when teaching SiSwati, “...use SiSwati because it is SiSwati,” Tetsembiso concurred. One student teacher stressed that language teachers should know the policies they are implementing in the education system particularly at the level they are designated to teach. Betsaba pointed out that “We should know what the language policy prescribes in relation to SiSwati and know what the language policy prescribes in relation to English.” However, more than six of the thirty-three interviewed student teachers acknowledged that they did not know what the national language policy’s prescription is in teaching SiSwati. Because policies usually change after every five years,

teachers should be responsible and be aware of the changes for relevant practice; this is integral to language pedagogical content knowledge.

There is much dissent about language teaching practice, and adhering to the language policy prescription, subject matter knowledge and pedagogical content knowledge.

7.3.2 ADDITIONAL FOUNDATIONS OF KNOWLEDGE FOR THE LANGUAGE TEACHER

Apart from the language teaching expertise discussed in the previous section above, it is imperative that language teachers should also possess knowledge of learners and their characteristics, knowledge of local communities and their cultures as well as knowledge of the curriculum.

7.3.2.1 *Knowledge of learners and their characteristics*

The student teachers noted that all learners are not the same. It is therefore the teacher's responsibility to be aware of and sensitive to this fact and focus on their different needs and to address those needs. "*Children are different,*" Seluse noted. Learners come from different socio-economic backgrounds. Some learners are from poor families where the parents must work, and the child then has to assume much of the adults' responsibilities around the home, like cleaning, caring for younger siblings, among other things. Some children live with physical disabilities. Learners from economically stable families are exposed to cartoons and children's programmes teaching them a lot of language. It is fundamental for a teacher to know individual pupils and their backgrounds because, "*The child should be taught in a way in which he or she will understand. That individual child,*" Magagu stated. Some children have academic support from their literate parents who can read stories with and for the children. The learners from more privileged families also have access to language games and books, where learners from poorer backgrounds do not. As Tehlile noted, "*...at home the parents know SiSwati. They speak SiSwati to the child...*". It is therefore a teacher's duty to strategically arrange the class and provide resources for language teaching in a way that provides equal access and opportunities to all learners. The teacher should have a special interest in each of the learners. The teachers' commitment to their learners should make them aware of any sudden negative aspects to learners'

behaviour including, poor attendance, seeking a teacher's attention in the classroom, other undesirable behaviour, poor academic performance, and frequent absenteeism. These problems should be dealt with immediately and appropriately. It would not be fair to judge or criticise a learner without any knowledge or awareness of his or her home circumstances, which may very well be instrumental in their behaviour and actions. All learners deserve to be provided equal opportunities and attention in the language classroom. Teachers should note that the socio-economic background of a learner may affect the learning of language.

Knowledge and awareness of the learners' socio-economic background is crucial as these impact on the learners' performance, behaviour, and attitude to learning and classroom behaviour. In their teacher training at college, student teachers learn basic psychology - this is important as it equips them with knowledge of the different stages of child development and what to expect at different levels. This is not cast in stone, and each child will differ in terms of developmental stages, but these differences may be minor. This study is a valuable guide to getting to know and understand the learner better. For example, a hearing impairment may not be easy to discern, but any signs of any learning disability should be picked up immediately and dealt with appropriately. Here the teacher's training and study in psychology is relevant. To accommodate individual learners the teacher should know when best to teach a topic in the content, what to use to aid content mastery and at what pace.

Primary school learners as children are active, trusting, and gullible. The learners acquire language mostly by imitating the teacher and other language role models. To most of the children, the teacher is always right and so is the SiSwati and English content they deliver. Yet it is not easy to un-teach when the teacher has taught incorrect content. However, Magagu maintains that "*The children we now have in primary school are another generation...*". He believes that both languages can be used to teach SiSwati. Teaching SiSwati using SiSwati and English is problematic because at Primary school teachers are laying the literacy foundation, which should be in SiSwati. Seneme added, "*Using SiSwati and English to train a teacher for Primary school is important because you do not know the background of a child.*" Teaching a Swati child in English does not yield the aim and



objectives of teaching the language. Then English once again becomes the dominant language, and the African language is yet again marginalised. This is counter to Africanisation.

Some student teachers noted that the SiSwati the learners speak varies in quality for many reasons. The child may have friends and other language mentors who speak pure SiSwati. Another learner may come from a background that does not use SiSwati much. With training and knowledge of psychology, a teacher should be able to gain insight into human behaviour, including learning and problems associated with a learner's acquisition of knowledge. As Magagu recalled, "*I was teaching a SiSwati lesson on 'emawele' (twins). When I asked learners what 'emawele' are, one learner said 'Matwins.' It was only then that the others said 'Wo!' to show that they know twins, but they do not know what twins are in SiSwati. So, mixing can bring the concepts together.*" Konkhe said, "*You need to explain in the child's SiSwati so that the child perceives what you are talking about.*" Explanation can be used to assist learners to internalise a concept in SiSwati. There could be many other SiSwati concepts learners do not know in SiSwati but when learning SiSwati, a teacher could explain the ideas in SiSwati. Exposing learners to pure SiSwati content when they learn SiSwati may improve the learners' knowledge of SiSwati.

You find that the children end up aware that their teacher when teaching them will teach in SiSwati and then come and explain in English... The learner has to write content in SiSwati because they are learning SiSwati, but he fails in that of course as the teacher you will translate the content to the English. It makes the content easy for learners making them also to feel like they know what is spoken about. In that it has been spoken in English. I think what can help could be for the teacher to use pictures. For instance, if it is a thing, you can be able to bring a picture of or bring the real object. I make an example of litje (a stone). You can bring litje when you teach. Like a teacher prepares himself before he goes to class that is when s/he can be able to note that this thing is likely to give learners a problem to understand. Then the teacher can try to bring along to class something that

can make the learners conceptualise it faster. That will assist the teacher to avoid using English to explain a concept. (Sibakhe)

A keen insight into learners and their different personalities and characteristics can greatly assist teachers in designing and planning lessons that are interesting and stimulating. Swati learners come with a rich socio-cultural environment. As Ntfobeko said, “*There are things which we only understand when taught in our language.*” Seluse added, “*You find that a Swati child understands the SiSwati language better than when you explain in English.*” If a teacher uses a familiar language, it makes content delivery interesting, and it motivates the children to learn (Heugh, 2011; Miti 2017).

Knowledge of and insight into learners’ personalities assists a teacher in designing and planning instructional objectives and resources for a lesson. Resourcefulness in teaching is important for children’s learning. In their preparation of lessons and provision of resources for their teaching, teachers must take the learner’s needs into account and design lessons that meet their needs. As Magagu noted, “*Children learn better if they visualise concepts or hear them.*” This is important because Primary school children have a short attention span especially in the lower grades. This means that the lessons must be exciting, stimulating and hold learners’ active attention. A child-centred approach would be relevant. Child-centred learning means interactive learning so that the learner is actively involved, gives input, and is not easily bored by teacher-talking time. It also prevents learners from becoming fidgety, bored and lose interest if they are not actively involved. This also boosts their self-confidence, which achieves the learning objective in a language – that learners become confident and fluent SiSwati speakers. To assist learner involvement teaching aids are commonly used. Examples of child-centred activities are - the teacher provides sentence makers, where the learner must elicit sentences given a prompt. Reading stories and telling stories are also good stimulators of child-centred learning where the learner is actively involved – he or she must read a story and tell the story in his/her own words, or the teacher could start a sentence and ask the learners one by one to continue an imaginative story. The teacher needs to be aware that each learner is



different and has a different style of learning. Lessons should therefore be designed to meet these needs. No learner should be compromised in his or her learning experience.

Student teachers noted that a language teacher should be observant and be acutely aware especially when teaching sounds and words because there could be some learners who have physical disabilities affecting pronunciation. “...*When you speak the SiSwati, there are speech sounds which when you articulate, the lips come together. Those are bilabials...bondzebembili in SiSwati,*” Seluse explained. Certain parts of the lips, mouth, palate, tongue, and many more are needed for the proper articulation of specific sounds. Even after attaching a vowel to a consonant sound, the consonant-vowel blend should be pronounced well. As Betsaba noted, “*You usually find that the word is a SiSwati one, but the child does not...speak it the way the word is pronounced. It is not the way the word is pronounced in the SiSwati.*” The teacher should be well equipped to solve articulation problems. Children may mispronounce SiSwati words in the classroom for many reasons. Therefore, Tetsembiso advised that,

When the teacher enters, and the children greet him, and he greets them, the teacher should be caring and alert to see if all the children greeting him are doing well. ... So, the teacher in language should keep alert ... The way the children talk ... The teacher should be able to make a difference and be able to tell if something is amiss with a child in the classroom.

Engaging learners in a variety of speaking activities in the language classroom also exposes them to the sound of the language which is important. The teacher can then identify and correct any articulation challenges, and if necessary, refer the learner to a specialist.

7.3.2.2 Knowledge of local communities and their cultures

The context in which a language teacher is placed is an essential aspect for effective teaching. The language teacher will not be effective in content delivery if he or she is not competent in the indigenous language of the school workplace. “*Most of the time Swati children do not do well in English because their parents know SiSwati and communicate in the SiSwati with their children,*” Tehlile said. Ntfobeko added, “*Some children especially*



those from rural households do not understand English. You have to explain to them in SiSwati.” A language teacher should know the school community and speak their indigenous language to teach it well. Because English is a second language to Swati children. Teachers can then use SiSwati to assist their learning of English.

Language teachers are usually employed to teach in communities by government. Mechanisms including infrastructure and policies are put in place for language teachers to deliver quality education in the classroom. “*We are trying to teach a child.*” Yavela stated. Language teachers commit to a code of conduct which dictates the conditions of service as prepared by the Teaching Service Commission of the Ministry of Education in Eswatini. The school principal is an immediate supervisor based in the school to monitor the implementation of (language) education policies by teachers.

There was concern that student teachers should be acutely aware of Swati values as these inform the SiSwati taught at schools. This is important as language reflects an identity and socio-cultural heritage and value system. These should be respected as parents and elders in the community value their tradition and would not want to be anglicised; they would want their culture preserved. As Timbili said, “*The role of grandparents in raising children includes telling them the history of the country they are living in and folktales...*”. A language teacher should know the Swati community’s values, taboos, principles, traditions, heritage, and other community behaviours. “*SiSwati teaches children respect, acceptable behaviour, dress and raising children,*” Nkhulumo clarified. Tetsembiso noted that “*...at home when they teach you SiSwati, they say you do not stare at an adult right in the eyes whereas English in school allows that when a teacher is talking to you...to understand a person look at him...*” respect and the Swati culture regards looking others in the eye as a form of disrespect. Teachers should note that the Swati people’s way of life including the community’s traditional beliefs, religion, and family structure inform the teaching of SiSwati. When a teacher knows the culture of the Swati people, he can treat children with understanding for the innocent traditional behaviours that the children bring to school. Resourcefulness, including improvising teaching aids may be made possible if a language teacher knows the school community.

7.3.2.3 Knowledge of the curriculum

Trainee language teachers must be familiar with the school curriculum and know how to implement it in their teaching. Tetsembiso said, “*But when the teacher teaches other subjects, it calls for him to always use English.*” Tetsembiso added that the English the teacher uses must be, “*...at the children’s level of understanding... at the level of the children he is teaching.*” Teaching all other subjects must perforce consider the learners’ needs.

Language teachers should creatively and innovatively divide curriculum content into manageable chunks in a way that advances knowledge of the Swati culture. Tetsembiso said “*...it helps us to learn SiSwati in school because it furnishes us with information...(on) our history...our cultural practices...and... We also learn how SiSwati is formed especially some words in SiSwati such as proverbs and idioms...*”. SiSwati is taught for culture preservation and culture dissemination. The language teacher should also distribute the content in a manner that gives learners equitable access to the knowledge of the SiSwati subject matter.

Student teachers noted the need to incorporate SiSwati grammar with SiSwati language usage and that this should be prescribed in the school curriculum. As Konkhe explained, “*There should be additional contextualised teaching of SiSwati language usage taught to learners in a way that socialises them to the realities of Swati society.*” Contextualising language instruction is important because the learners’ lack the vocabulary of SiSwati was a matter of concern. Betsaba noted that, “*...they (children) do not know words well...*”. Exposure to natural language conversations could enhance language development.

A student teacher raised a concern that in practice, Primary school learners were not familiar with rich SiSwati language such as SiSwati proverbs and idioms.

...What we say are spices of conversation in SiSwati: proverbs and idioms. You find that those are not things the children know really. Even when you teach them you see that they are not knowledgeable about them and appear to be hearing them for the first time from you as the teacher. (Betsaba)



The SiSwati expressions are an aspect which is linked to language usage but must still be addressed strategically for younger learners to internalise. The use of metaphorical, and not literal language should be taught to learners in stages. Tembuso blamed the issue of proverbs and idioms on the English medium of instruction when teaching SiSwati to trainee language teachers at college. *“It does not make sense really...we are doing things in English, yet we claim to be learning SiSwati...”*. The language used to prepare teachers to teach SiSwati in colleges should be SiSwati.

7.3.3 TEACHING PRACTICE

Issues used to report findings in this part include the following - from theory to practice, language communication skills, and code mixing and code switching common in the practice of student teachers.

7.3.3.1 From theory to practice

Language teachers are taught certain theories as part of their teacher training at college. However, if these theories are not applied appropriately in practice, then they lose their purpose. It is important that student teachers apply the theories obtained from sociology, psychology, philosophy, and pedagogy relevantly to their teaching practice. Student teachers commended the importance of teaching practice to perfect their teaching. As Mdvumise said, *“Teaching practice is whereby you go to the school to teach...What is important for us to do teaching practice is so that they observe if what we do is what they taught us in the college.”* Labuya added, *“That is part of training whereby... those who are training the teacher come to observe and check if what they taught the teacher was mastered. But then they are out there in the actual field in the schools.”* It is vital that student teachers are observed to monitor the appropriate application of the education theories.

Student teachers felt that teaching practice is important at both the micro and macro levels. However, there was confusion regarding the observation of lessons and demonstration of lessons. Student teachers in training need to be equipped for practice using observational and experimental teaching practice. In observational teaching practice lecturers or experienced teachers present lessons to school children while the student teachers observe



and learn practical teaching. Observational teaching practice is important because in practice the teacher trainees monitor the implementation of teaching theories they had been taught. Observational teaching practice also gives the student teachers an opportunity to jointly assess the strengths and weaknesses (critique) of teaching experts in lesson delivery with the assistance of these professionals. Student teachers also need a practical classroom teaching experience called experimental teaching practice. “...*We first do microteaching...Whereby you teach your peers,*” Mdvumise explained. He added, “*The student teachers should not behave like they are college students.*” In micro-teaching, student teachers teach other student teachers who pose as school children. This stage may do well after the student teachers have already observed from demonstration lessons how education experts implement teaching theories.

Adequate preparation for teaching is imperative, which should include all the aims and teaching objectives. A language student teacher is expected to prepare a scheme of work and a lesson plan. Tehlile explained, “*When preparing to go out for teaching practice...write the scheme book...make the scheme of work clear...because...when you do lesson planning you take from the scheme of work.*” Scheming and lesson planning is part of a teacher’s preparation for teaching. Because they were taught SiSwati subject content and pedagogical content in the medium of English, the student teacher must then translate this into SiSwati, as their SiSwati lesson should be in SiSwati. An objectives-based lesson plan (OBE) must include clearly defined and measurable outcomes. These are called indicators of success in the competency-based (CBE) format. Clearly measurable outcomes must be included in the lesson plan. These would include teaching aids, and learner and teacher’s activities. Tehlile noted that, “*Your teaching aid must be visible even if you place it far from the learner, that learner should be able to see the teaching aid.*” Preparation of teaching materials or aids to teaching is part of lesson preparation.

Student teachers reported that in their practice they have mentors directing their teaching practice. The mentors are the college tutors delegated to supervise student teachers and class teachers for their first year of teaching practice. In the teacher trainees’ final year, university lecturers and the inspectorate division of the Ministry of Education join the mentors for external moderation of student performance. As Labuya says,



They are then checking ... Has the student teacher been trained? They assist the student teacher where he may still have weaknesses. Even if it (teaching practice) may have somehow happened within the college but now out there the student teacher goes to do it practically to the learners. ... So, the exercise of going to the schools, is whereby the teachers of the teacher on arrival realises the type of a teacher and how prepared the teacher already is for the field of work. They strengthen the teacher where they can and advise him. They sharpen and make him into a teacher.

Wefika added, *“The tutor also checks if you can manage your class.”* Class management and classroom control reflect how well the teacher is skilled in applying what they have been taught to be effective and competent teachers in the classroom without depending on flogging or corporal punishment. Corporal punishment refers to punishment by beating learners for unruly or inappropriate classroom behaviour. The teacher should be skilled and competent to implement measures of behaviour modification as taught in the psychology classes at training college.

The responsibility of teaching practice tutors, moderators and regulators of education standards is integral to the process of teaching practice moderation and supervision. As Mdvumise noted, *“You find that it is rare for one to speak pure SiSwati when teaching SiSwati except when you determine that you will speak SiSwati when scared of your teaching practice tutor who is sitting at the corner of your classroom.”* This is all part of ethical professionalism and teachers must adhere to these ethics and values.

Teaching practice mentors often provide a student teacher with feedback.

It depends on which subject the college tutors found this teacher teaching at that time as stipulated in the school timetable. It may even depend on which subject the teacher of the teacher has come to observe the student teacher on. But most of the time, the teacher of the teacher comes following the school timetable. S/he finds the student teacher teaching...when the teacher has finished...there is time when the tutor meets the student teacher and

converses with him. There it depends on who has come to check the teacher which language they want to use. (Labuya)

After teaching each lesson, the teaching practice tutor or supervisor discusses the lesson with the student teacher in English. That meeting and discussion is called conferencing.

7.3.3.2 Language communication skills

The contradiction in what is taught at the teacher training colleges and what the student teachers practice in the classroom was highlighted. This is a direct reference to the fact that student teachers of SiSwati are taught in the medium of English at college, yet they teach SiSwati in the medium of SiSwati in the classroom. Thus, we see that theory is not aligned to practice when it comes to teaching SiSwati literacy at Primary school. Wefika concurred, *“In the schools, they (student teachers) will not teach SiSwati in English. We teach SiSwati in SiSwati...”*. In their training language student teachers should be informed of what happens in practice. SiSwati is not taught in English at Primary school level. This is problematic as the teachers then must translate what they were taught in the medium of English at the training colleges into SiSwati when teaching at the schools. Kucala agreed, *“Preparation for teaching...requires a lot of time because the preparation includes translation from English to SiSwati.”*

Another issue of concern to student teachers is that the national language in education policy of Eswatini is not implemented. Possible reasons for this could be limited resources, absence of political will and public policy (Alexander, 2012; Tollefson & Tsui, 2014). NETIP I (2013), reports that in Eswatini the EDSEC language policy (2011) has not been implemented because teachers are not competent enough to use the mother tongue as the medium of instruction. Another reason given is that books have not been translated into SiSwati. Instead, English communication is encouraged in schools. As Siphephelo noted, *“...Children are forced to speak English.”* Yavela added, *“The problem is that the current language policy of Eswatini is not implemented. As teachers we are just expected to use English to teach in the primary school whereas learners do not understand except in town schools.”* As a result of policy not being implemented student teachers felt that they are expected to teach in the medium of English starting at Primary school level. It is also



compulsory for learners to speak English and discouraged from speaking SiSwati to the point of being punished should they default. Behlobo asked, “*Why are children beaten when they speak their mother tongue?*” This matter is of great concern as it affects the learners’ future in proficiency and competency in both English and SiSwati and has far-reaching consequences for their future success in every aspect of their lives. It affects their academic potential for further studies, their everyday social interaction and communication, and future employment and career opportunities. Bacolile echoed Behlobo’s sentiment, “*Children should not be scolded for having spoken SiSwati at school. Children find themselves being punished for speaking SiSwati at school...*”. This blatant contradiction is a cause of great concern. Why have a policy that prescribes learners to speak their mother tongue, but, they are punished when they do?

Some student teachers felt that in teaching the SiSwati syllabus there is a delay when translating content from English back to SiSwati which is a time-consuming task. “*You may find yourself not finishing the syllabus on time while trying to translate,*” Tembuso noted,

There are problems because at school you must again teach in the SiSwati which ended up not used much when you were training. That again requires you to think as a teacher, ‘What is a concord in SiSwati?’ Then...you translate it back to SiSwati ... There are problems because in the primary school, the English is not used for the SiSwati.

It is only rational and practical to train teachers of SiSwati in the medium of SiSwati when the teaching materials provided by the National Curriculum Centre (NCC) of Eswatini are in SiSwati, including a teacher’s guide containing background information on each day’s content for the teacher. If the training was also in the medium of SiSwati, the teacher’s use of the SiSwati NCC materials supplemented by the content, an optimal learning experience could be achieved. All the translations back and forth affect the teacher’s implementation of the language policy in the classroom, which further complicates the teacher’s responsibility.



7.3.3.3 Code mixing and code switching

Mixing of codes is fraught with complications when there is much dissent on this issue. While the language policy of Eswatini prescribes SiSwati as the medium of instruction for teaching SiSwati, there is no clarity on the medium of instruction to be used for teaching SiSwati at Primary schools. This lack of clarity results in much confusion and inconsistencies. Thirty-two of the 33 interviewees reported that student teachers mix SiSwati with English when teaching SiSwati. Temlandvo explained that student teachers do not use SiSwati because English words always find their way into their teaching of SiSwati. Tembuso said English is always “*on the lips*”, implying that English is almost natural to the Swati people. KumaSwati concluded that it is not easy to avoid code mixing and code switching when trained in English to teach SiSwati.

Student teachers gave many reasons for anglicising when teaching SiSwati. One reason was not knowing the SiSwati equivalent of an English word. One student teacher cited social media influence as detracting the Swati people from their indigenous language. The majority admitted that they had no idea why they mix SiSwati with English. Forgetting the SiSwati word was another reason cited – this could be because English has predominated for so long that SiSwati has been marginalised and forgotten. This relates to the view that English is overemphasised as being a language of supremacy. While one student teacher felt that the two languages complement each other, others felt that the anglicising is because the training of teachers to teach SiSwati at college is in the medium of English. Why this irregularity is allowed, is not addressed at all.

The most prevalent reason held is that student teachers tend to switch to the English medium of instruction when teaching SiSwati at schools precisely because that is how they had been taught and what they are familiar with. Twelve student teachers believe that a teacher trained in English to teach SiSwati will inevitably use some English in teaching SiSwati. This is justified to a certain extent by the second popular reason in which four student teachers felt that when English is overemphasised Anglicising in teaching is inevitable. Another reason mentioned by Kucala and Wefika, “*forgetting the SiSwati word*” indicates that the predominance and elevation of English has marginalised SiSwati to the



extent that the indigenous people have forgotten words they have grown up with and which is their heritage and identity.

English words that are frequently used in SiSwati lessons were identified by the interviewees; these are, page, and, words depicting colours, numerical words, and yes – yes is used when calling upon a learner to answer a question. Tetsembiso said, “...*(P)rimary school learns SiSwati in SiSwati. So, when a teacher is required to explain in deeper SiSwati, he may fall back to English, and this may cause learners taught by such a teacher not to know SiSwati well.*”

Some interviewees admitted that they use an English word when they do not remember a SiSwati word. Tehlile explained how student teachers may find themselves using English words to teach SiSwati:

You may debate within yourself using English and the child may not understand because they are learning SiSwati and therefore need SiSwati. When a child asks me a question, as a training student, I may fail to answer it in pure SiSwati but be tempted to mix. This happens even when we teach English.

Magagu felt that mixing languages is of significance when teaching learners these days, “...*mix the languages because in the present time we are in, ...the children learn, ...by... not see things relating to culture and traditional information alone but other borrowed things and concepts.*” While it is true that children are not exclusively exposed to indigenous culture and language but are invariably exposed to the Western culture along with language, values, and so on, the fact remains that when learning a language that language should be taught in the same medium for optimal efficacy and success in proficiency. As Yavela stated, “*I think SiSwati content should not be taught in English because we must teach children SiSwati. When you drop English, the learners get confused.*” Teaching SiSwati should not confuse learners. Ukhona added, “...*When teaching children SiSwati, we assume that you are teaching them to speak SiSwati....in lower grades, English then becomes a bit difficult to them. Understanding the words then becomes difficult to the children.*” Lower grade learners may be disadvantaged more than



other levels when the teacher mixes SiSwati with English because at that level most children do not have much knowledge of English (Heugh, 2011).

Yet most student teachers found it inevitable to resort to some English words to teach SiSwati when trained in English. Sibakhe concluded, “*Kuba lula ngalesiNgisi* (It is easy in the English) ... *lesiNgisi sesinengi* (the English is abundant).” Yavela noted that, “*When you train the SiSwati teacher in English, she or he will master the English. A teacher ought to know the words which he or she learns in English in SiSwati.*” As Njalo noted, “*SiSwati should be instilled in the primary school children. However, a teacher trained in English will mix SiSwati and English.*” This confirms that it is not easy to teach in pure SiSwati when one has been trained in English. Kucala agreed, “*It becomes a challenge to teach SiSwati in SiSwati when trained in English.*”

However, a few student teachers felt that preparation for teaching SiSwati in the medium of English is completely justified as it accommodates teaching SiSwati to non-Swati learners. As Tetsembiso noted, “*Then the teacher may explain to the other children because in Eswatini it is no longer Swati children who go to Eswatini schools and who learn SiSwati.*” Tehlile agreed, “*...we cannot cast out this other child who is non-Swati when teaching SiSwati ... this child should be explained to.*” This is a contentious issue, as it still does not mean that in teaching any language, a familiar language should be the medium of instruction. Logically then, if one were teaching a native Arabic, Somalian, Swahili, or any other language speaker, one should be able to teach SiSwati (or any other ‘new’ language) in the students’ native language. This is not a logical argument in my view. To teach any language the language being taught should be in the same medium of instruction of the language being taught (in this case SiSwati) for optimal learning. If not, there will be a constant comparison of the new language’s structure, vocabulary, translation, and so forth. The best way to learn a language is to immerse yourself totally in that language through speaking, reading, writing, and all. In this way the teacher’s creativity and innovativeness come to the fore, in designing lessons that are alive, exciting, and inspiring. Sibakhe suggested the use of creative teaching methods to avoid teaching SiSwati in English, “*...if the thing is easy to dramatise or role play for the children to understand it clearly, the teacher can call upon learners to act it out in class so that they*

understand it quickly.” In this way teaching SiSwati is embraced totally and can become part of the learners’ lives. The training of language teachers in SiSwati to teach SiSwati would be ideal to avoid all this irregularity and confusion, and it would also meet the objectives of the learning experience.

Some interviewees felt that learning SiSwati in the medium of English facilitated their understanding of SiSwati content and methodology in English. However, once again SiSwati is marginalised while English is promoted and gains more predominance when more time is allocated to English lessons than SiSwati lessons. As Behlobo argued, “*The newly recruited teacher ... may find him or herself teaching SiSwati in English because he or she learnt it in English. He or she may end up with mixed up SiSwati lessons in the schools. That may confuse the learners.*” Ukhulile said that:

The student teacher ends up unable to deliver the content s/he intends to teach... It is a serious challenge to be trained in English to teach SiSwati! ... the little ones require you to explain in clear SiSwati, but you cannot. That is why Swati children nowadays do not have knowledge of SiSwati, our generation included. Training teachers of SiSwati in English is among things that have killed SiSwati.

I agree that it is likely that some of the children do not understand when English is mixed with SiSwati.

It was noted that student teachers feel “*guilty*” when using English when teaching SiSwati. As Betsaba stated, “*The problem is that when you have spoken English while teaching SiSwati, you become guilty wish to express it in SiSwati, but it gets distant to use SiSwati...*” The policy does not prescribe any language for teaching SiSwati, but it is generally assumed that SiSwati is prescribed for teaching SiSwati. Hence, a student teacher would feel bad about defaulting. This practice also confuses the learners.

Code mixing and code switching when teaching SiSwati is a problem because say you drop in a word such as ‘page’, the learners wonder what that is if they do not know a SiSwati word for it. You continue teaching whereas the children missed.... Learners end up unable to express themselves in pure SiSwati or English without



mixing. This is not good because English should be English, and SiSwati should be SiSwati. (Temlandvo)

The aim and objective of teaching a language is to facilitate language competency and proficiency. However, when mixing languages, the learner becomes confused. To reiterate, when learning a language, content delivery should be in the language being taught, and all communication should be in that language as well. Labuya noted that despite being a native speaker of SiSwati, a student teacher's exposure to other languages may influence his or her use of SiSwati. Knowledge of other languages will invariably confuse the learners. This could also affect the teacher's spelling of words, speaking, and pronunciation.

Many of the interviewees indicated that learners need to know the SiSwati vocabulary for the English the teachers use.

... learners will end up not knowing the right way to speak the language. The children may end up not knowing what some words are in SiSwati because the teacher mixes...When we speak SiSwati, we should speak SiSwati. Mixing languages is the thing that makes the children not strong in their mother tongue and weak even in their second language English. (Tembuso)

It is evident that there is much disagreement on the medium of instruction when teaching SiSwati. Bacolile argued that "...the children...can speak any language or even mix them depending on what they are speaking. In so doing, the language is being internalised especially the SiSwati...". Siphephelo said, "You are training children to mix language. The danger is that the learners will feel it's acceptable to follow the teacher. 'If it is done by a teacher then we are expected to do it'." As Yavela observed, "Most training teachers are full of English. Some SiSwati words will be too deep for the teachers to understand." In effect, the student teachers benefit in improving their English but their service delivery to the learners in teaching them SiSwati is compromised. The practice of teaching SiSwati in English is contrary to Africanisation. To reiterate, the dissent regarding the use of English when teaching SiSwati is a cause of concern. The student teachers may argue about it, but



the fact remains that this compromises the learners' right to a fair and equitable learning experience. Their knowledge of SiSwati is not optimised.

7.4 CLASSROOM PRACTICES OF LANGUAGE STUDENT TEACHERS

As was seen in the above discussion, one of the problems in teaching SiSwati is that some of the language student teachers do not have adequate knowledge of subject content, and this applies particularly to the SiSwati translation of certain English vocabulary or words – the most prevalent are the numerical words. The comments follow: See the excerpts below.

Wefika in Grade 1 said: Yes. Tingu*fifteen*. Angitsi?

Ukhona in Grade 2 said: Sebanitjelile. Likhasi *thirty-nine*.

These are in the lower grades where learners are still accumulating vocabulary and thus need to conceptualise numerical words in SiSwati when learning SiSwati. Grade 1 did not learn the SiSwati for 'fifteen'. Ukhona used SiSwati for 'page' in Grade 2 but used an English word when referring to the page number. Tembuso used English for the number *three* in a Grade 3 class, yet she had been able to use complex SiSwati words in the lesson.

Adjectives such as 'wrong' and 'good' were anglicised in Grades 3 and 5 respectively. For instance, Tehlile in Grade 3 said,

*Kusho kutsi awukapheleli-ke lomusho. Kusho kutsi lomusho kute lokushoko.
Lomusho nje **uwrong**. Hha awusiko kahle. Lomusho kusho kutsi awusinjani-ke?*

Tehlile asked learners to repeat the SiSwati equivalent of what she had said in English. This is a waste of teaching time in a SiSwati lesson, because the English word should not have been used at all. Teachers try to update themselves with the trends especially in their field or area of specialisation, but some technical words are often evasive, new, and English. Seluse in Grade 4 said,

*Tekuchumana tingakuphazamisa nawushayela; uya kubo-**WhatsApp** noma bo-
internet bese uyaphazamiseka... Yini lengaba yimbi nganakuya (pointing to the
next picture in the book)?*



Attempts at using SiSwati for technological words are made but have not yet become popular. Learners could in the meantime benefit from ‘liposi lembane’ for internet. There was a tendency for teachers to repeat what they say. For example, in addition to using the English words, okay, sixty-three, and page, Wefika in Grade 4 would repeat,

(Writing on the board) *Ungagecebi. Okay. Siyabonga bantfwabami. Siyabonga kakhulu. (repeats) Siyabonga kakhulu. Asuvule incwadzi yakho yeSiSwati. Sivule incwadzi yemfundzi yeSiSwati ekhasini **sixty-three** emashumi lasitfupha nakutsatfu. Vul’ incwadzi yakho, (repeats) vul’incwadzi yakho. Uma ubuka lapha ubona titfombe angitsi ku **page sixty-three**.*

With so much repetition, the lesson become monotonous, and the learners may get bored and lose interest. When instructing learners to open their books to a certain page the learners were told the page in English but also translated the page number into SiSwati and later repeated the English for the number. Similarly, the English words, page and thirty-four were used repetitively in a Grade 1 SiSwati lesson on reading. Ukhona in Grade 1 said,

Sesiyafundza. Asivule page thirty-four. Thirty-four, niyeva? Nangabe sewuyitfolile incwadzi, vula page thirty-four.

It would suffice to teach learners the SiSwati for numerical words as they will most likely learn the English for numbers in the other subjects. Practice in pronunciation of the SiSwati as much as possible is vital in learning the language. Active learning is encouraged. After a student in a Grade 3 SiSwati lesson had used English, she translated the SiSwati eventually. Tehlile in Grade 3 said,

*Kukhona lokunye lokungakabhaleki kahle lapha. **Sit down! Sit down! Yes! Yini manje lokunye lokudzinga kutsi sikulungise lana? Hlalani phasi.***

The translation of “*hlalani phasi*” much later, after seven words, may show that learners had not responded to the instruction. However, using SiSwati for what was said in English earlier, does not guarantee Grade 3 learners’ association of “*hlalani phasi*” with “*sit down*”, unless the teacher addresses it directly.



Like their teachers, learners were also Anglicising words in their SiSwati lessons. However, the student teachers did encourage learners to communicate in SiSwati in the SiSwati class. When they used English, they would be corrected. Besides numerical words, time was also frequently anglicised. When a teacher asked learners when they wake up, a learner answered,

Learner: *Ngahalf past four.* (At half past four.).

Student teacher: *Uvuka nakugabence insimbi yesine. Lomunye uvuka nini?* (You wake up at half past four. When does somebody else wake up?).

By translating the learner's response from English to SiSwati this teacher encouraged the learner and the rest of the class to speak in SiSwati. However, learners were not asked to pronounce the SiSwati words "*nakugabence insimbi yesine*" for time in SiSwati. Another example is from Grade 4 where Tembuso said,

Hawu! Siye sitsi *eleven* yini ngeSiSwati? Siye sitsini? (Oh! Do we say eleven in SiSwati? What do we say?).

Learners: (some mumbling hesitantly) *Lishumi nakubili.* (Twelve.).

Most learners did not know what 'eleven' is in SiSwati, because an incorrect answer was mumbled.

In another case, while discussing pictures, the student teacher asked learners if they saw the leaves and what colour they were. A learner answered "*Agreen*" but was discouraged from using English. It appears that words pertaining to colour were also anglicised.

In another case, Temlandvo used English words despite trying to adhere to SiSwati.

Okay. Asesivuleni kupage...lipage lemashumi la...emashumi lasitfupha nakubili. E...e...(stammers) nesiphohlongo. Emashumi lasitfupha nesiphohlongo. Sesivulile sonkhe? Okay. Okay. Niyatibona letitfombe leti? Okay, asesibukeni nangu wekucala.

(Okay. Let's open page...the page of...tens...page sixty-two. Eh...eh...
(stammers) and eight. Sixty-eight. Have we all opened? Okay. Okay. Do you see
those pictures? Okay, let's look at the first person.)

It is evident that student teachers struggle to find SiSwati equivalents of some English words. The word 'braille' used in Grade 5 appeared to have no SiSwati equivalent in the standard SiSwati orthography. Temlandvo,

*Ngubani kepha lofundza incwadzi yeBraille? Labangaboni kahle bantfu
basebentisa lencwadzi le. Uyisebentisa nini kepha nanguBagezile? (Who by the
way is reading the Braille book? People who cannot see clearly use this Braille
book to read. When does Bagezile use it?)*

It was evident that there was too much teacher-talking time in the SiSwati lesson, which meant that the lessons were not child-centred and did not give the learners an opportunity to speak and practise pronunciation which is vital in a language lesson. Anglicising was most prevalent in teachers from a rural background, and this was mostly in Grade 5.

7.5 SUMMARY

Language teachers are experts in their field. Language teachers are not only skilled in subject content, but they have promising expertise on *how* to teach subject content.

There was much dissent about whether it was good practice or not to teach SiSwati through the medium of English, the way the student teachers had been taught at the teacher training colleges. The views ranged from it being acceptable and even advantageous to the student teachers to mix languages in a SiSwati lesson, to the non-compliance of the education language policy, and furthermore, to the increased marginalisation of SiSwati when English was being further favoured. There were reasons given for all these differing views, and all have their merits and de-merits. One view was that the English medium instruction in a SiSwati lesson accommodates non-Swati learners, and this is relevant because the language policy stipulates that SiSwati is a compulsory subject in Eswatini schools. However, it is debateable whether being taught a 'new' language in one's native tongue is an effective way of learning a language. The view that maintains that being taught in both



languages is reasonable because Swati learners are exposed to both English and SiSwati, the two official languages of Eswatini. However, it is incumbent on the teacher that the aims and learning objectives of lessons be met. A language lesson is most effectively and optimally taught in that language, so that learners embrace the language in its entirety. It is therefore essential that teachers be trained in SiSwati to teach SiSwati effectively. Of concern is the contradiction in language policy. The language policy prescribes English for teaching SiSwati in teachers' colleges. Yet, SiSwati in the schools is taught in SiSwati. However, an ensuing dissent of code and language switching remains. Despite being one of the official languages in Eswatini, most student teachers found English inadequate for teaching SiSwati in the teachers' college and school classroom.

Training teachers of SiSwati in English was seen as a big challenge and presenting with many challenges to language teachers' efficacy in practice, and whether they were achieving their aims and objectives of the lesson. In fact, in the classroom student teachers had problems relating to both subject content knowledge and knowledge of teaching methods (PCK).

CHAPTER 8: CONCLUSION AND RECOMMENDATIONS

8.1 INTRODUCTION

In the first chapter I stated that by undertaking this study, I hoped to inquire into the views and practices of student teachers using English and SiSwati in literacy teaching in Eswatini schools. In Eswatini the Constitution names SiSwati and English as the two official languages of the country. Therefore, as noted in language policy documents discussed in earlier chapters, the teaching of language in Eswatini schools mostly involves literacy in SiSwati and English. For over seven decades (78 years), SiSwati and English have been the main languages in the national curriculum implemented in Eswatini schools. In this way the language policies of Eswatini link the learner to his roots using SiSwati and to the international community through English.

Language policies of Eswatini are in cognisance of learners' sociocultural differences because there is provision for multilingualism. There is acknowledgement of the fact that some learners attending school in the country are not locals. Therefore, besides SiSwati and English, the reviewed language policies allow learners in Eswatini to learn additional languages. In the over seven decades the learning of languages of non-citizens has also been provided for in language policies of Eswatini. Earlier, legislation further clarified that Swati learners at secondary and high school level should learn SiSwati as a first language not a second language. That statement tells us that there is a SiSwati curriculum intended for international learners who learn SiSwati as a second language.

However, language policies in Eswatini are currently filled with discrepancies that advantage English while disregarding SiSwati. Therefore, through the topic I introduced in the first chapter, my study investigated the problem of the predominance of English. After the NERCOM Report of 1985, EDSEC (2011) seems to have been the first document to determine that from Grade 5 to tertiary level English would be medium of instruction. Thereafter, besides introducing sign language as a third official language in Eswatini, the National Education and Training Sector Policy (2018) maintains the previous language

policy on only four years for SiSwati and many years for English MOI. English has also been the medium of instruction in teacher education. As a result, teacher training college admission requirements demand a pass in English from a student teacher.

In this study the main research question which I embarked on a journey to find answers to is *what are the views and practices of student teachers concerning the use of English and SiSwati during literacy teaching in Eswatini Schools?* The main research question helped me argue for my thesis statement, the significance of teaching the SiSwati subject in SiSwati when training teachers. To find answers to the main research question, I broke it into three practical sub-questions. The first sub-question was what student teachers say about using English and SiSwati during literacy teaching in Eswatini schools. The second sub-question was what are student teachers practices in using English and SiSwati during literacy teaching in Eswatini schools? The third sub-question was what is the relationship between English and SiSwati in teaching and learning in the classroom in Eswatini schools?

In a bid to answer the research questions, I interviewed and observed language student teachers purposively sampled from a population of over 500 student teachers in a public teachers' college in Eswatini. I also reviewed documents including lesson plans, the teachers' college syllabuses and Eswatini national policy documents to inform the study. In chapter 5, 6 and 7 of this study, I informed readers about what this qualitative study found or learnt from participants.

Contents of this chapter are as outlined: summary of findings/ answers to research questions; significance of the study; recommendations; and suggestions for future research.

8.2 SUMMARY OF FINDINGS

To begin with, the major question which is what the views and practices of student teachers are concerning the use of English and SiSwati in literacy teaching in Eswatini schools was answered because both views and practices of student teachers on the use of English and SiSwati in literacy teaching were gathered by this study. The main research question was answered through the three sub-questions which were specific practical questions of the study.

The first sub-question is, what do student teachers say about using English and SiSwati during literacy teaching in Eswatini schools?

Views of student teachers on literacy teaching in Eswatini schools include that instruction in Eswatini is often in the medium of English and SiSwati but English is the dominant medium of instruction. All subjects except SiSwati are taught in English except in the four early primary school grades. In practice student teachers revealed that they teach all subjects except SiSwati in English at all levels. Also, all subjects including SiSwati in teacher training colleges are taught in English. SiSwati is not usually medium of instruction in teacher training colleges which makes some student teachers conclude that SiSwati is undermined. English is the main medium of instruction in teacher training colleges while SiSwati is only used when giving examples.

Among benefits obtained by student teachers trained in English to teach SiSwati in primary school is that being trained in English develops the prospective primary school teachers' proficiency in both English and SiSwati, especially their English competence. Being trained in English also benefits the teacher because the teacher and the learners need a lot of English in the classroom because most subjects and prescribed books are English. Additionally, English and SiSwati have related content as language subjects such that if a student teacher misses a topic in one of the two subjects, s/he may draw clarity from another. Lastly, student teachers claimed that learning all subjects in English in teacher training is a benefit in that English words are easily remembered. The teacher trainees claimed to forget SiSwati words and names for items easily from their memory when they need them.

Challenges experienced by student teachers trained in English to teach SiSwati include that student teachers trained in English are likely to mix SiSwati and English when teaching SiSwati. Anglicising was thus done by all student teachers when teaching SiSwati for this study's classroom observations in the primary schools. In addition, some student teachers felt that learning SiSwati especially methodology, in English, may be a problem because lacking proficiency in English may make them fail to understand methods of how to teach SiSwati, thus affecting their practice. Also, most student teachers are often reluctant to participate in lectures because they are not confident in their English leaving lecturers to



talk to themselves or to a few confident student teachers. Consequently, student teachers tend to have high regard for their colleagues who are fluent in English or those from English medium high schools and look up to them for representation in class participation. Furthermore, a student teacher may know SiSwati but fail it because they have a poor command of the English language - failing SiSwati because of English. Misunderstanding one English word may affect one's performance in an assessment. Finally, student teachers revealed that being trained in English makes them find themselves mixing SiSwati with English when they teach SiSwati in the schools, then learners emulate their teachers in using mixed language when learning SiSwati. Teacher efficacy was said to suffer in some student teachers from being trained in English to teach SiSwati.

The second sub-question asking what student teachers' practices are using English and SiSwati during literacy teaching in Eswatini schools was answered.

Findings from classroom observations informing the study about practices of language student teachers when teaching SiSwati demonstrate that student teachers had both strengths and challenges in their teaching. Strengths of student teachers include that the participants demonstrated professionalism by planning their SiSwati lessons, naming, and delineating content through unit and lesson topics; appropriately stating their instructional objectives and most of them prepared teaching aids. In fact, all observed SiSwati lessons had lesson plans suggesting that student teachers had pre-planned. However, among challenges in student teachers' practices when teaching literacy in SiSwati is that teacher unpreparedness was detected during some of the SiSwati lesson observations. Policy implementation includes correctly unpacking the curriculum. Student teachers had all prepared lesson plans for their teaching, but unprepared-ness was evident in some of their practices.

Other challenges in findings on practices of student teachers from classroom observations include that although some student teachers actively taught the SiSwati subject, enthusiasm was mostly lacking such that resourcefulness, motivation and positive reinforcement of learners' behaviour was often missing or inconsistent. In nearly all SiSwati observation lessons the chalkboard was put to good use but in some SiSwati lessons the chalkboard was not used much, depriving learners of a written version of the language they were

learning. Additionally, student teachers all Anglicized their teaching of SiSwati, and this Anglicising took place at all stages of the lesson: introduction, presentation, and evaluation. Number words were the most Anglicised words whereas they have English translations in the standard SiSwati orthography. Subject content knowledge and knowledge of teaching methods was a problem to some student teachers. Then, when appearing to be frustrated and lacking confidence in their content knowledge and teaching techniques, student teachers seemed to resort to using abusive language including threats. Finally, the question-and-answer method was the most popular and child-centred approach for the 30-minute SiSwati lessons but would often unnecessarily be teacher- dominated.

The third sub-question on how the relationship between English and SiSwati in teaching and learning in the classroom in Eswatini schools is, was also answered.

From student teachers, the study unearthed many advantages of language policy in Eswatini including sociocultural advantages relating to the fact that the Eswatini language policy makes Swati people learn their culture and identity while it separates them from other nations. Second is academic advantages of language policy in Eswatini including that the Eswatini language policy affords every learner access to instruction in both SiSwati and English. Using SiSwati and English is important because English in Eswatini is hospitable to most non-Swati learners. Of benefit also, is that, having English as MOI familiarises learners with English while also improving their English proficiency. Moreover, the bilingual nature of Eswatini's language policy makes it easy for learners to link learning of the languages SiSwati and English systemically. Furthermore, English affords Swati learners participation and competition in international platforms. Moreover, English in Eswatini's language policy provides economic advantage making trade possible between the Swati and other nations. The study discovered many other advantages of language policy in Eswatini but there were also disadvantages.

Among things student teachers listed high in the list of disadvantages of the national language policy of Eswatini is the hegemony of English. English enjoys high function and status. As such, being educated is associated with knowledge of English among the Swati people. Consequently, English medium preschools are preferred by most parents for their children despite learners needing a good foundation of their mother tongue for all their

learning to build on. Also, English is medium of instruction in almost all subjects except SiSwati. However, exposure to English is lacking in the background of most rural learners in Eswatini primary schools. A lot of school time is allocated English than SiSwati. Allocating English more time than SiSwati is also notable in the syllabuses of the teachers' colleges. In addition, English is a requirement for passing in the high school examination. English is also an entry and admission requirement in tertiary institutions in Eswatini. Moreover, English dominates as teaching and learning medium in higher education institutions such as teacher training colleges while SiSwati is taught and learnt in English. Thus, the two official languages SiSwati and English have a relationship of inequality.

Therefore, academic results of SiSwati assessments at the college may not be a reliable and valid reflection of some student teachers' performance in the SiSwati subject because student teachers may be (dis)advantaged by English. Learning SiSwati in English according to interviewed student teachers includes that after reading SiSwati texts in SiSwati literature lessons at the college, they must analyse the SiSwati texts in English. In that way, knowledge of English ends up dominating the analysis of the SiSwati texts. Thus, some student teachers concluded that even when they knew SiSwati, their performance may be affected if they lacked proficiency in English. Additionally, not knowing an English translation for a word, may result in the student teachers' use of the wrong English word. Thus, student teachers who had a challenge with expressing themselves in and on understanding English, whereas they were learning SiSwati in English, would be disadvantaged whereas, knowledge of English would make those who know English pass even if they were not conversant in SiSwati.

8.3 SIGNIFICANCE OF THE STUDY

The significance of this study takes a two-fold discussion: significance to the academic literature and practical significance to teacher education.

8.3.1 SIGNIFICANCE TO THE ACADEMIC LITERATURE

I undertook this study hoping to add to knowledge on language teacher education in post-colonial Africa, Eswatini to be precise. The predominance of English in the language question is an educational concern highly contested in higher education in Africa. This

study is my attempt to contribute to existing knowledge addressing policy issues and answering unexplored questions on language in the context of Eswatini. In my study, I researched what the views and practices of student teachers concerning the use of English and SiSwati during literacy teaching and learning are.

My research adds to existing literature and knowledge foundations in that it fills a void by confirming and disconfirming earlier studies exploring the language question using English and SiSwati. For instance, although based in a college, my study affirmed the relatively high visibility of English in higher education in Eswatini (Dlamini, 2012; Kamwendo & Dlamini, 2016). My study is on “implementing language policies in Eswatini: student teachers’ views and practices using English and SiSwati” which is driven by a different research question, research problem/ rationale among other things. This research was informed by the pool of important reviewed academic literature on language policy. Although some scholars have justified the predominance of English as necessary for internationalisation in a globalising world, with this study I extend the discourses on Africanisation by using the concept as a lens with which I argue for decolonisation of African language studies in teacher education.

The language policy literature which I detailed in Chapter 2 attests to the existence of the research problem – the predominance of colonial languages over indigenous African languages. The theories from the literature I reviewed were relevant to my research question, but they were different from my study.

Based in Eswatini, my study has time, geographical/ institutional and policy differences from reviewed related literature in Eswatini and beyond. For instance, my study does not only differ historically from Dlamini (2012)’s mixed methods analysis on “Managing wastage in education through valid assessment practices” based in Eswatini. Also, while both Dlamini (2012)’s study and mine mainly interrogated language policies of Eswatini, the latest being the Education Sector Policy of 2011 in which English is medium of instruction from the fifth grade, my study later obtained and synthesised a recent policy document, the 2018 National language Policy of Eswatini. The additional analysis of the recent policy document causes policy differences between my study and earlier studies that focused on earlier legislation.

Additionally, not only is my study historically different from the related qualitative case study by Kamwendo and Dlamini (2016) but my study further differed conceptually and contextually. Although both studies were conducted in Eswatini, they differed in the targeted institutional context. I targeted a public teachers' college in Eswatini. Kamwendo and Dlamini (2016) based their study in a private university in Eswatini that has Zimbabwean origin. Conceptually the studies were also not the same because Kamwendo & Dlamini (2016) were informed by micro level language planning whereas my study was situated on Africanisation/ decolonisation, a conceptual lens that had not been engaged in identified studies in Eswatini. While Kamwendo & Dlamini (2016) interrogate language decisions bordering around teaching and learning especially in higher education, I argue for Africanisation/decolonisation of African language instruction especially in teacher education institutions.

Findings of Kamwendo and Dlamini (2016) s' study indicate that English is more visible than SiSwati in administration, teaching and learning in the university they studied. Meanwhile, Dlamini (2012) argued that making the failure and success of learners and their admission to higher education in Eswatini depend on English is a wastage of resources of parents and those of the state. (Dlamini 2012) substantiated this claim because his study noted and found a correlation between the high failure rate, to English as a passing requirement. Findings of my qualitative case study suggest that there is a policy relationship of inequality between SiSwati and English in Eswatini. English is the main language of instruction prescribed in national language policy documents used in Eswatini schools such that interviewed student teachers at the college, reported being trained in English to teach SiSwati.

Besides semi-structured interviews and documentary analysis, my study also engaged classroom observation, an empirical aspect to pursue the issue of the predominance of English to the classroom practice of (student) teachers trained in English to teach SiSwati. A professional aspect was found in the teaching of SiSwati by student teachers in my study because student teachers had lesson plans for their teaching suggesting they had taken time to prepare for effective teaching. However, interviewed student teachers and documents indicated that less timetable slots were allotted SiSwati than English in the school



timetable. Code mixing and code switching was common in the practice of all the student teachers at all levels of the primary school. Yet the study learnt from the student teachers that understanding English is a challenge to lower grade learners. Also, Heugh (2011) revealed that most children in many African countries start school in first grade where they meet English for the first time. Notably, for summative evaluation, which is at the end of the classroom observation lessons, the questions the trainee teachers asked when teaching the SiSwati lessons for classroom observations were not encouraging critical thinking. My work is therefore an original contribution building on important studies of the reviewed notable scholars.

My findings added to the research findings that are continuously made by researchers on the marginalisation of indigenous languages. Taking a bottom-up approach, this study amplifies voices of student teachers learning all subjects and SiSwati in English from a teacher training institution in Eswatini. The teacher trainees are relevant co-constructors of knowledge in this colonial study because they are prospective implementers of language policies in the primary school, at foundational level. That is important because previous research indicates that learners require firm grounding in their mother tongue to transfer skills and inform their learning of additional languages and subjects (Heugh, 2011; Mbatha, 2014). The pre-service teachers therefore informed this study on their unique lived experiences relating to the use of English and SiSwati in the schools. Observing the student teacher's classroom practices facilitated a balanced report. The findings were further validated using policy documents.

A conceptual framework advancing Africanisation couples it with Anglicisation in this study. The two concepts significantly imply that Africanisation should be prioritised before Anglicisation by giving pre-eminence to SiSwati before English. I argue for the use of SiSwati to train teachers of SiSwati. Alexander (2012) noted that African people in former colonies are content with keeping their indigenous African languages serving insignificant functions while English is elevated to reputable functions such as being the medium of instruction in higher education. In a way, my study confirmed Alexander's (2012) findings. Some student teachers claimed that learning SiSwati in English was of assistance in that English is required because it is an international language. Also, other student teachers

seemed content with the prescription of SiSwati as MOI only in the four lower grades and its use as a domestic and cultural instrument. In that and other ways my study replicated and extended Alexander's and other earlier studies. Still, this study also explored new ground. This study further obtained what student teachers felt were advantages and challenges of learning SiSwati in English. In this study I found that student teachers Anglicise when teaching SiSwati and most of them attributed it to learning SiSwati in English at college.

My study addresses a gap in knowledge because exploring student teachers views and practices on language use in Eswatini schools was undertaken for the first time. The college student teachers as participants have not been used much while many previous reviewed studies used students in universities for their studies (wa Thiong'o, 2006; Kaya, Kamwendo & Rushubirwa, 2016; Kamwendo & Dlamini, 2016; Mbatha, 2016). The empirical dimension rooted the authenticity of my study even further. My study theoretically and practically expands our knowledge and understanding of the primary school teacher training context. We are informed of the experiences and issues student teachers undergo in their training to teach language in primary school.

This current study contributes to knowledge as noted in parts of the previous discussion. SiSwati and English are co-official languages of the kingdom of Eswatini. However, the predominance of English over the indigenous language, SiSwati, is a real threat to literacy development. For instance, because of the hegemony of English, teachers of the African language SiSwati are trained in English whereas Swati learners require a solid mother tongue foundation to learn English, other additional languages, and other subjects. Teacher efficacy may be affected by the dominance of English especially in having to teach SiSwati while trained in English. As such, the student teachers may be less equipped than intended because English deprives them of a complete experience in training. That is, teachers may not master all the requisite teaching content and pedagogy because it is taught in English. Some student teachers may not attain much success when teaching literacy instruction because English made them miss part of their training package. Inefficiency in classroom practice becomes inevitable in such circumstances.



In a study highlighting ill-adapted language education models in Africa, which she conducts by analysing research, Heugh (2011) notes that most African countries maintained colonial literacy models that promote use of international languages despite that they have poor results for their countries. Among others, implied in Heugh's (2011) study are three reasons why the use of colonial languages is sustained in some African states. First, is misinformation on theories of second language acquisition. Second is, wrong interpretation of research by state advisors. The third is the elitist outlook on life. Additionally, Heugh, rightly indicates that training African language teachers in English is not good for African education systems. She therefore implores African countries to do away with colonial language policy models that are not adaptable to African realities because they make teachers and their teaching less effective.

One of the literacy challenges and consequences of English - mainly policies is the marginalising of SiSwati by using English to train teachers to teach this indigenous African language, SiSwati - killing both language and literacy. SiSwati, as both a subject and medium of instruction is central to literacy development. The SiSwati language subject and medium of instruction are foundational to the Swati child. Notably, highlighting the significance of informed language prescription, Ouane and Glanz (2011) record ranges of mean achievement scores among various language- in education models, where the lowest are subtractive literacy models at 30 to 40 percent. The purpose of subtractive models is to move learners as early as possible from their mother tongue or home language into the second language as medium of learning (Heugh 2011). Early exit transitional models are second lowest with 30 to 40 percent. In early exit the objective is second language acquisition. Early exit transitional models, have support for the learner's mother tongue used to begin literacy development but it is quickly phased out. The second best are late exit and very late exit transitional models ranging at 50 to 60 percent. Late exit transitional models have strong support maintained throughout for the learner's mother tongue. With maintained use of the mother tongue, late exit models target understanding of all subjects for a slow, later transition into a second language. The additive model is the best language model with achievement scores at 60 percent (Ouane & Glanz 2011: 30). The additive model targets two or more languages which could be the first or second language (Heugh,

2011). Instruction in additive bilingual education can either be the first language as MOI throughout, while the second language is a well taught subject, or the first language coupled with a second language as two languages of learning media of instruction throughout the school cycle (Heugh 2011). Clearly, English-mainly policies side-line African languages and compromise instruction.

This ongoing study investigated views and practices of being trained in English to teach SiSwati from student teachers at a teachers' college. Advantages and disadvantages of language policy in Eswatini were obtained as well as benefits and challenges of being trained in English to teach SiSwati in primary schools. Heugh's (2011) analysis covers several African countries. She discovered that after independence, use of African languages as mediums of instruction in several former British colonies decreased whereas the missionaries had advanced these languages. Heugh (2011) notes that unlike in other African states, Eswatini is among a few countries which at independence reduced the role of African languages for peace, to curb ethnolinguistic rivalry despite what missionaries had done to develop them. Also notable is that Heugh (2011) discovered that it may be relatively less expensive to train teachers of African languages in their African languages than in English.

Building on Heugh's study, the current case study was based in a teachers' college in Eswatini, informed by classroom observations, semi structured interviews and analysis of teaching, curriculum, and policy documents. Similarly, to Heugh's qualitative study, the current study noted that a lot has been done in developing SiSwati in Eswatini but the dominance of English creates difficulties. For instance, this current study found that in practice student teachers planned SiSwati lessons, engaged a recent technological communication tool to aid teaching but Anglicised when teaching SiSwati. Using a gadget demonstrated that Integrating technology is also possible when teaching SiSwati. Anglicising may make the trainee teachers less successful in laying an appropriate SiSwati foundation for literacy to build on. Also, this current study observed that student teachers mainly stuck to recall questions and were not sufficiently creative to provide indigenous or improvised teaching aids for SiSwati lessons. Anglicising when teaching an indigenous language such as SiSwati, may kill the language. Teaching SiSwati in primary school using

both SiSwati and English is detrimental to literacy development. Thus, English dominates teaching in the college in Eswatini.

Student teachers reported that knowledge of English was regarded highly in Eswatini. As a result, English medium pre-school education was reportedly preferred by affording Swati parents for their children. English medium schools were highly esteemed. English also remained a pass or fail high school subject. English has remained an entry requirement in tertiary institutions. Hence, the call by scholars for African education systems to promote reforms towards prioritising an African identity (Wa Thiong'o 2006; Alexander 2012; Prah 2016; Msila 2014). Language choice and use in literacy instruction is critical because there is a close connection between the development of literacy and the development of language (Heugh 2011; Alexander 2012). Literacy is a promoter. Literacy is paramount because education is the most notable mechanism for poverty eradication. Poverty in Eswatini is a rural phenomenon. Literacy development in the rural areas has the challenge of being packaged in an unfamiliar language, English.

Student teachers reported using SiSwati examples to substantiate when writing their assignments, tests, and examinations in English. Reducing an African language to giving examples while English is the teaching and learning medium is noted by Monaka, Moumakwa and Mothei (2016) in their document analysis based in a primary school teachers college, in Botswana. One would assume similarity between their study and the current one because their focus is on primary teacher education language policy implementation. However, the two studies have geographic context and methodological differences. Teachers are the main instruments of literacy development.

It may have been for such reasons that a student teacher rhetorically wondered why she had to learn her mother tongue, SiSwati, in English when she will be expected to teach it in SiSwati in the schools. In a study of perspectives of students on implementation of an IsiZulu module at the University of KwaZulu-Natal, Mbatha (2016) rightly, concluded that training African language teachers in English may find that student teachers have already accumulated sufficient African language content to teach in the schools. While that may be true, mother tongue learning is a lifetime process that should be well supported (Heugh, 2011; Mbatha 2014). Also, my study is contextually and theoretically different from

Mbatha's (2016). My study extends the language policy implementation knowledge to the Eswatini context while arguing for Africanisation of teacher training language literacy instruction for adaptability to the Swati/ African culture and environment. Africanisation of teacher education is important because the teacher may then extend rich language content to learners.

The way teachers are trained affects their practice in implementation of policies. Inequalities were noted between treatment accorded SiSwati and English used to train primary school teachers in Eswatini with policies having a soft spot for English especially in time allocation and function of these languages. More time is apportioned English than time allocated SiSwati. The absence of equity in language use and function were listed by interviewed student teachers as disadvantages of language policy in Eswatini. Hall's (2005) study, based in Eswatini noted that a primary school in Eswatini allocated more time for English than SiSwati and further used some of the little time allotted SiSwati to teach English. In his study Hall (2005) was highlighting the concern of educationists in Eswatini on the dwindling passing rate for the subject SiSwati. My study found that English at the college is made to steal the show even during SiSwati time. While all eyes during SiSwati time at the college are on English, the shadow is cast on SiSwati. In that way, English predominance kills SiSwati and devotes more time and attention to English. If student teachers learn their mother tongue in English, then more time and attention in primary teacher training instruction in Eswatini is devoted to English. Then even in the schools the teachers may not learn to prioritise SiSwati.

8.3.2 PRACTICAL SIGNIFICANCE TO TEACHER EDUCATION

My study then provides suggestions for enhancement of teacher education. To undertake this study, I drew motivation from my experience as a language teacher educator who is a second language speaker of English attached in the African language department of a primary school teacher training college in Eswatini. From an insider's perspective the findings of my study become armour my teacher education colleagues, and I can wield for our practice to improve and be more effective.



My study is also an attempt to predict future learning and teaching problems of student teachers in their preparation for teaching primary school SiSwati. Suggestions for improved teacher education may be obtained even by other language teacher education practitioners from this study. For instance, teacher educators may consider that some student teachers indicated that understanding instruction in English MOI may not be easy. Speaking English using a hurried tone was said to worsen the position of student teachers who do not have a good English proficiency. This study also challenges convictions, perspectives and trajectories student teachers encounter in the training programme. From this study new ideas including the need to treat SiSwati and English equitably can be obtained for application in various other teacher education practices in relation to language choice. Through this study other practitioners may also evaluate effectiveness of educational practices.

Because practice makes perfect, this study points to the significance of demonstrations by teacher educators in the exercise of teacher preparation. I noted that student teachers said they do teaching practice but they seemed not to have experienced demonstration lessons. Teacher education should actively engage demonstration lessons from which student teachers may get a feel of the clinical aspect of teaching before they start practising teaching. During the demonstrations, more self-confidence for presenting lessons to learners is instilled in the pre-service teachers. They observe a lecturer or a qualified teacher teaching. They observe the teaching of lessons from each area of the primary school curriculum they are going to implement. In the observation of demonstrations student teachers do not only sit with other student teachers but there are also other experienced professionals including lecturers and some teachers. Then they all critique the lesson. During this practice student teachers are honoured to critique their mentors to demonstrate that they are learning from them. The teacher trainees and the other professionals should note and highlight good points before suggestions for improvement are made. Every observer usually has a similar lesson evaluation rubric. Demonstrations make student teachers note that no matter how well-prepared one is, a lesson may have some short falls, but the teacher should minimise them where possible. Demonstrations are a very critical exercise because they also train the student teacher on how to critique

someone but use acceptable language. The student teachers also learn to accept criticism as part of professional development. Demonstration lessons instil the actual art of applying teaching methods and theories.

Through this study, other (student) teachers may learn from experiences of the participating teacher trainees to face and overcome their own challenging teacher education experiences of learning to teach SiSwati in the primary school. As a result, consumers of curriculum materials, learners, may benefit from improved teaching mainly of SiSwati and by extension English and other subjects in the (primary) schools also stand to benefit.

The study may also benefit teachers serving as education planners, curriculum developers, examiners, and in-service trainers for linguistically equitable policy and practice for better results in the preparation of materials and teachers.

8.4 RECOMMENDATIONS

Relevance of teacher education language policies to sociocultural, political, and economic realities of the African country is crucial if the situation in the classrooms is to improve. Children need a lot of support to be sufficiently proficient in English. Meanwhile, when training the primary school teachers of SiSwati in English, literacy, and the efficacy of the primary school teacher of SiSwati may be crippled.

8.4.1 RECOMMENDATIONS TO GOVERNMENT

The effect of policies promoting western culture suppressing a Swati child's language and culture, as Furniss (2014) observes, is beyond a teacher's control. Promoting Western culture and language at the expense of the Swati or African, becomes complicated especially if the cycle has closed in and produced teachers who did not learn early to love their mother tongue. Hence, I make the following suggestions for government:

8.4.1.1 Africanise African language teacher education in policy and practice

Although the reasons why teacher education is provided in English may be practical, collaboratively working towards socio economic revitalisation of African languages including SiSwati and recognition of African languages can benefit the nation. Training

African language teachers in English drains the taxpayer. Empirical evidence established that it can be cheaper to train teachers in their African tongues (Heugh 2011). As African people we can advocate even for socioeconomic viability of African languages such as SiSwati first, by consciously giving them functional pre-eminence. Secondly, modifications, reviews or even curriculum and policy overhauls towards equitable higher education language policies are necessary. A student teacher suggested that a student teacher who is learning to teach SiSwati may have to specialise in that language and learn all subject content in SiSwati. That can be considered. On the contrary, I suggest that while all subjects at the college are English, SiSwati should be taught in SiSwati.

8.4.1.2 There is a need for a higher education language policy document(s) in Eswatini

Government, especially policy makers should note that higher education in Eswatini needs a document which prescribes language use in tertiary institutions. For instance, South African higher education has separate language policy documents which the country's universities are adapting to institutional specifications in favour of African mother tongues. As such, developments in the form of well-thought, uniquely Africanised institutional language policy models are becoming a common feature in South African higher education. Universities in that country have put in place some initiatives directed towards Africanisation of higher education. Similarly, if a higher education language policy document can be prepared for Eswatini, the document could be adapted by each of the country's institutions of higher learning to their institutional language policies.

8.4.1.3 Harmonise writing formats of official teaching documents teachers use

Government should ascertain that stakeholders in education harmonise their expectations on scheming, lesson planning and other professional writing of official books. Teacher education, the University, curriculum designers, the inspectorate and in-service teacher trainers should agree on how the official teaching documents should be written so that there is harmony even during assessment of teaching practice. Teachers should keep up being both ethical and professional in their practice: plan lessons and be adequately



prepared to teach, ahead of their lessons. Teachers should then judge for themselves what is wrong and right in their practice.

8.4.1.4 Update SiSwati orthography

There is a need for government to consistently support and commission constant update of the SiSwati language to accommodate upcoming technical jargon. The digital era suggests active work by language boards engaging the speech community for support in language development. This may include the translations and publishing of books and dictionaries. Translations of books and other materials may support teacher education and teaching and learning. The translations and accumulated SiSwati technical jargon may assist teacher education when training teachers on how to teach the grades that should be taught in SiSwati in primary school. Teachers may then know what to say instead of for example the word 'braille' which had to be used as is in a SiSwati observation lesson.

8.4.1.5 A policy course for teachers

There appears to be a need for a preservice course and in-service infusion on policies which teachers must integrate into curriculum implementation. I recommend this to government because it is what government decides that is taught in the schools, colleges, and universities. Teacher educators may integrate the policies into their content, but I suggest a subject in which the content may be stressed and not just mentioned.

8.4.1.6 For policy making

Language use is a conscious decision. It is a decision we may use to revive and promote our African heritage languages. Hence, practices that prioritise colonial language use while marginalising indigenous African languages such as SiSwati are discouraged because they aim at killing and making the indigenous languages extinct as some languages already are (Bamgbose 2011). Then the neo-colonial culture of the dominance of colonial languages will thrive. I appeal for an improved will to promote SiSwati. This study echoes the call upon Africans to decolonise the mind by reconsidering widening the perimeters of African language use.

8.4.1.7 Monitoring and evaluation of the implementation of policies should be decentralised and active

In schools every member of the school staff especially teachers have people they report to. Each member of the school administration should be active and supportive to quality teaching. Programme evaluation and monitoring should also be decentralised by ensuring that national quality monitoring bodies are available even at regional level. These bodies should regulate practice by equipping teachers to be ethical and professional in their practice. There should also be active professional bodies regulating teachers' practice and they should follow up on them in collaboration with the inspectorate division.

8.4.1.8 Teachers

There is a need to ascertain that (language) teachers are relevant and possess intellectual growth. Attending introduction of new curriculum materials. In-service workshops should be compulsory for teachers. This can be enforced by using incentives such as rewards and awards as well as promotions after a specified well monitored level of professional development. Participation and attending conferences and further training can be. Teachers would have good reports accumulating in their professional record. These should record what specifically has been done at a given time by a teacher to sharpen them. A lot of self-control is necessary in this endeavour - if stakeholders collaboratively think this can do it to improve the quality of African education towards sustainable development.

8.4.1.9 Support teachers of SiSwati to promote SiSwati in the classroom

As teachers, we should be motivated hard workers who push to maximize results and promote language instruction more so, African language (AL) teachers because ALs are at the heart of instruction in the African classroom. Teachers of SiSwati or any African language should go an extra mile in preparing for their subject so that it is enjoyed by learners. For instance, in the lower grades, to instill the skills of meaningfully combining sounds in word making and word identification, language games can be used. That is meaningful classroom play. At a specified stage of the lesson such as the evaluation, learners could be made to play word puzzles, bingo games, hangman, gypso puzzles,



sorting and even matching word cards and worded pictures. A teacher could always indicate by motivating learners that s/he notes any amount of progress. Singing songs, rhymes, and poems from which the teacher has pre-taught vocabulary items is another classroom activity for oral language development. Chanting, riddling, and telling stories are other classroom activities that may provoke even shy learners to open and get their speech organs at work. Doing away with boredom in the African language classroom is another way to develop these languages and it requires the teacher to be industrious, innovative, and sociable. Government should provide teachers of SiSwati with a variety of learning resources.

8.4.1.10 Marry language literacy to technology

Two subtopics are used in the recommendation of marrying literacy and technology to promote language and literacy: cultivate a reading culture in Swati or African school children, (language) teachers.

- Support cultivation of a reading culture in Swati or African school children

To cultivate a reading culture in Swati learners, we could engage learners in the schools systemically in daily 15-minute reading for pleasure, with low playing instrumental music on the background. The low playing music may invoke concentration while diffusing the seriousness of the classroom environment trading it for a relaxed one. This brief reading may occasionally be done by the teacher for learners. If possible, the joint reading could be from a big book maybe once a week. However, learners from middle grade level up should often be the ones reading silently for the fifteen minutes maybe immediately after their short break every day. This reading may enhance the learners' vocabulary, language proficiency, writing, use and love for books. The reading materials could be SiSwati and English books. Alternatively, three days one week they may read SiSwati. The other week English could be three days, SiSwati two. Learners should also be encouraged to narrate the stories they read to the class at some point. They could also write and read their own stories that may be informed by their reading. Reading for information may develop the children into creative writers. Noting behaviour change towards attainment of objectives,

especially seeing learners becoming more independent readers should be self-fulfilling to a language teacher.

– Language teachers

Because language is a social science and it requires humaneness from instructors who must identify and instantly address needs of learners, language teachers remain indispensable to teaching. Language teachers serve several roles in support of teaching. As they teach, language teachers may note arising or even pending personal circumstances and needs of learners that require to be addressed. For instance, when a learner suddenly becomes withdrawn or restless and attention-seeking, it may distract teaching, but it has a message for the teacher to work out what the actual issue is about the child. Drawing closer and trying as much as the teacher can to give love and warmth to all learners in the classroom can support African language learning. It is in this way that a teacher can deduce and address negativity of learners' attitudes towards learning their African language. Robots may co-exist with teachers. In fact, the teacher should integrate technology into the language classroom. African language teachers should not be afraid to engage technology where and when necessary. For instance, a computer can be used for projecting a story to be read and illustrations to aid content, play audio narration of stories, play traditional songs, drama, chants, and games. There could also be a display of pictures of traditional games, clothes, traditional ceremonies, dramatisation of traditional realities and value systems, among other things.

8.4.2 RECOMMENDATIONS TO TEACHER EDUCATION

The primary school teacher training curriculum was found to be generally dominated by English. English was the sole medium of instruction and communication for all the subject areas of the primary teacher training programme of the college. The study found that student teachers who were perceived to be confident in English, were hero-worshipped and looked up to for class participation. Also, student teachers wrote their assignments, tests, and examinations in English. I therefore have the following suggestions for teacher education:



8.4.2.1 Primary school teacher training should be teaching medium-focused

Teacher trainees should learn to use English and to use SiSwati as media of instruction as the NETIP I (2013) document suggests. The student teachers require to be trained to teach all areas of the primary school curriculum in both SiSwati and English if teacher training for primary school teachers does not become level specific. Before attaching levels to primary school teacher training, academic certificates could be made to define the graduates and spell out that they have been trained to teach in both English and SiSwati at all primary school classes. For the teacher to be qualified, it should be because they have been trained on how to correctly implement the National language policy at any level of their designation as primary school teachers.

8.4.2.2 Teacher education should sensitise student teachers on realities found in practice

Teacher education should make student teachers aware of realities found in practice. Familiarising student teachers with what happens in practice informs them on what is expected of them. For instance, pressure on newly qualified teachers (NQTs) includes that: English is LoLT; subject competence among teachers requires to improve, reading pedagogies practised in most primary schools need to be more adequate and that schools tend not to recruit and deploy primary school teachers according to subject specialization. (Taylor 2016: 17-18).

8.4.2.3 Teacher training: needs to engage content -specific technologies

In teacher training institutions, there is a need for equipping student teachers with comprehensive, content-specific technologies. These can be used to teach the programme's subject disciplines including indigenous SiSwati content. This may include using both traditional and modern technology to equip student teachers with skills on how to be innovative in accessing or devising African language-specific teaching resources and aids.

Emphasizing the significance of well-informed language choices for laying a good foundation, the study calls for Africanisation of teacher education language teaching and has suggestions for further research.

8.5 SUGGESTIONS FOR FUTURE RESEARCH

Views of other participants such as teacher educators, newly qualified teachers, university students, on language use or policy implementation in Eswatini were not solicited. The aspects of language policy implementation may also extend to teaching English, and literature in both SiSwati and English. Suggestions for further research include investigating:

- (i) The views and practices of teachers on teaching English in Eswatini primary school.
- (ii) The language policy implementation in perspectives and practices of newly qualified teachers (NQTs) in Eswatini.
- (iii) The views and practices of language teacher educators in Eswatini on using English and SiSwati.
- (iv) The literature instruction in English and SiSwati perspectives and practices of college lecturers in Eswatini.
- (v) The experiences of university students in Eswatini on teaching and learning SiSwati and English.

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APPENDIX 1: SEMI-STRUCTURED INTERVIEW PROTOCOL

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?
2. Explain what you think about the Eswatini language in education policy.
3. What does the language policy of Eswatini say about language use in teacher training colleges?
4. Clarify what you think are the strengths of the language policy in Eswatini?
5. What do you think are the weaknesses of the language policy in Eswatini?
6. In your view please explain if one or both of Eswatini's official languages, SiSwati and English would best serve the purpose of training the country's primary school teachers.
7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.
8. What do you think about using SiSwati as medium of instruction in teacher education?
9. Is SiSwati as important as English? Please explain.
10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.
11. Are student teachers challenged when writing SiSwati assignments, tests and examinations in English?
12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.
13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?
14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?
15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson? Can you please explain?



16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.
17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

TRANSLATION OF SEMI-STRUCTURED INTERVIEW PROTOCOL

LUHLELO LWEMIBUTO - VULAVULA (Semi-structured interview schedule)

1. Utsini umtsetfo-mgomo wasEswatini ngekusetjentiswa kwelulwimi etikolweni?
2. Chaza kutsi ucabangani ngemtseffo-mgomo welulwimi wetemfundvo Eswatini?
3. Utsini umtsetfo-mgomo welulwimi wasEswatini ngekusebenta kwelulwimi nqkucecshwa bothishela?
4. ‘Ngekubona kwakho muhle ngani umtsetfo-mgomo jikelele welulwimi wasEswatini?
5. Chaza kutsi uwubona unabo yini butsakatsaka umtsetfo-mgomo jikelele welulwimi. wasEswatini?
6. Chaza kutsi ekucecesheni thishela wetikolwa temabanga laphasi kungalunga kusetjentiswe lunye yini noma totimbili tilwimi letikumtseffo — mgomo welulwimi wasEswatini.
7. Kukhona yini lowukucabanga kutsi kungadzinga kulungiswa kumtseffomgomo welulwimi wasEswatini? Ngicela uchaze.
8. Ungatsini ngekutsi kusetjentiswe SiSwati kufundzisa nekucecesha bothishela?
9. Simcoka njengeSiNgisi yini SiSwati nawubuka wena? Ngicela uchaze.
10. Chaza kutsi ngekubona kwakho kubasita njani bafundzi kufundza SiSwati ngeSiNgisi?
11. Ungatsi tikhona yini tinkinga letibangwa kubhala umsebenti wesikolo neluhlolo ngeSiNgisi labahlangabetana nato labafundzela buthishela? Natikhona tichaze.
12. Tikhona yini tincenye tekufundvwa kweSiSwati ekufundzeleni buthishela letikahle tifundvwa ngeSiNgisi? Ngicela uchaze.
13. Chaza kutsi ekufundzeleni buthishela tikhona yini tinsayeya bye utinake talabafundzisa SiSwati letibangwa kutsi basifundzisa ngeSiNgisi?



14. Cacisa kutsi natikhona ngutiphi tinsayeya letivetwa kuseffula ngeSiNgisi sifundvo seSiSwati kube kufundziswa labafundzela kuyofundzisa emabangeni laphasi (Primary school)?
15. Labafundzela buthishela bayasikhuluma yini SiSwati bangasibhici neSiNgisi nabetfula sifundvo seSiSwati? Ngicela uchaze.
16. Kungaba yini yinkinga kubhica tilwimi uhle ugcumsela emagama eSiNgisi ube ufundzisa SiSwati etikolweni temabanga laphasi (Primary school)? Ngicela uchaze.
17. Ngekubona kwakho labafundzela buthishela nabakhuluma SiNgisi babe bafundzisa SiSwati kuba yinkinga yini? Njani nangabe utsi kuba yinkinga?



APPENDIX 2: CLASSROOM OBSERVATION SCHEDULE

Themes used in data collection through classroom observations include:

1. teaching strengths and challenges experienced by student teachers when they teach literacy in SiSwati in Eswatini primary school.
2. teacher efficacy on how student teachers deliver and communicate subject content.
3. whether student teachers Africanise or Anglicise when delivering SiSwati lesson content.
4. whether the student teachers' preferred methods and approaches were child centred, or teacher centred.
5. if and how student teachers used teaching aids; and
6. whether student teachers' practices achieved the desired lesson outcomes or objectives.

TRANSLATION OF CLASSROOM OBSERVATION SCHEDULE

LUHLELO LWEKUCWANINGANGEKUBUKELA (OBSERVATION SCHEDULE)

Sihloko selucwaningo: Kusebenta kwemigomo yelulwimi Eswatini: imibono nekufundzisa kwalabafundzela buthishela ngekusebentisa SiSwati neSiNgisi.

1. Kutsi umfundzi ululandzela kahle luhlaka lwekufundzisa (Lesson plan) lalulungisile.
2. Singeniso sesifundvo sikahle ♦ sinika bafundzi umdlandla/inkhabunkhabu ngesifundvo. ♦ silungelele kahle Iwati lanalo umfundzi nalolusha.
3. Setfulo sesifundvo
 - a. Utiphatsela tinsitasifundvo letivumelana nalatabe akufundzisa.
 - b. Unelwati lolwenele Iwalatabe akufundzisa.
 - c. Ungenisa aphindze asebentise kahle emakhono lamanye noma onkhe ekufundzisa lulwimi: kulalela (listening), kukhuluma (speaking), kufundza (reading) nekubhala (and writing).



- d. Ulikhipha kahle livi lakhe.
- e. Uyabakhutsata bafundzi/ ababonge kuphendvula imibuto noma bahlanganyela ngaletinye tindlela.
- f. Usebentisa tindlela letinengi letingahlukubeti tekungakhutsati kutiphatsa kabi (behaviour modification techniques) kubantfwabesikolo labafundzisako.
- g. Uyakhona kulicaphela ngalokuchubekako liklasi (class control) ente bafundzi banake lokufundvwako.
- h. Uyanaka kutsi kuhlanganyela kwebafundzi kusafundvwa, baphendvula imibuto noma bentani eklasini kubhice tigaba netinhlangotsi letehlukene ngebulili, nangekutsi bahletiphi (maximizes participation). Akaphike kukhomba bantfwana banye noma hlangotsi lunye noma bulili bunye.
- i. Lesifundvo selulwimi asisiso lesinake kakhulu thishela (teacher centred) samlibala umfundzi/ tikhona tintfo letinengi letihlelelwe kutsi tentiwe ngumfundzi.
- j. Ukhetsa abuye asebentise kahle tindlela tekufundzisa (teaching methods) letingaphikisani naloko lakufundzisako. Sibonelo: Indlela yekulingisa (miming), Indlela lelayelako (demonstration method), Indlela lesamdalo (Role play/dramatisation method), etc
- k. Ulusebentisa kahle lulwimi, usebentisa lulwimi lolukahle/ lolwemukelekile kulusebentisa kubafundzi.

*Lulwimi lolukahle /lolwemukelekile: lungangabo bafundzi, lucacile, lwetfula lomlayeto lohlosiwe noma lwetfule kona cho lolokufundvwako, akakhombisi kuhlutfuka evini lakhe, akabhici SiSwati neSiNgisi enkhulumeni.

Kubuyeketa:

- a. Umsebenti labanikwa wona kuhlola kutsi bafundzile yini noma imibuto lababutwa yona iyahlola kutsi tifezekile tinhloso tesifundvo.



-
- b. Tishela uyatihlupha kutsi tiniketwe eklasini selilonkhe timphendvulo temibuto lebutwe kulomsebenti bewentiwa bafundzi ngalesifundvo selulwimi.
- c. Tishela uyasisonga sifundvo bafundzi bachazeleke nalapho bebasilele khona.

APPENDIX 3: DOCUMENT REVIEW PROTOCOL

The procedure I used in my analysis of documents was informed by Briggs, Coleman and Morrison, (2012) and Creswell, (2015) and it includes:

- Stating what type of document, it is.
- Naming the document.
- Highlighting some unique features of the document.
- Analysis of the document by highlighting some issues based on it.
- Questions left unanswered in this document.



APPENDIX 4: ETHICS APPROVAL LETTER



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Faculty of Education

Ethics Committee

28 June 2019

Ms Sellinah Phiri

Dear Ms Phiri

REFERENCE: EM 19/03/05

We received proof that you have met the conditions outlined. Your application is thus **approved**, and you may start with your fieldwork. The decision covers the entire research process, until completion of the study report, and not only the days that data will be collected. The approval is valid for two years for a Masters and three for Doctorate.

The approval by the Ethics Committee is subject to the following conditions being met:

1. The research will be conducted as stipulated on the application form submitted to the Ethics Committee with the supporting documents.
2. Proof of how you adhered to the Department of Basic Education (DBE) policy for research must be submitted where relevant.
3. In the event that the research protocol changed for whatever reason the Ethics Committee must be notified thereof by submitting an amendment to the application (Section E), together with all the supporting documentation that will be used for data collection namely: questionnaires, interview schedules and observation schedules, for further approval before data can be collected. **Non-compliance implies that the Committee's approval is null and void.** The changes may include the following but are not limited to:
 - Change of investigator,
 - Research methods any other aspect therefore and,
 - Participants.

The Ethics Committee of the Faculty of Education does not accept any liability for research misconduct, of whatsoever nature, committed by the researcher(s) in the implementation of the approved protocol.

Upon completion of your research you will need to submit the following documentations to the Ethics Committee for your

Clearance Certificate:

- Integrated Declaration Form (Form D08),
- Initial Ethics Approval letter and,
- Approval of Title.

Please quote the reference number **EM 19/03/05** in any communication with the Ethics Committee.

Best wishes

Prof Liesel Ebersöhn
Chair: Ethics Committee
Faculty of Education

Room 3-3, Level 3, Building 10
University of Pretoria, Private Bag X20
Hatfield 0028, South Africa
Tel +27 (0)12 420 1234
Fax +27 (0)12 420 5656
Email marisa.lesak@up.ac.za
www.up.ac.za

Faculty of Education
Fakulteit Opvoedkunde
Lefapha la Thuto



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**APPENDIX 5: LETTER OF REQUEST FOR PERMISSION FROM
THE ESWATINI MINISTRY OF EDUCATION**



UNIVERSITEIT VAN PRETORIA
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YUNIBESITHI YA PRETORIA



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Fakulteit Opvoedkunde
Lefapha la Thuto

14 January 2019

The Director for Education
The Government of the Kingdom of Eswatini
Ministry of Education and Training
P.O. Box 39
Mbabane, Eswatini

Dear Sir/Madam

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN ESWATINI

I am a Swati student studying through the University of Pretoria. Currently I am enrolled for PhD (Philosophiae Doctor) by research in the Faculty of Education, Department of Education Management, Law and Policy Studies. The main requirement is that I conduct research and write a research report. I request for permission to conduct my study in Eswatini in a public teachers' college and to use two primary schools for observations and audiotaping of student teaching.

My study focuses on implementing language policies in Eswatini: student teachers' views and practices on using English and SiSwati. The main purpose of this study is to solicit student teachers' views and practices on using English and SiSwati in literacy teaching in Eswatini primary schools. Language is one of the most important factors in education and in career prospects because communication, understanding and conceptualisation are based on language. A lot of research has been done in many countries in other continents and in various parts of Africa on language. There have been some research studies on language in Eswatini. Through this study mainly, I hope to contribute to the existing research on language teaching in Eswatini to inform policy and practice even if it could be in a small way. I argue that for improved academic results even in learning English, serious regard for the mother tongue or home language both as a language subject and medium of instruction should be demonstrated in policy and practice by refocusing on teacher education for mother tongue literacy teaching with a decolonised policy.

I will appreciate being accorded permission to conduct my study in the country.

Signature of student: _____

Name of student: Sellimah N. Phiri

Supervisor: Prof K.E. Weber

Supervisor's signature: _____

Supervisor's contact number: 0027 012 420 5591

Supervisor's email address: eweber@up.ac.za

E-mail of student: phirism@gmail.com

CONSENT FORM FOR THE DIRECTOR OF EDUCATION



I, _____ agree to have the research project titled: Implementing language policies in Eswatini: student teachers views and practices on using English and SiSwati take place in Eswatini. I understand that student teachers will be interviewed about this topic for approximately one hour at the college, but that will not interfere with school activities or teaching time. The interview will be audio taped. I understand that classroom observation will be conducted to observe how student teachers go about their practice when teaching SiSwati.

I understand that language-related primary school and college curriculum materials, policy documents, lesson plans and other documents student teachers use in their teaching of language will be analysed by the researcher, also that the role of the researcher will remain objective and non invasive.

I understand that the researcher subscribes to the principles of:

Voluntary participation in research, implying that the participants might withdraw from the research at any time.

Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e. g. , research with young children.

Privacy, meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____

Date: _____



**APPENDIX 6: PERMISSION LETTER FROM THE MINISTRY OF
EDUCATION AND TRAINING IN ESWATINI**



The Government of the Kingdom of Eswatini



Ministry of Education & Training

Tel: (+268) 2 4042491/5
:f+2682 404 3880

P. O. Box 39
Mbabane, ESWATINI

2nd July 2019

Attention:
Head Teacher:

| | |
|---------------------------------|--------------------------|
| Ahlomengelwati Teachers College | |
| Umliba Primary School | Asifundze Primary School |

THROUGH
Regional Education Officer

Dear Colleague,

RE: REQUEST FOR PERMISSION TO COLLECT DATA FOR UNIVERSITY OF PRETORIA STUDENT - MS. SELLINAH N. PHIRI

1. The Ministry of Education and Training has received a request from Mrs. ~~Selloso~~ Sellinsh N. Phiri, a student at the University of Pretoria that ~~in order for~~ her to fulfil her academic requirements at the University she has to collect data (conduct research) and her study or research topic is: "Implementing Language Policies in Eswatini: Student Teachers views and Practices on using English and SiSwati ". The population for her study comprises of 33 student teachers from the college mentioned above. All details concerning the study are stated in the participants' consent form which will have to be signed by all participants before Ms. Phiri begins her data collection. Please note that parents will have to consent for all the participants below the age of 18 years participating in this study.
2. The Ministry of Education and Training requests your office to assist Ms. Phiri by allowing her to use above mentioned schools in the region as her research site as well as facilitate her by giving her all the support she needs in her data collection process. Data collection is one month.

DR. N.L. DLAMINI 
DIRECTOR OF EDUCATION AND TRAINING

cc: Regional Education Officer —
Chief Inspector — Primary/Tertiary
Head Teachers of the above-mentioned school
Prof. K.E. Weber — Research Supervisor





**APPENDIX 7: LETTER OF REQUEST FOR PERMISSION FROM
COLLEGE ADMINISTRATION**



14 January 2019

The principal
Teachers' College
P.O. Box
Eswatini

Dear Sir/Madam

RE: REQUEST TO CONDUCT RESEARCH IN THE COLLEGE

I am a Swati student studying through the University of Pretoria. Currently I am enrolled for PhD (Philosophiae Doctor) in the Faculty of Education through the University of Pretoria. I have to complete a research module and one of the requirements is that I conduct research and write a research report. The main context for my study is a teachers' college. Thirty student teachers are the anticipated participants.

My study focuses on implementing language policies in Eswatini: student teachers' views and practices on using English and SiSwati. The main purpose of this study is to solicit student teachers' views and practices on using English and SiSwati in literacy teaching in Eswatini primary schools. Language is one of the most important factors in education and in career prospects because communication, understanding and conceptualisation are based on language. A lot of research has been done in many countries in other continents and in various parts of Africa on language. There have been some research studies on language in Eswatini. Through this study mainly, I hope to contribute to the existing research on language teaching in Eswatini to inform policy and practice even if it could be in a small way. I argue that for improved academic results even in learning English, serious regard for the mother tongue or home language both as a language subject and medium of instruction should be demonstrated in policy and practice by refocusing on teacher education for mother tongue literacy teaching with a decolonised policy.

I will appreciate being accorded permission to conduct my study in your institution.

Signature of student: _____

Name of student: Sellinah N. Phiri

Supervisor: Prof K.E. Weber

Supervisor' signature: _____

Supervisor's contact number: 0027 012 420 5591

Supervisor's email: eweber@up.ac.za

E-mail of student: phirish@gmail.com

CONSENT FORM FOR THE COLLEGE PRINCIPAL



I, _____ agree to have the research project titled: Implementing language policies in Eswatini: student teachers views and practices on using English and SiSwati conducted in the college. I understand that student teachers will be interviewed about this topic for approximately one hour at the college, but that will not interfere with school activities or teaching time. The interview will be audio taped. I understand that classroom observation will be conducted to observe how student teachers go about their practice when teaching SiSwati.

I understand that language-related primary school and college curriculum materials, policy documents, lesson plans and other documents student teachers use in their teaching of language will be analysed by the researcher, also that the role of the researcher will remain objective and non invasive.

I understand that the researcher subscribes to the principles of:

Voluntary participation in research, implying that the participants might withdraw from the research at any time.

Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e. g. , research with young children.

Privacy, meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____

Date: _____



APPENDIX 8: LETTER OF INFORMED CONSENT FOR STUDENT TEACHERS



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Fakulteit Opvoedkunde
Lefapha la Thuto

14 January 2019

Dear student teacher

Re: Invitation to participate

I am a Swati student studying through the University of Pretoria. I am currently enrolled for PhD (Philosophiae doctor) by research in the faculty of education, department of Education Management, Law and Policy Studies. I have to complete the research module and one of the requirements is that I conduct research and write a research report about my work. I would like to ask you to participate in this research.

The topic of my study is implementing language policies in Eswatini: student teachers' views and practices using English and SiSwati. The purpose of this study is to solicit student teachers' views and practices on using English and SiSwati in literacy teaching in Eswatini primary schools. Language is one of the most important factors in education and in career prospects because communication, understanding and conceptualisation are based on language. A lot of research has been done in many countries in other continents and in various parts of Africa on language. There have been some research studies on language in Eswatini. Through this study I hope to contribute to the existing research on language teaching in Eswatini.

If you participate in this research you will be interviewed about the topic and/or participate in teaching SiSwati at primary school for the researcher to observe you. Please suggest a venue and time that suits you for an interview of not longer than an hour at a date and time not interfering with school activities.

If you prefer teaching for observations, note that part of this research requires that there will be an analysis of the documents you will use for teaching including lesson plans. I will require a copy of a SiSwati lesson plan intended for teaching a primary school grade. You will choose a primary school class to teach on a SiSwati topic chosen with the assistance of the class teacher and researcher. Only my supervisor and I will access the collected information otherwise it will be regarded as confidential and anonymous.

The observations will be conducted during normal SiSwati classes. For purposes of analysing the observations, the lessons will be audiotaped and notes will also be taken by me, the



researcher. This information will be accessed by my supervisor and I. Although learners will be present in class, they will not form part of the research.

Participation in this study will be voluntary. If you participate you are allowed to withdraw your participation at any time, if you change your mind.

Your identity will be protected. Only my supervisor and I will know your real name because a pseudonym will be used during data collection and analysis. Your college will not be identified either. The information obtained from you will be used for academic purposes only. Your pseudonym will be used in my research report and in any other academic communication relating to the study but no information matching or identifying information will be provided. Data collected will be kept by my supervisor and I and it will be locked up for safety and confidentiality. According to policy requirements after completion of the study the material through which information was collected will be stored at the university.

If you agree to take part, please fill in the consent form provided below. Also, contact my supervisor or me at the provided emails and phone number below if you have questions.

Student's name: Sellinah N. Phiri

Signature of student: _____

Supervisor: Professor K.E. Weber

Supervisor's signature: _____

Supervisor's contact number: 0027 012 420 5591

Supervisor's email: eweber@up.ac.za

E-mail of student: phirsn@gmail.com



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA



CONSENT FORM FOR STUDENT TEACHERS

I, _____ agree to take part in the research project titled: Implementing language policies in Eswatini: student teachers views and practices on using English and SiSwati. I understand that I will be interviewed about this topic for approximately one hour at the college, but that will not interfere with school activities or teaching time. The interview will be audio taped. I understand that classroom observation will be conducted to observe how student teachers go about their practice when teaching SiSwati.

I understand that I may be required to participate in observed classroom teaching of SiSwati in primary school. I am also aware that language-related primary school and college curriculum materials, policy documents, lesson plans and other documents student teachers use in their teaching of language will be analysed by the researcher, also that the role of the researcher will remain objective and non invasive.

I understand that the researcher subscribes to the principles of:

Voluntary participation in research, implying that the participants might withdraw from the research at any time.

Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e. g. , research with young children.

Privacy, meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____



**APPENDIX 9: LETTER OF REQUEST FOR PERMISSION FROM
PRIMARY SCHOOL HEAD TEACHERS/ PRINCIPALS**



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA



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UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Fakulteit Opvoedkunde
Lefapha la Thuto

14 January 2019

The principal
Primary School
P.O. Box
~~Nhlangano~~

Dear Sir/Madam

RE: Request for permission to conduct research in the school

I am a Swati student studying through the University of Pretoria. Currently I am enrolled for PhD (Philosophiae Doctor) in the Faculty of Education. I have to complete a research module and one of the requirements is that I conduct research and write a research report. The main context for my study is a teachers' college. I request that you allow me to use your school for observations of five student teachers teaching SiSwati each in a designated grade . I request to conduct the observations in two days at most fitting student teachers into the current SiSwati curriculum and timetable.

My study focuses on implementing language policies: student teachers views and practices on using English and SiSwati.

For purposes of analysing the observations, the lessons will be audiotaped and notes will also be taken by me, the researcher. This information will be accessed by me and my supervisor. Although learners will be present in class, they will not form part of the research.

I will appreciate being accorded permission to conduct my study in your school.

Signature of student: _____

Name of student: Sellinah N. Phiri

Supervisor: Prof K.E. Weber

Supervisor' signature: _____

Supervisor's contact number: 0027 012 420 5591

Supervisor's email: eweber@up.ac.za

E-mail of student: phirism@gmail.com

CONSENT FORM FOR THE PRIMARY SCHOOL PRINCIPALS



I, _____, agree to have observations take part in my school for the research project titled: Implementing language policies in Eswatini: student teachers views and practices on using English and SiSwati. I understand that classroom observations will be held in classes that have primary school learners as passive participants for approximately one hour and that classroom observations will not interfere with school activities but will be fitted into subject teaching time. I understand that classroom observation will be conducted and audio taped to observe how student teachers go about their practice when teaching SiSwati.

I understand that the lessons will be prepared and the lesson plans will be analysed by the researcher, also that the role of the researcher will remain objective and non invasive.

I understand that the researcher subscribes to the principles of:

Voluntary participation in research, implying that the participants might withdraw from the research at any time.

Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e. g. , research with young children.

Privacy, meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____



**APPENDIX 10: LETTER OF INFORMED CONSENT FOR CLASS
TEACHERS**



01 July 2019

Dear class teacher

Re: Request to use your classroom for research observations

I am a Swati student studying through the University of Pretoria. I am currently enrolled for PhD (Philosophiae doctor) by research in the faculty of education, Department of Education Management, Law and Policy Studies. I have to complete the research module and one of the requirements is that I conduct research and write a research report about my work. I request for permission to use your class in classroom observations and audiotaping of student teaching.

The purpose of this study is to solicit student teachers' views and practices on using English and SiSwati in literacy teaching in Eswatini primary schools. Language is one of the most important factors in education and in career prospects because communication, understanding and conceptualisation are based on language. Through this study I hope to contribute to the existing research on language teaching in Eswatini to inform policy and practice.

Classroom observations will be conducted to observe how student teachers go about their practice, by teaching a 30 minute SiSwati lesson. The observations will be conducted during normal SiSwati classes. I request that you fit the observations into the SiSwati timetable slot and also help me and the student teacher pick a topic that can be used from the SiSwati scheme of work. I will analyse the lesson plan and other materials student teachers use in their teaching. For purposes of analysing the data, I will audiotape the lessons and also take notes. Information collected in this study will not be used to harm you, your class or the school. I will use pseudonyms instead of names of the class or school in my dissertation and in any other publication on the study. Strict confidentiality will be observed. Participation in the project is voluntary.

Only my supervisor and I will have access to the collected data. On having finished the research project, all the material shall be handed over and stored in electronic form by the Education Management, Law and Policy Department per the stipulated policy requirements of the University of Pretoria. The data will be stored for a minimum of 15 years and all evidence (data) will be available on paper and in electronic format.

I hope my request gets your favourable consideration.

Yours faithfully

Signature of student: _____

Name of student: Sellinah N. Phiri

Supervisor: Professor Everard Weber

Supervisor's signature: _____

Supervisor's contact number: 0027 012 420 5591

Supervisor's email address: eweber@up.ac.za

E-mail of student: phirism@gmail.com

CONSENT FORM FOR CLASS TEACHERS



I, _____ grant permission to have my class used for observations in my school for the research project: implementing language policies in Eswatini: student teachers views and practices using English and SiSwati. I understand that classroom observations will be conducted and audio-taped to observe how student teachers go about their practice when teaching SiSwati.

I understand that the researcher subscribes to the principles of:

Voluntary participation in research, implying that the participants might withdraw from the research at any time.

Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e. g. research with young children.

Privacy, meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____



APPENDIX 11: LETTER OF INFORMED CONSENT FOR PARENTS



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Fakulteit Opvoedkunde
Lefapha la Thuto

14 January 2019

Parent/Guardian

Primary School

P.O. Box

Eswatini

Dear Sir/ Madam

Re: Request for a learner's presence in class while conducting research

I am a Swati student studying through the University of Pretoria. I am currently enrolled for PhD (Philosophiae doctor) by research in the Faculty of education, department of Education Management, Law and Policy Studies. I have to complete research and one of the requirements is that I conduct research and write a research report about my work. Primary school classroom observations form part of the method for conducting the study. I request that you allow for your child to be present in her/his classroom where student teachers shall be teaching.

The topic of my research is implementing language policies in Eswatini: student teachers' views and practices on using English and SiSwati. The main purpose of this study is to solicit student teachers' views and practices on using English and SiSwati in literacy teaching in Eswatini primary schools. Language is one of the most important factors in education and in career prospects because communication, understanding and conceptualisation are based on language. Through this study mainly I hope to contribute to the existing research on language teaching in Eswatini even if it could be in a small way.

The observations will be conducted during normal SiSwati classes. For purposes of analysing the observations, the lessons will be audiotaped and notes will also be taken by me, the researcher. This information will be accessed by me and my supervisor. Although learners will be present in class, they will not form part of the research. Their presence will make the classroom normal for teaching. Class teachers will still be in control of the classes. They will introduce the student teachers and researcher to the learners while also telling learners the purpose of the research.



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UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Contact me or my supervisor in the email addresses and phone number provided below if you have any questions.

Signature of student: _____

Name of student: Sellinah N. Phiri

Supervisor: Prof K.E. Weber

Supervisor's signature: _____

Supervisor's contact number: 0027 012 420 5591

Supervisor's email address: eweber@up.ac.za

E-mail of student: phirism@gmail.com



CONSENT FORM FOR PARENTS

I, _____ agree to have my child in class when observations take part in the school for the research project titled: Implementing language policies in Eswatini: student teachers views and practices on using English and SiSwati. I understand that classroom observations will be held in classes that have primary school learners occupying a passive participant role for approximately one hour and that classroom observations will not interfere with school activities but will be fitted into subject teaching time. I understand that classroom observation will be conducted and audio taped to observe how student teachers go about their practice when teaching SiSwati.

I understand that the lessons will be prepared and the lesson plans will be analysed by the researcher, also that the role of the researcher will remain objective and non invasive.

I understand that the researcher subscribes to the principles of:

Voluntary participation in research, implying that the participants might withdraw from the research at any time.

Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e. g. , research with young children.

Privacy, meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____

APPENDIX 12: A SAMPLE TRANSCRIPTION OF SEMI- STRUCTURED INTERVIEW DATA

TOPIC: Implementing language policies in Eswatini: student teachers' views and practices on using English and SiSwati

TIME: 1345 to 1425 DURATION: 30 Minutes to 1 hour

DATE: 15th July 2019

ADDITIONAL INTERVIEW WITH THIS PARTICIPANT WAS DONE ON 18.01.22

QUESTIONS

1. What does the language policy of Eswatini say about the use of language in Eswatini schools?

Student teacher (ST): I think that ... it (the language policy of Eswatini) says we should teach SiSwati in SiSwati then teach English in English because SiSwati is our language. I think that if it is our mother tongue, SiSwati, children ought to know their language. Therefore, it means you have to teach them in the SiSwati, SiSwati.

Then when they are learning English, you teach them in English. (The interviewer asks if they can proceed.) Yes, we can continue. (Then the interviewer asked if that is all she can say about what the language policy of Eswatini says about language use in Eswatini schools, the interviewee then added.) Something else could be ... I don't know whether it is right but (The interviewer states that the interviewee's view on the subject is required not necessarily rightness.) They say we should teach SiSwati in SiSwati, but SiSwati is the mother tongue ... but it is not the one regarded as subject of progressing.

Rather it is English that will stop you from progressing. Also, again, I feel like ... which means ... it means the SiSwati has to be taught in the English because in the end of it all, it is required ... what is required is the English.



When you go for interviews maybe you need a job, to seek for a job, ... they do not interview you in SiSwati, but they interview you in English.

Also, that English really, is the one ... others are in fact not there in universities because of English. That can also be a problem. It is the policy. Some people are not in universities because the English has to be learnt whereas I leave home, ... I leave home a home of SiSwati, I speak SiSwati. If only they would say it is the SiSwati that would usher me into the university because I have passed it well there could be many Swatis who go into higher education and training. English is required in universities.

Even the papers that are written are English. (The interviewer asks what the interviewee means by papers that are written.) I mean when you write a paper in all the papers written. (The interviewer asks: "Newspapers?" to provoke the interviewee to be more specific on what papers she is referring to.) In the examinations. When you write in all the examination papers that are written, there is only one thing you need to know, it is English. But us ... we claim we are Swati. Whereas in everything such as Social Studies, Maths, English is required. Then that becomes a problem because then the SiSwati is trampled upon and appears not important. (The interviewer then asks if they can move to the next question.) Yes.

2. Explain what you think about the Eswatini language in education policy.

ST: Eish, ... me, when I think, the ... the ... Swaziland policy that really SiSwati is our mother tongue, it is a thing we learn. We grew up with it, SiSwati, in all. But then the SiSwati then gets trampled upon because ... it ... it becomes the English that becomes very high.

That then makes this that even the ...the people, the Umliba loya embili, they also, SiSwati, they regard it as inferior. They regard it as if it is not important. When you ask them, and it is said that 'Today we shall learn SiSwati' they just ... you can tell from their facial gestures that the SiSwati irritates them. Because there are ... French now there is English. They ... them ... they feel like the English is better than the SiSwati whereas they



should be showing them that the SiSwati is the one where ... it is the one that they sucked from their parents' breasts.

SiSwati has to be the one that helps them. Me, I think that SiSwati as ... really, I think that in other countries they make the English to be the one that makes you progress **because** (with emphasis) you ... this thing ... because you passed their English. I feel like it is necessary, ... that also them, ... the SiSwati there, should be considered by those who do it (the policy). It may happen that they monitor you if you are a Swati that has integrity.

Like we go to do scholarship, they check very well if you are a Swati with integrity. Which means, it means then, ... I think that it is required that ... There should be that if you have failed the SiSwati, it will not happen that you will successfully go to the colleges, or you get in the colleges of other countries.

So that the children will be able to then be serious and work hard in the SiSwati.

Because really others in fact, ... Me, I have a cousin of mine who when you say, "Study SiSwati" they do not study SiSwati but put it aside and study English. English, this cousin of mine knows it as it is, the English. But when you ask my cousin SiSwati, they tell you, "SiSwati, I do not know that thing, me."

It means then that SiSwati is being stepped upon because it is now as if the English is more important than the SiSwati.

Whereas, if we can make the SiSwati that it also becomes that they say you will not succeed ... You will not get scholarship or go to university just because you do not have SiSwati. I think it can then be better that the SiSwati also regains its weight. It should be such that you do not get scholarship if you do not know SiSwati because you have come to seek scholarship from the Swati people, yet you do not know SiSwati. It can be better that you pass both of them that you passed then you credited both. (The interviewer asks the interviewee: when you say "both" do you mean SiSwati and English?) Yes.

3. What does the language policy of Eswatini say about language use in teacher training colleges?



ST: Eh ... at college? (The interviewer says yes.) Hee ...e (with a slight chuckle.) the policy here at college says Eng ... SiSwati should be taught in English. Then, ... that has... brings a question as to ... really, the SiSwati it ... it... it ...

(The interviewee finds herself stammering in wonder until she regains her voice) like ... it is not ... What is SiSwati in fact? Is it not important? In our country SiSwati is not important in that we teach SiSwati such that when a lecturer enters, ... while entering, ... a lecturer ...entering and reading us, ... let me say for example, we are reading the book, Itawuphuma Ehlatsini (It shall come out of the forest). We read it we read it but instead of ...of ...of ... of ...that we then... write it and write it, ... well, in English. Us here ... here at college as student teachers we have it that, “Oh my ...but I could have said it better, I could be able to say it better in SiSwati”. But I have read the book in English ... in SiSwati. Then I write that maybe I write work in English how because I have been reading in SiSwati?

(The interviewer tries to get the interviewee’s contribution clearly and emphasises that the question requires what the language policy of Eswatini says about language use in teacher training colleges.) On language use in teacher training colleges the language policy says SiSwati should be learnt in English. We are taught SiSwati in English.

Everything, ... like ... everything, we do it in English. The policy says everything we should do everything in English. Even if it is not SiSwati the language policy says we should do everything in English including even the SiSwati.

We learn everything in English. (The interviewer asks the interviewee if there is more that the language policy says about language use in teacher training colleges) I do not think there is more.

But I think that, the fact that you will also not be able to try ... or ... make other means ... that you submit your assessment work in SiSwati. That becomes a big offence. Then it means, really that the English is the one that is required in everything.

(ADDED 18.01.22) Do we use SiSwati? (The interviewee was asking about the language permitted for this interview. The interviewer says both SiSwati and English are acceptable.) The language policy in schools here in Eswatini, okay I think that it ... Okay



the first thing really, I think it promotes English very much because every time in the schools, children are expected to speak English not SiSwati. (The interviewer reminds the interviewee of the question.) Okay, the policy, I am not sure but there is nowhere it says much about teacher education and tertiary level SiSwati as a language, what SiSwati as a language means. But mostly I think they engage English because when you tender in an application for tertiary education you use English. There is no where you can write an application in SiSwati or maybe where you can be expected to fill in SiSwati in the applications. Also, when you write questionnaires, you write them in English. You do not use SiSwati to write questionnaires. Whether it is Maths or Geography, you must write it in English. It never happens that you write it in SiSwati. (The interviewer seeks for clarity on what the questionnaires the student teacher says they write are for.) It is when we seek information from people.

(The interviewer asks what it is specifically that involves questionnaires in the training of the teachers.) It is when you do research for example. So, you must go and interview people maybe from the countryside. Some people are not educated they just know SiSwati. Then it becomes difficult to then change again and speak in SiSwati whereas if maybe there were questionnaires in SiSwati it would be easy. You could give the SiSwati questionnaires to a person, read to them, or even let them read for themselves because some people know SiSwati. They grew up with it. Okay and then I have spoken on the questionnaires.

Even the speaking really. We are expected that when we go to the offices of institutions of higher learning one ought to speak English. When you go to the office of the principal, you should speak in English. It is as though it is mandatory to speak the English. You see when you enter the office, let us say you are going to the Teaching Service Commission (TSC) you are also scared to begin the communication in SiSwati and say, “Sanibonani boNkhosi. Bengicela kubuta” (Greetings to you all. May I ask.) It is difficult. In fact, it is like you should just stick to the English hoping they will then get what you want to say clearly. Then you get a job.

Okay something else I think is that the language policy of Eswatini does not say much about the teaching of SiSwati and the speaking of SiSwati in training because at the college



when we are learning SiSwati we must speak and write the SiSwati in English. Yet you should demonstrate that the thing is SiSwati. For example, you write about kuhlahlala (linguistic/syntactic analysis). We used to know that when you were doing linguistic analysis you would 'add a vowel' and all such but you must then write all that in English that this type of a vowel, a vowel of this nature, whereas maybe that makes the SiSwati boring. You will not be able to express it clearly in English because there are those SiSwati words which when you write you are able to explain what you were doing when writing or reading. The use of English in linguistic analysis makes it difficult. The SiSwati ends up being difficult because you must write it in English. So, I do not think that the language policy of Eswatini may be about training includes SiSwati. I do not think SiSwati is involved. (The interviewer asks if there is anything more on the use of language in teacher training colleges in Eswatini) Okay I mentioned that English is used in the classroom.

Okay, something else could be that we are taught that English should be promoted to a large extent. Then when we get to the schools, we ought to, if say maybe we are teaching Maths, we must elaborate. The SiSwati in some schools, even in town schools you will teach in the English and speak in English, but you should then elaborate. Yet at college they do not tell us that 'when you get to the schools you will be required to elaborate or explain that in SiSwati, clarifying to the learners in SiSwati'. You just discover in the classroom and note that the children do not understand or see some children fiddling or busy with other things. Then you note that these children do not understand what is being said. We know that English should come first in everything. I do not think that English should come first in everything. So, I do not think the policy of teaching supports SiSwati. I think SiSwati is just regarded as a thing which is in fact like French. They do not regard SiSwati as maybe it is a second language. Yes, because SiSwati is not a first language.

4. Clarify what you think are the strengths of the language policy in Eswatini?

ST: This ... this language policy is good because ... in actual fact, when we speak the truth really the English is required. It is required the English because we will go in fact, to study in other countries. English then ... is ... it... even if they can speak French, they can speak all, you are able to communicate in English with other people who are there in the countries. Now I think here at college, they help us that really, we have to learn the



English. They also help us in that it becomes it the English that we have to pass and learn all the subjects in the English because in the end of it all you will need the English when you depart going to work with Europeans. Because actually when you work with Europeans you will not speak SiSwati, you will have to speak the English so that you are able to understand each other with those people. Now I think that the English really is alright that it be lear... the ... the ...policy this one is okay. They considered the Eswatini language policy that when we are no longer here in Eswatini we are then going to communicate ... we ... we... how we will communicate with other people. For instance, when we are in the other countries to pursue our studies or when we go to work in other countries, it is required the English because it is where you will be able to communicate with your bosses and understand each other not that you will speak SiSwati whereas them SiSwati they do not understand.

It is a good policy because it also has SiSwati and that is important because it shows the children that ... it is the language of their country. The children have to know SiSwati. Then English also becomes important because they are able to communicate with people who are not in Eswatini or people of other countries who no longer understand the SiSwati. (The interviewer asks the interviewee: is it all on the strengths of the language policy in Eswatini?) Yes.

(ADDED 18.01.22) What I think are the strengths of the language policy of Eswatini? (The interviewer affirms) Ah ... Okay. I think that the language policy of Eswatini is good because even if in the schools we do not do that SiSwati be spoken such that every child in the school speaks SiSwati because children are not beaten or punished when they speak English; I think the language policy of Eswatini is okay because they uphold their SiSwati: their traditional dress they adorn it, they sing traditional songs. When culture day is commemorated, you also enjoy yourself and get excited that, 'Okay I am Swati'. You go to the Lutsango regiment, for example in the colleges you go some of you to the Lutsango regiment. They get excited with their SiSwati. So, I think the language policy of here in Eswatini is okay in that way that they hear, they are taught in SiSwati. There are also radio channels that speak in SiSwati. Still, I also think they are not doing enough because if you are going to teach children in a thing, you will not do it that they do the thing occasionally



such as culture day or learning SiSwati. I say this because SiSwati comes once a week in the timetable whereas maybe there is a lot of Maths, this and that and other things. So then if there could be liguma or if we can have a centre or place where children can be taught in SiSwati because the generation we now have, does not know anything about SiSwati. They do not know about norms of their country in SiSwati. I then also think they are not doing enough. Yes. For example, in China, I realised that they speak... In fact, English is not a thing they know how to speak but mostly they uphold their Chinese. Brilliant, educated people some of them with PhDs among the Chinese just promote their Chinese language. However, here in Eswatini when a person is educated or is high up there, you will not find this person speaking English, I mean SiSwati to say 'I am Swati. I descend from this or that place.' You will not hear the educated Swati person saying 'Ngidzabuka eNhlanguano' /my roots are in Nhlanguano/ or saying that 'Ngisitukulwane sa...' /I am so and so's descendant/. It is no longer like that whereas may be if it were like that that SiSwati be strong or powerful so that the next generation may be able to learn and know about SiSwati words and everything. I feel like they are not doing enough because long ago even the channels would transmit information on traditional Swati food that we are eating umngcushu, sintjangabomu. Lately there are no channels transmitting that information. I think SiSwati is no longer taken ... SiSwati is now undermined because there are no people... The upcoming generation does not know much SiSwati. It is just that they know SiSwati and English, but they do not know how SiSwati functions and how they should behave themselves in SiSwati. SiSwati is not all about language, but it is about behaviour etiquette and how to converse with other people especially the elderly. SiSwati is about respect. But now it is no longer taught that a child ought to greet the elderly saying, 'Sanibonani boNkhosi.' /Greetings to you boNkhosi. / Even if those people are not Dlaminis. You say, 'Sanibonani boNkhosi' or even use their clan praise, 'Sanibonani Babe so and so' using their surname. Nowadays children just say, 'Sawubona' or 'Hello.' I do not think that the policy does it that the children be provided with Swati cultural information on traditionally acceptable behaviour. They are not doing enough to teach the children that SiSwati is something like this, like this and like that. Also, that SiSwati is a language that is like this. Because with English there is no one necessarily teaching that English originates from England or it is spoken differently by those in the United States of



America. It is not like that, but I think we must do something about our language, SiSwati. We should dig deeper about our language. Like they were doing long ago because, they would say, ‘Dzadzewetfu.’ ‘Mfowethu’ or even speak the SiSwati that there is ‘bhuti’ /brother/ and ‘sisi’ /sister/. Things which when our children grow, when you say, ‘You know I remember dzadzewetfu.’ They will say, ‘Who is dzadzewetfu now?’. The children may not have an idea of what you are talking about.

5. What do you think are the weaknesses of the language policy in Eswatini?

ST: I think that ... it is that ... they ... they become... they ...What can I say? They then ... they ...They dwell too much on English. For instance, such as that they then forget about the culture of SiSwati.

Children really are no longer taught about customs and traditions. (The interviewer interjects and seeks clarity on who the interviewee refers to when she keeps saying, “they.” For instance, when she says *they* dwell too much on English; who are they?) It can be the teachers or let me just say the teachers. They ... (The interviewer clarifies that the question asks what weaknesses of the language policy are.) Weaknesses of the language policy of Eswatini are that I think me, it is that ... the ... the ... the English as I had said the English becomes the one that is high. Then the SiSwati then becomes ... the English becomes ... dominant. English is lifted very, very, high.

Because even debates, when they say there will be debates those are English. (The interviewer asks if it is the policy that lifts English high.) It has been done by the policy. I think it is the policies because the policies work hand in hand with others. That maybe you now go you go to these things... There are for instance these things of young people of Success Summits. It cannot be said one is going to the Success Summit for passing SiSwati very well. It is required that you pass well the English. (The interviewer asks: How does the language policy lift the English higher than SiSwati? You said English is lifted very high.) English then becomes very high because ... (The interviewer asks: What does the policy say that makes you feel like it raises English and lowers SiSwati.)

As I had said that children here will not leave and go to universities if they have failed the English. When they have failed the English children no longer go to universities they have to go and stay at home. Then you go and stay at home whereas you passed all subjects.

You came out with an A symbol in SiSwati, but you will then go and stay home because you have a D or E in English. Whereas if only the policy could consider that, “Oh how well this one passed their SiSwati! It is better they go into higher education.” They concentrate too much on the English and they end up not seeing the SiSwati that it is better that a person tries or enters or goes for training. Because others you find that the English gives them a problem, but when they have been able to go to the university, they can write a good SiSwati book. Yes.

(The interviewer notes that the interviewee says the language policy of Eswatini elevates English. She then asks the interviewee what happens to SiSwati then in this language policy.) SiSwati, I think then the weight of the SiSwati drops. It then appears like the SiSwati is not important. Like sometimes children really who are very young, you find them speaking the English. You find that you ask a person in SiSwati for instance, “Yini lijoti?” (What is a watermelon?) They may ask ... they do not know. You ask them about traditional Swati dress, they do not know because they feel like the English is important.

Even us parents in this policy, we note that, “Really, so there’s no consideration for SiSwati.” So, we note as parents that SiSwati is not considered in admissions or in anything then really, we are going to end up teaching our children English and speaking it with them so that they begin with it while still young until they grow speaking English. That child no longer knows this thing ...the ... thing ... the language of his country. So, I think that the ... the language policy is also ... there is also where it become bad about the SiSwati because SiSwati ends up regarded as inferior. Whereas they should be balancing it, making it into one thing which is the same. (The interviewer asks if they can continue to the next question.) Yes.

6. In your view please explain if one or both of Eswatini’s official languages, SiSwati and English would best serve the purpose of training the country’s primary school teachers.



ST: (The interviewer also reads and clarifies the question in SiSwati whereas she had earlier read it in English.) Me, I think that it is alright that we use both subjects because let me say I go to teach in the rural areas.

In the rural areas, most children learn better in SiSwati. A child in the rural areas grows up knowing SiSwati really. When you try to explain ... when you have explained in the English children will not ... if you see that they do not understand clearly, then try to explain to them clearly in SiSwati. The thing they then ...are able to understand and they are also able to pass it. That ... Not that you are going to teach English only through out. By adding the SiSwati, it makes the children to also see that oh, so this is like this. They see that also the SiSwati they learn at home is important. The language they speak at home is also important here in school. Not that they then ... then ... not speak the SiSwati.

It helps a teacher to know both ... the ... the ...the... the SiSwati language and again know that of English. When they teach SiSwati ... English, SiSwati will help them explain better for children to understand. (The interviewer asks if they can proceed. The interviewee says yes. Somehow the interviewer senses that the interviewee seems to have something more to say and tells the interviewee that she looks like there is something else she wishes to say.)

I was just thinking that there could sometimes be what is called English Day and what is called SiSwati Day. That shows the children that ... Me, I think it demonstrates clearly to the children that these subjects they have to be serious in them a great deal in both of them the subjects and not choose that English is better than SiSwati but just do both of them. They should be serious in them all.

7. Do you think anything in the national Eswatini language policy needs to be modified with regards to English and SiSwati? Please elaborate.

ST: I think they can modify that the Si ... the SiSwati and English be the same. If really like ... Let me make an example, that in class they learn it like they are trying or mixing it. Also, that the policy should also allow that teachers should teach ... the ... in the colleges we learn really the SiSwati. SiSwati should be learned in SiSwati. Then the other subjects really, can just be learned in the English but the SiSwati be just learned in SiSwati. When



you read a literature book you read it in SiSwati then also write it in SiSwati. You should not then put in some English. Do not mix. That language, SiSwati should be by itself and the other language, English should also be separate. The other subjects can be in English, but it should not be then said that SiSwati be learned in English. Learning the SiSwati including the literature texts will solve the problems that come with having to change the good SiSwati sentences in the SiSwati books into English and the way you express them in the English becomes less interesting then.

Something else then there are also some competitions like people have debates. (The interviewer asks if it is still on modifications to the language policy.) Yes. There I suggest they mix so that there are ... competitions in SiSwati such that there should be a person who will be champion in SiSwati and then there should also be a champion in English. Because really, us, what we have noted is that people who win English competitions you find that they go to other countries such as Russia. But there is no person who has been said to have won SiSwati competitions and travelled to display pride in and teach on or even went to assist people in the language SiSwati. That I think me that it ... it ... it ... it, thing ... it needs to be considered that they assist that they be able to make SiSwati equal to English. If they say there is a competition in English, there should also be a competition in SiSwati. Even the competition it should not be said that the English competition is better. The competition should be the same. The children when they get rewards or awards, these things should be similar in both SiSwati and English competitions.

8. What do you think about using SiSwati as medium of instruction in teacher education?

ST: That teaching ...? (The interviewer clarifies.) Eh ... Okay. I can say that it is good to teach SiSwati. What is good about teaching SiSwati is that SiSwati makes you able to ... to ... understand better. You are able to understand when you are taught SiSwati because you are taught in your own language.

You are able to also, after teaching in the SiSwati they will be able the children to ... When you go to teach the children, you will then be able because it is not necessarily that we do not know English. You will then be able to take the English, for instance, let me say

you are teaching social studies. You have read it in the SiSwati and really understood it. Then you go to teach the learners you tell them well about something you clearly understood in SiSwati. It is better there because you are able because in English you find that you do not even explain well because you noticed that there was a difficult English word which you do not even know how to explain. Whereas in the SiSwati you will be able that if you have learnt it in the SiSwati, you will be able to ... to explain well and simplify it beautifully in the English because you have learned the SiSwati.

9. Is SiSwati as important as English? Please explain.

ST: Okay, to speak the truth really, SiSwati is important, but it is not as important as English. As I have said that if you learn SiSwati, SiSwati entails that you have pride in your culture and all, but English is a thing that is too broad which you just need to know because all things are English.

You go to read, you go to the library, to read a novel, a novel is in English. You read a paper, there is not ... I have never seen a paper written in SiSwati. You find a paper written in English. Everything ... many things that are written, I think that even the policy, most of them are in English. It then means the English then becomes the one that is important even if you travel to other countries, you require an airplane ticket. The airplane ticket you will not find it written in SiSwati you will find it written in English. Now then I think the English is important for a person to know.

Also, that you are able also to be able to communicate with other people in English even if you would be said to be communicating with a person from China. Because they say if you speak the SiSwati and they speak their Chinese language, you will not understand each other whereas when you have come together communicating in the English you understand each other.

(ADDED 18.01.22) I do not think SiSwati is as important as English because as I said that first, all subjects even... Okay let me begin at school. All subjects speak English. Then there is one day in a week where SiSwati is spoken. So, I feel like English is important than SiSwati. Because I think maybe two periods of SiSwati in your timetable will make children master SiSwati. Okay we say, fine 'They speak SiSwati at home'. But there are



those who on entering the house communication is English all the way. So, English is the one that has value than SiSwati.

Then I talk in the college setting as I had said that they even learn SiSwati in English. They read a SiSwati story in SiSwati, then when they write, for example, Itawuphuma ehlatini or maybe you are writing, yes, let us use Itawuphuma ehlatini. In the languages you also write proverbs. Maybe they wrote a certain proverb. When writing the proverbial expression how are you going to write in English? Because you cannot say 'Wacela empunzini Madzela' You will not then write in English that 'wacela empunzini Madzela.' But you then change and change that. You try it and write it in English which makes it difficult.

Something else I can say is that I think English is the one that is important because they tell us that you can have all your good results with everything excellent, but English may delay you. You may find yourself trying the English until you spend four or five years not enrolling in a college or university because you are still not passing English. Even when you apply, they will say, 'Go and work on English.' You find that you are failing the English, yet you have an A star (A*) in SiSwati. But they will just consider that, 'Eish, your results shame are good. Everything is perfect but there is this one problem, the English, which you should go and upgrade.' So, I can say in that way, SiSwati is not that important. Because there are many people who are grounded at home and those who have not been able to pursue the career of their choice, just because they were not able to perform well in the English subject. I feel like they should not consider, because your language as a Swati, let me say you passed SiSwati. SiSwati is a lot of work because there is paper One, Paper Two and Paper Three. There is also a lot of content you learn in SiSwati. You learn this lot of content in a short period of time compared to the other subjects you learn in English. But we try that the SiSwati, in fact, SiSwati is not easy. Even though I am Swati SiSwati is difficult. There are many things you write when you get to the SiSwati paper. Also, that you have not been taught in SiSwati. You do not know proverbs and idioms. It becomes difficult because I remember that there was an examination paper that had proverbs and idioms and I do not remember my teacher having taught me about them and I did not know the expressions. But if it were that I just knew



generally the proverbs and idioms maybe because at home proverbs and idioms are spoken, it would have been easy for me to be able to write it. So, I think in that way, it is like they should make the SiSwati such that even if you have passed SiSwati, it should be like you did something great. Not for them to say, ‘Ah, you passed SiSwati. For you to pass SiSwati this much! If only the A star was in this English but then it is in the SiSwati. Ey! Sorry shame! Then you lost like that.’ I feel like that makes the SiSwati to be regarded as inferior not as if this language is worth it.

And then this issue of going into offices. For instance, you are going to register certificates in the home affairs department, or you require to go to the TSC offices. Even then I do not think they make it that SiSwati be more important than English. I think they (she stammers.) when you get there you say, ‘Hello. Or Good morning. May I ask.’ I think you just need to say, ‘Sanibonani boNkhosi. Ninjani? Maye mine Bengicela kubuta boNkhosi kutsi ngabe ngingakutfolaphi ini’. (Greetings to you all ladies and gentlemen. I just wish to find out where I can be assisted with this.) Even if there could be a person who does not speak English (seemed to mean SiSwati here) there, but it would be much better to start by conversing in the SiSwati. Then when you discover that there is no one who knows the English (appeared to have meant SiSwati here), you can then speak in English what you wanted to say. Not that you just speak in English what you want to say. Or even when you meet a person who does not know SiSwati, but that you speak to them in English (seemed to mean SiSwati) that ‘Sawubona yedzadzewetfu. Bengicela kubuta kutsi ...’ (Greetings my sister. May I ask...) Even if the person may not understand the SiSwati but when you speak thereafter in English, they will then know what, ‘Sawubona yedzadzewetfu’ means.

This is important because I realised that in school among the people in Eswatini, are our non-native teachers. The children end up mocking these teachers because in some instances a child just speaks an insult which the non-Swati teacher may not know. The teacher may then ask what that is or what it means. They may say, ‘We are just greeting you.’ Then you may find that this teacher is eager to learn the SiSwati. The non- native Swati teacher may then go and speak the insult all over the school because they are trying and excited that ‘Wow, I have learnt how you greet a person in SiSwati.’ Then people get amazed, ‘But what is this elderly person doing?’



I think we miss the point as Swati people because we could be the ones that use the SiSwati so that I state, ‘Ncesi Nkhosi Bengicela kutsi kwenteke naku nanaku.’ (Sorry dear I was just requesting that this and this be done.) You then also express it in English. The person will note that, ‘Okay, this person was saying this.’ Then one day when this person meets another person who does not know the English, because one who does not know the English well who will come and speak SiSwati and speak maybe in a combi and say, ‘You know what, good people, I do not see, or I lost my child.’ Even this person who does not know much SiSwati may know maybe s/he saw the child but be able to help the person go and get the child because the person is familiar with the language that is being spoken. S/He gets that this one even if I do not understand clearly what they are saying but this person wants their child. For example, if you may go to where French is spoken, we now learn French here in Eswatini. We now know French. When there is someone who speaks in French and says ‘Bonjour’ you can hear that ‘Okay this person...’ Then you would combine the words no matter how small. You would be able to bring the words together and understand them.

And I feel like it is like even the other non-Swati children ought to also learn SiSwati because they are here in the country Eswatini. Here where SiSwati is learnt so that we can help each other. We also learn English and they should also learn SiSwati and know it so that we can be able to help each other. May be there will be a situation where there will be a person who will not know SiSwati and not know English. Speak to a person who does not know SiSwati through communication. Then you should be able to communicate, saying ‘Sawubona’ ‘Yebo.’ Then you say, ‘I do not understand you.’ Like in China you can write what you want to communicate then it translates for you into English. The person should be able to write down that okay this person says she is asking for directions, but she is asking in SiSwati Then you ask yourself, what should I say? You read for the person if s/he is unable to read well.

But then if maybe we can travel a lot here in Eswatini the SiSwati can be enjoyable. The SiSwati can be enjoyable to the next generation which speaks English. You see they speak English and maybe if it can be said that there is Swati food because when you eat food such as rice, beef that is English for every day. Because we know pizzas now. We know



pizza. We know that there is Kentucky Fried Chicken (KFC) meat. And the important meat ever is the country reared chicken. That chicken is more important especially when you say those things that in school, they permit the people to say the person loves traditional food. So that I do not think they may not buy it. I think they can buy it because they can have interest in that ‘Tindlubu! Ngabe Tindlubu tinjani?’ (Tindlubu! How does Tindlubu taste?) Then they go to taste them even in the shops. I do not know a shop in which it is said there is traditional Swati food and to make matters worse we are feeding on unhealthy food because I feel like traditional Swati food is healthier than the other English food we eat. Because chicken portions our grandmothers would tell us they have never seen portions and they do not know them and fail to eat portions. They know that a chicken should be caught from the family yard boiled without even adding salt just boil it. Boil it then add shaladi /the onion like leaves/ picked from the garden. Boil it, then eat. They take porridge from maize the staple food of Eswatini and then eat. They then go and pick inkhakha /a variant of bitter leaf herbs/ mix it and eat. But now it is no longer like that.

I feel like the English is becoming more important even the speaking of the language, the way we do things, the way we eat. It is like we are doing English in everything we do. Even the way we dress. We dress as if we are European. We no longer know. Children in this generation wear torn jean pair of trousers. Even the elderly wonder what will become of these children because we know that a girl child respects. She wears a skirt but does not come home in pants. Or if not wearing a skirt she adorns her traditional clothes. All those things are the ones that make that the SiSwati be undermined. It then becomes like ‘wow!’ the English is forward. And it is not the country, Eswatini that does that. It is not the government. We, do like that. It is us the people of Eswatini. It is done by us Swati people.

We look down upon our language. We undermine our culture. We do not regard it as one that carries weight. Because something else I can use as an example is that we were told that if they say you shall be traditionally wedded (uyotekwa), that is a bad thing. It will not be understood how you get to be traditionally wedded. SiSwati has been regarded as something nasty or even as trash. A traditional wedding, umtsimba, what is umtsimba for? ‘Umtsimba is ungodly. Umtsimba is not something you should be doing. It is bad.’ When you say you had a traditional wedding, umtsimba, it is like you committed a huge



unimaginable sin because you did a SiSwati thing. But then it appears like you made a big mistake for which you will regret, or you will get punishment for it. Now, I therefore think SiSwati is not that important because when a white wedding enters it is just known, 'Hey! The person entered in a white gown. Did you people see her/him?' But with SiSwati, people tend to have this attitude of criticising everything whereas SiSwati is our language.

And those people who come from other countries end up being the ones that will not take us seriously. They will not respect us because we do not respect our culture. If we disrespect our language, SiSwati, how do we expect people from other countries to respect us if we do not respect ourselves first? Because everything (she stammers) begins at home. Like I went one day, my grandmother went to give a certain woman who helped her with something. When we got to the lady, my gran said, 'Tandla tiyagezana' /Hands wash each other. / I struggled and wanted to know what that meant. 'Now gran what is this thing of Tandla tiyagezana? Are you now washing each other's hands with this other grandmother?' Grandmother exclaimed in wonder about our generation 'Oh Lord Jesus! What are these things we have given birth to which do not even know that Tandla tiyagezana?' If you can ask a little child what Tandla tiyagezana means, the child can just tell you 'If a baby is young, you just take their hands and wash them because they cannot wash their hands.'

So, I feel like if we can at some point teach that English is important because there is nowhere you can get, without English. If it is said you got an opportunity to travel to maybe America or Canada to stay there, English will help you to speak it for mutual understanding with the people there. Even then, I feel like you should begin with your language. Speak the SiSwati first. Then maybe you speak your English because some countries do that thing. You find a person who speaks French speaking French very well. You find a Chinese speaking Chinese speaking it to the end without you understanding what they say. Maybe the person may only have an interpreter because really, they esteem their languages highly. I think even us if we can uphold our language, such that it has value and be also important. I am not saying English should not be important and be useless, but I feel like even the SiSwati should be important so that a person may know themselves that I am purely Swati. Or just that I am Swati.



And it should not be such that if we want to access the history of the Swati people, we should go to the national archives in search of Mr Simelane to explain that ‘Oh your surname originates and comes from this and the other place.’ I feel like even our homes should be the ones that teach us our history. In SiSwati, in the SiSwati way as we grew up it would be expected that teachers should go and do all the work. Even the teachers, you find that they teach everything in SiSwati.

And the teachers should also not show that ‘Eish mxfm! I teach SiSwati. Ay SiSwati!’ and criticize the SiSwati. I think it is totally wrong for teachers to speak ill of SiSwati whereas they are Swati.

10. If you think it benefits student teachers to be taught SiSwati in English, state how student teachers gain.

ST: There is what student teachers benefit from learning SiSwati in English. There could be what they benefit. Let me say, you read a story in SiSwati, and you wonder what a certain word is in English. You obtain what the word is or what it means in English. So, I think there is what they gain because they are able to then look at things differently because they are able to know that okay this means this in SiSwati but then in English it is like this.

It makes you obtain sufficient knowledge to obtain the knowledge when you learn in the SiSwati then you also learn in the English. The student teachers are able to tell that in SiSwati this is what it is and in English it is this because they will go and teach children. When they go to teach the children, they should know both things and languages that if I say this in SiSwati, I will also know that it means in English what is it that I say. That makes the student teacher able to explain clearly and possess knowledge and know very well what they are talking about.

Because even the ..., I give an example as I say that even the book. The book even it gets analysed in the English then you identify some words and say oh, you know, this word can be for ... (The interviewer asks what the interviewee means by *incwadzi*.) I mean a book that is read, a story book, a literature book such as. “Itawuphuma ehlatini” (It shall come



out of the forest) and “inkanankana” (literally a padlock whereas in the story it implies a complexity of events). Then you note, oh! But what does this word mean? Hey! A word such as inkanankana.

You are also able to analyse these SiSwati texts in English. That will also help you in that even English literature you read it and then try to pretend like you analyse it in the SiSwati so that you are able to be able to ... to easily grasp it because you first learned it in the SiSwati then you analysed it like you do in the SiSwati. Then I am able to obtain that aha here really what is happening is this. Then you are able even if they would say you write in the English. Then you have an idea in SiSwati what is actually happening.

11. Are student teachers challenged when writing SiSwati assignments, tests, and examinations in English?

ST: It is a big challenge. For instance, when I do what we call “kuhlahlela” (linguistic analysis as in using syntactic tree diagrams), when I analyse, they say we remove a vowel and do this. It is a lot. Now when you write in the English it then ... Me for instance, in Year One really, I do not want to lie, I first had it but I used to be confused that ... I did it ... I know linguistic analysis. I used to do linguistic analysis in school and even get everything correct. But now I cannot be able to say when I do the linguistic analysis that I am “modifying”. But this word is for SiSwati this word which is written here that I now have to say “imphambosi” (the configuration of the verb) is the imphambosi of what. Then I have to then write the imphambosi in English whereas if it were that I wrote it in SiSwati and be able to analyse it well. Now then I think that tests and assignments have to be done in SiSwati bec ... because ... you are able to ... be able to express yourself and be able to write well the thing because ... even everything is written in the SiSwati, but they do write it in English what you should do. But the words are all SiSwati.

Assignments should be done in SiSwati because you are able to express yourself. For example, in literature they write the instructions of what the question requires of you in English, but everything is SiSwati, you should translate it to English.

12. If you think there are areas of the teacher education SiSwati curriculum content that may need to be taught in English, clarify.

ST: Mh ...I think what is alright that can be taught in English is SiSwati Linguistics because that is ... thing ... okay teaching is done in the SiSwati, but I think that students are able to understand it well when it is talking about the SiSw ... in the English. Because I make an example, that you are able to whether you explain even if it can be said they are explaining to you in the SiSwati but when you write in the English it makes it to be easy and short, to be okay. It makes you to be able to also to be able to write it well and to elaborate on it the right way. Because you realise that there on the part of Linguistics it is that they are concerned with that the language, how is it formed. So, I think that when you ... learn about it in English you can be able, and it can be easy when you learn even the English that English has to be formed in what way.

(ADDED 18.01.22) I think it is the SiSwati Curriculum Studies/Methodology that can be taught in English among the components of the SiSwati Subject at teacher training. Even the SiSwati Curriculum Studies/Methodology should first be taught in SiSwati especially where you elaborate. Or maybe you (she stammers) speak the English there. Such as maybe, 'According to so and so, of this or the other place, who said this and the other' saying this in SiSwati.

I now feel like there is nowhere that there is a need to present this in English when you teach SiSwati. I feel like there is not a need because even if you could be writing in the SiSwati, you read and it shall be understood that you wrote in the SiSwati and stated this and that and said, 'The teacher to the learners, has to do this and this and that. The teacher ought to behave themselves in this or the other way. When you teach SiSwati, you have to teach children like this and that. Because I think there is a language, they... I do not know what a lesson plan is in SiSwati. But I think I learnt it. But then I feel like we just write lesson plan right here in SiSwati. We write and write and write and write all this thing. I feel like if we would be said to teach in the SiSwati and know about the SiSwati and not teach SiSwati in English but teach SiSwati using everything that is SiSwati. (The interviewee seeks clarity but asks the interviewee to repeat what she was just saying.) I was saying all that is SiSwati we should learn in SiSwati. Everything. (The interviewer asks if the interviewee was finally saying all components of the SiSwati curriculum should be taught in SiSwati including SiSwati Curriculum Studies.) I do not think anything SiSwati



should be learnt in English. I thought we could learn SiSwati Curriculum Studies in English because it is like even the English things find their way into the content when teaching SiSwati Curriculum Studies, a bit. But still, I feel like you can translate even that into SiSwati because it is not like SiSwati is a language that is difficult which can result in you saying, 'Eish I won't be able to say this in SiSwati.'

I feel like everything must be spoken in SiSwati when learning SiSwati not to also use English especially in colleges and universities. I feel like it is imperative that you speak the SiSwati. Because it is the use of English that causes them when they go to the schools to teach the children, to mix. They speak all these things. They mix SiSwati with English. Children are then confused whether they are learning SiSwati or English because you also end up speaking English as a teacher, speaking English for instance you talk about an apple. 'Do you see this my apple?' Yet I feel like teaching them in SiSwati may not give the children an excuse that, 'After all the lecturer also speaks English. Well at college we learn SiSwati in English.' It will not give the teachers that excuse because they will be required to speak the SiSwati really. Also, that, when they get assessed in the schools, you will not expect a person you teach in English when they get to class, to use English. Yet you teach them in English at college, lecturing to the student teacher in English when teaching them SiSwati but when you go to assess them teaching SiSwati in the schools, you expect that person to teach in the SiSwati and not mix it with any English. But in the college where the student teacher is learning, the student does everything in English. They learn in the English. When doing linguistic analysis (ahlahlela) 'Yini libito?' /What is a noun? / Libito ligama lentfo lebonakalako nalengabonakali. /A noun is the name of a thing that can or cannot be seen. / But at college, 'Yini libito?' /What is a noun? / You say libito then say everything in English. I feel like it becomes wrong in that way.

Yet if maybe we can say in SiSwati, we speak SiSwati in everything. During SiSwati time, there is no one who says, 'Teacher, may I go to the toilet.' 'Medemu noma thishela, bengicela kutsi mane ngihambe ngiye endlini lencane.' I feel like that can make SiSwati to carry weight, in that way. Not to have English and have SiSwati. Mixing them I think, is what makes things bad.



13. What challenges do your lecturers encounter while presenting SiSwati content to you in English?

ST: First actually, we student teachers of this college we answer in SiSwati because ... when you ask really that ... let me make an example as I did of literature, or let us make an example of a poem, Let's say it is kings' praise poetry. I am able, the poem, to analyse it in the SiSwati. It won't be a problem really because I will then raise my hand and say that, so the theme of this poem is this one whereas I was required to state it in English. (The interviewer asks: how is that a problem?). It is a problem because it means we ... do not ... We have difficulty in being able to understand the changing of the words. I do know that I have to raise up my hand and say what the theme is, but the challenge is how do I change it and say it in the English.

(The interviewer asks: then what do you then prefer to do when faced with the problem of failing to change an answer you know into English?) Some of us prefer to keep quiet. We keep quiet because they will say speak in English whereas the thing you have, and it is there.

You will then wait for the teacher to say his own theme and you will write it down. That theme the teacher will get in the test and also get it in the exam because it is the one that is in English. I will not voice my view because I have to say it in English. Like lessons that you get from a story. It is likely that there is something you know when asked what it is you learn from this story or literature that was read. But you will wait for the teacher/lecturer to dictate then you just write notes. The lecturer will also find what they said as they spoke it in class in your written assessments. So, when lecturers ask us for examples, they end up having to provide the answers because we have difficulty with English.

Also, lecturers end up being the only ones doing the most talking while we are quiet because of English. They talk almost throughout the lesson when we are quiet. When they ask questions, nobody answers. After that the lecturer becomes the only one talking. We just take what the lecturer is saying because we know that in a test that is what they will require. So, lecturers end up being the only people talking in a lecture.



The fact that the lecturer keeps talking when we students are quiet ends up boring to us students and to the lecturer. We are bored when the lecturer asks us a question because we cannot answer because English is our problem. Whereas, if the lecturer would let us answer in SiSwati, they would see all hands raised but once they say tell me the answer in English, there can be no hand going up.

14. What challenges arise in the presentation of SiSwati content to prospective primary school teachers in English?

ST: I think that when you get there to teach the children there will be a need to teach them in SiSwati.

There will be SiSwati words you will not know because you were writing many things in English compared to SiSwati. SiSwati words really for instance, umbhenso (a big waist belt meant for men in traditional Swati attire) when they ask you what it is you will explain and mix your explanation with English.

In your attempts to explain you may mix SiSwati and English. For instance, when teaching traditional Swati food, you may find yourself explaining some ingredients and the cooking method in English because you learned it in English at college. That is how you learnt to do it in English.

(Added 18.01.22) Oh! Yes, I had said that being trained or taught in English and then be expected to deliver content in SiSwati, I make an example of teaching aids. Among teaching aids what I knew for instance, in the SiSwati department which I would also bring along to my lessons was a chart. ‘Niyalibona nje lishadi lami? Nankha emafleshikhadi ami.’ /You see my chart. Here are my flash cards. / Because that is what I know which will make me pass teaching practice. I will not go and get visible materials or visible teaching aids because when I take this maybe I take an English thing, this thing I know in English what it is about. But then I am going to teach SiSwati. While I think, ‘Oh, no! I have to bring along a laptop. But what will I say a laptop is in SiSwati?’ But then even with much trying I will conclude, ‘I do not know a laptop in SiSwati. I am leaving this thing.’ Then I go take a chart, write, and write and write. Which means the children are no longer getting



the knowledge they should be getting because I also do not know what to say. But then if I have been taught well that this is that and that is this in SiSwati (She leaves this hanging.)

And to make things worse there is nowhere I research that ‘Okay, if I do not know what this is in SiSwati I will enquire from the internet and say, ‘What is this in SiSwati?’’ Then you get words and words like in English you get words like being ‘fat’ then they give you all synonyms of being ‘fat’. I feel like if that thing would also happen even in the SiSwati. ‘Wo utfukutsele.’ /Oh, the person is angry. / But if you are sad and bereaved, you are not necessarily angry. You are just, I do not know, hurt in your spirit or such things. I feel like if they could teach like that even here in SiSwati that okay, ‘Here, here and here it is. Taught in the college that it is this which I have to (left hanging) Teaching aids they should not state that in English but teach in SiSwati that you take this and this. But we get to the schools and just speak in the SiSwati that,’ ‘Okay, Here is SiSwati.’

We talk and talk and talk because even myself there is an instance in which when I marked, I saw that the learner had written English in a SiSwati lesson. He just wrote a sentence but then added English. I wondered, ‘But good people how did this child add English?’ Yes. And my mother said, ‘You can also speak the English. In the midst of SiSwati teaching SiSwati, you then add English. The children will also add the English.’ Then I realised what I was saying really. We are destroying the next generation. They will not know SiSwati. Us too, we are at college. I feel like actually the way it happens we learn the SiSwati in English really. We have already destroyed the language such that the children should know nothing in relation to SiSwati. Yes, okay I have said most things.

I can add that there are lessons or words that should not at any point be English. English really, I think that maybe among those who are born with it, they are able to learn respect in English. But as far as I know children who speak SiSwati and then become English, they end up unable to show respect. They then become unable. Even their ‘please’ you note that this ‘please’ comes with mischief. It does not show respect. It happens that you feel like ‘But how dare this child?’ Even the parents should note this ‘Please!’. A child in Grade One just says, ‘Plea...se!’ You note that, ‘Oh no, this ‘Please?’’ Whereas ‘cela’ you cannot misuse that word. Cela is low tone. ‘Ngicela kuhamba ngiyekuphikuphi.’ /I request to go somewhere. / You do not shout and say, ‘Ngiyacela!’ /I ask! / In fact, you just know a



parent can whip you for that. You get beaten for having shouted ‘Ngiyacela!’ The word ‘cela’ is just low tone in itself. There is no one I ever heard saying, ‘Ngiyacela!’ /I request! / You just ask politely ‘Ngiyacela kwenta kutsi.’

I just think some languages such as the SiSwati were teaching respect. They were teaching that even a little child can show respect and be able to say, ‘Yebo make.’ /Yes mom. / It is now that they say, ‘Yes mom.’ But when you agree you just say ‘Yes.’ Even to an elderly person, ‘Hawu, sawubona sisi.’ /Oh, hi my child. / Because ‘Sawubona!’ /Hello! / is followed by ‘How are you?’ Yet we know that when a person says ‘Sawubona.’ /Hi. /You respond, ‘Yebo make. YeboNkhosi.’ /Hi or hello mom. / ‘How are you?’ ‘We are fine.’ ‘Oh, we are also fine.’ That is respect in itself. Even in the way I talk right now, I am showing polite. If an elderly person can pass by they can conclude, ‘This child is respectful. The way she talks to you.’ Because the (Stammering) language there is what you say which shows respect demonstrating that this child was brought up well.

But the English then comes with being naughty and rude. You find that a child speaks anyhow. The child speaks in English, ‘No no no no no! I just can’t do that.’ You find yourself wondering, ‘But here is a child talking to me like that?’ ‘No, I can’t!’ This could mean when the child says ‘No, I can’t!’ that the child says, ‘I do not want.’ You do not say to an adult that you do not want. You’d rather say, ‘Sorry mom. I won’t be able.’ I think in that way the children end up unable to learn respect. It is required that they speak a lot of English. Yet there is a way of teaching in English. We do not teach the way we should be teaching. Because even they teach their children respect in the English. Because we do not know English, we were not raised in it, we then just end up being rude in the English.

Yet SiSwati, when a child is young, they are taught SiSwati. Everything even if they go for break maybe, you speak SiSwati to them. Communicate with them in SiSwati. ‘Sisi awufiki nje bese utsi, ‘Please!’ Utsi ngiyacela thishela ngimane ngihambe ngiye ekhaya. Ngikhohlwe ipenseli.’ /My girl you do not just say, ‘Please!’ But you say, ‘Teacher I am asking to go home. I forgot my pencil.’ /

I think if maybe we can have such communication, it can also make SiSwati easier and not difficult because every person in Eswatini all of them are complaining, ‘Ey, SiSwati is

difficult.’ Yet you are Swati, and you find SiSwati also difficult. I remember kuhlalela /linguistic analysis/ would give me a problem because they would say, ‘Kuyachumana bonkhamisa.’ /The vowels are linked. / There are other SiSwati words, whereas if only it was said we know these concepts when we grow up. You get to Form Four knowing them that really this one, you could have A stars (A***) in SiSwati because it could be using words you grew up with which are not unfamiliar.

The English, when we go out for break, there should not be this thing that SiSwati speakers are being written. This thing of saying, ‘No, we want English to be spoken in this school.’ I feel like because we speak English most of the time, it comes first. Maybe we speak English four times in a week. Speaking English all that long. Speaking English when learning Geography, learning Science. All is English. Maybe SiSwati comes twice or once. It could be just three periods speaking SiSwati.

For example, there is this programme which used to teach over the radio. They said, ‘Sitsini SiSwati.’ /What does SiSwati say? / My grandmother liked to wake us up. But I looked down upon this radio programme. She would say, ‘Hey you people, listen to this.’ That ‘What does SiSwati say?’ I think if it were that this teaching was also found there in the schools such that it would be said there is a person trained to teach what SiSwati says. Teaching in SiSwati to children in Grade One until they get to university still going through the lesson on ‘Sitsini SiSwati’ because then you learn about language, you learn about respect. The child learns everything in SiSwati. I think in that way it can be able to help the little children. Even at college they should be taught, ‘Sitsini SiSwati.’ Language, culture, everything of SiSwati be taught there. When you go down to teach the children maybe in Grade One be able to have things you then know in SiSwati. It shall then be easy.

15. Do student teachers consistently speak SiSwati when they teach a SiSwati lesson?

Can you please explain?

ST: That we speak SiSwati throughout? (The interviewer affirms and further reads the question in SiSwati.) To speak the truth, we mix. We speak ... We speak SiSwati and then we also speak English. When learners raise their hands, we do not say “kuhle”, we say “good” whereas it is SiSwati time. When teaching them Let me make an example that I ask



them what the date is today, I may forget to do so in SiSwati but ask them in English. They may also tell me in English. But on the board, I may write SiSwati.

Also, when I ... when I ... whether I do as if ... whether I explain. I explain, I explain, I explain but if when I explain, I may explain, but as I do so I may chip in some English words such as “maybe”, “and”. I mix this English in my teaching of SiSwati. All that I add whereas we are doing SiSwati. So, SiSwati you do not teach it throughout. You do not often succeed in teaching SiSwati without dropping in some English. I feel like it all gets mixed up.

(The interviewer asks what the interviewee thinks causes the constant dropping in of English when teaching SiSwati.) I think it is caused by the fact that even at college all we were dropping the things. We were learning SiSwati and then also learning it in English. I think that also makes us get used to it even when we get to the children. We get used that really, we are going to teach them in the SiSwati and then again, the English drops in. Because really even when we write we mix the two.

So, mixing the languages may be caused by having learned SiSwati in English in teacher training college. “Besivele sikubhica letintfo ekolishi.” We were mixing these things even at college. So, we continue to mix these things.

When I get to the schools to teach even my children, I will make them mix these things such that you will find that some are writing some English words in their SiSwati. They then mix. If they cannot explain what this is, they explain in English. Children then write the SiSwati. For instance, say you give them English classwork, the child sees that this word I can be able to write it in SiSwati, madam said it during English time. The child will then write the SiSwati word in the English work.

If I just mark that child wrong, then the child will not understand really why I marked them wrong because I was speaking SiSwati. During SiSwati time, I was speaking English. Even in English the child will just answer in the SiSwati there because I mix the things as the teacher.

Also, that the SiSwati language ends up not spoken well because when I speak SiSwati, I am no longer able to sit and speak a whole sentence or speak a whole SiSwati sentence

without mixing English. When I speak SiSwati really there will be accidental dropping in of the word “maybe” “or” “and”. The SiSwati then is no longer spoken the right way. It is spoken together with the English. Children end up unable to understand well because you will say when you say they should write a story, a composition, you will find that they wrote the words “or” “maybe” which are here, they mix what they write. Because even when they talk, they speak SiSwati and then speak English using mixed language

16. Do problems arise when teaching SiSwati in primary school caused by code switching and code mixing? Please explain.

ST: Okay, us problems that occur to us are that the children themselves then wr... One child, I remember I was ... it was SiSwati and then I was dropping in English. They then get confused. “Teacher, it’s time for English not SiSwati.” or “It’s time for SiSwati not English.” You then feel like the thing you are doing does not add value. You then get demotivated on what it is you are really doing. Whereas if it were that we try really to teach in the SiSwati it would be good but then it is not possible.

The SiSwati language ends up not spoken well I end up unable to speak five words in succession or a complete sentence in SiSwati without dropping in English. Learners in their SiSwati compositions may mix SiSwati with English writing in words such as “or”, “maybe” as you, their teacher was doing. Learners end up writing SiSwati mixed with English and in an English lesson mix with some SiSwati because their teacher mixes. We tend to drop in such English words in our SiSwati as, “maybe” “or”. We end up unable to speak proper SiSwati. The children fail to understand our SiSwati- English explanations.

17. What challenges do student teachers experience when they speak in English while teaching a SiSwati lesson?

ST: So, it is important that when you teach SiSwati you do not mix it with English, also when you teach English you do not mix it with SiSwati. So, those are the challenges.

Also, that when you ask children because you teach the children you teach them SiSwati and then mix with the English, when they talk the children whether they talk outside the classrooms they will mix. You will scold them for mixing because you know that this thing they should not mix even in writing, you know. But then the thing started with you.



You started and you got there and spoke the English and spoke really everything. It started with you this thing, but you do not want the children to do it. It then becomes a challenge to you that ... because the children really, everything, a lot of things, they learn from the teacher. The teacher then ought to see to it not to use English when it is time for SiSwati because the children learn a lot from the teacher than from other people. Yes.